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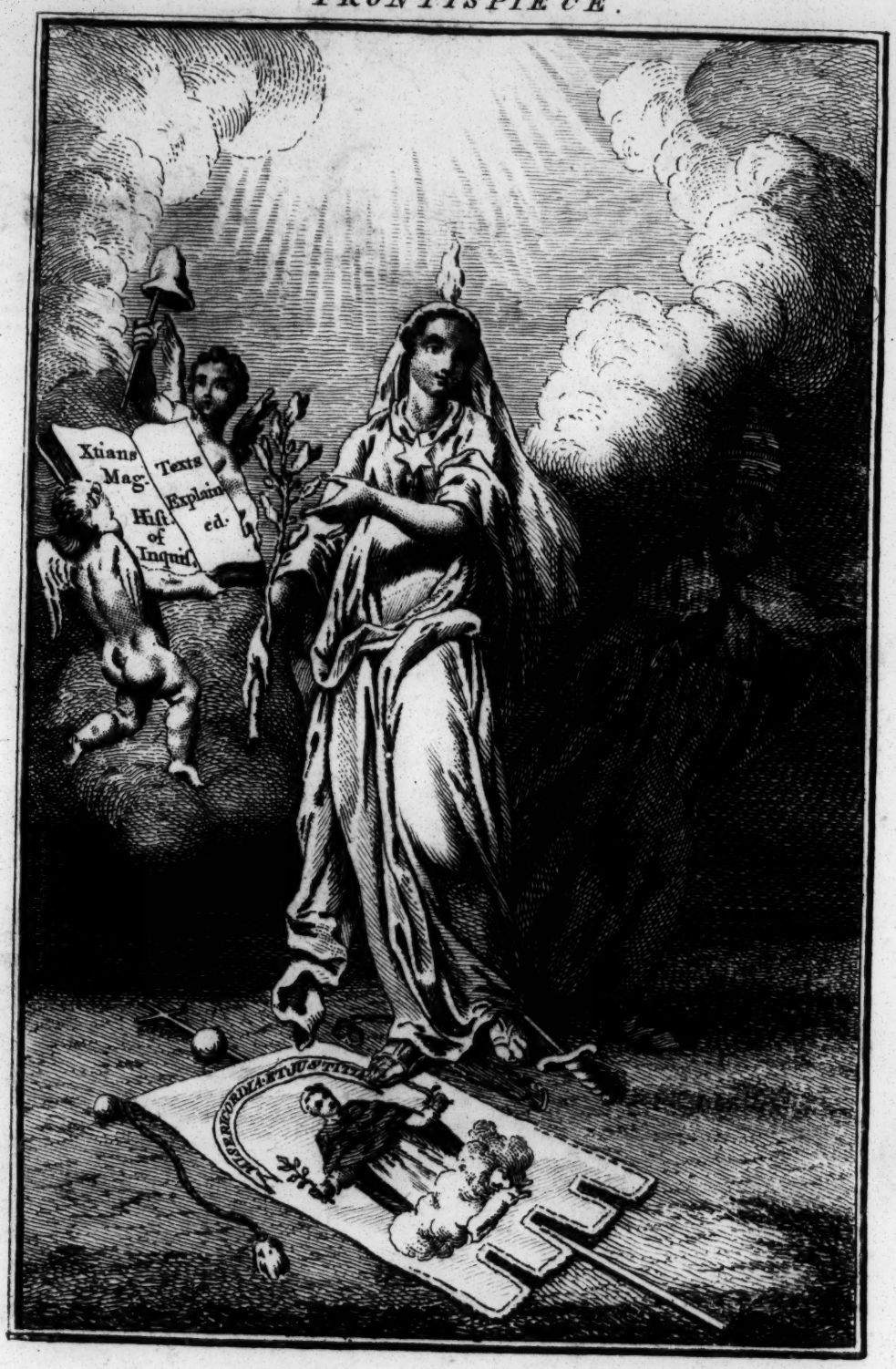

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Chriſtian's Magazine.

For JANUARY, 1764.

SYSTEMATICAL DIVINITY.

CHAP. XLIV.

SOCIAL DUTIES *of the* COMMERCIAL *Kind.*

WE intended to have proceeded, (in delineating the great outlines of Duty) to ſuch diſpoſitions and graces as more peculiarly affect the Chriſtian's own mind, though they have the greateſt influence on the general harmony and order of ſociety; ſuch are the virtues of humility, meekneſs, temperance, contentment, and the like. But, before we treat of theſe, it is judged proper to ſpeak of the duties which ſpring from *commercial* and *political* relations. — We obſerve then that the next order of connexions are thoſe which ariſe from the wants and weakneſs of mankind, and from the various circumſtances in which their different ſituations place them. Theſe we may call *commercial* connexions, and the duties which, reſult from them, *commercial* duties, as *juſtice*, *fair-dealing*, *ſincerity*, *fidelity to compacts*, and the like.

It is obſerved ſomewhere by a writer * of the firſt rank, that, though nature is perfect in all her works, yet ſhe has obſerved a manifeſt and eminent diſtinction among them. To all ſuch as lie beyond the reach of human ſkill and power, and are properly of her own department, ſhe has given the finiſhing hand. Theſe man may deſign after and imitate, but he can neither rival them, nor add to their beauty or perfection. Such are the forms and ſtruc-

* Lord Bacon.

ture of vegetables, animals, and many of their productions, as the honey-comb, the ſpider's web, and the like. There are others of her works which ſhe has of deſign left unfiniſhed, at it were, in order to exerciſe the ingenuity and power of man. She has preſented to him a rich profuſion of materials of every kind for his conveniency and uſe; but they are rude and unpoliſhed, or not to be come at without art and labour. Theſe therefore he muſt apply, in order to adapt them to his uſe and to enjoy them in perfection. Thus nature has given him an infinite variety of herbs, grain, foſſils, minerals, wood, water, earth, air, and a thouſand other crude materials to ſupply his numerous wants. But he muſt ſow, plant, dig, refine, poliſh, build, and, in ſhort, manufacture the various produce of nature, in order to obtain even the neceſſaries, and much more the conveniencies and elegancies of life. Theſe then are the price of his labour and induſtry, and, without that, nature will ſell him nothing. But, as the wants of mankind are many, and the ſingle ſtrength of individuals ſmall, they could hardly find the neceſſaries, and much leſs the conveniencies of life, without uniting their ingenuity and ſtrength in acquiring theſe, and without a mutual intercourſe of good offices. Some men are better formed for ſome kinds of ingenuity and labour, and others for other kinds; and different ſoils and climates are inriched with different productions; ſo that men, by exchanging the produce of their reſpective labours, and ſupplying the wants of one country with the ſuperfluities of another, do, in effect, diminiſh the labours of each, and increaſe the abundance of all. This is the foundation of all commerce, or exchange of commodities and goods one with another; in order to facilitate which, men have contrived different ſpecies of *coin*, or *money*, as a common ſtandard by which to eſtimate the comparitive values of their reſpective goods. But, to render commerce ſure and effectual, *juſtice*, *fair-dealing*, *ſincerity*, and *fidelity to compacts* are abſolutely neceſſary.

Juſtice, or *fair-dealing*, or, in other words, a diſpoſition to treat others as we would be treated by them, is a virtue of the firſt importance, and inſeparable from the virtuous character. It is the cement of ſociety, or that pervading ſpirit which connects its members, inſpires it's various relations, and maintains the order and ſubordination of each part to the whole. Without it ſociety would become a den of thieves and banditti, hating and hated, devouring and devoured, by one another.

Sincerity or *veracity*, in our words and actions, is another virtue or duty of great importance to ſociety, being one of the chief bands of mutual intercourſe, and the foundation of mutual truſt. Without it, ſociety would be the dominion of miſtruſt, jealouſy, and fraud, and converſation a traffic of lyes and diſſimulation. It includes in it a conformity of our words with our ſentiments, a correſpondence between our actions and diſpoſitions, a ſtrict regard to truth, and an irreconcileable abhorrence of falſehood. It does not indeed require, that we expoſe our ſentiments indiſcreet-

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ly, or tell all the truth in every caſe; but certainly it does not and cannot admit the leaſt violation of truth, or contradiction to our ſentiments. For, if theſe bounds are once paſſed, no poſſible limit can be aſſigned where the violation ſhall ſtop; and no pretence of private or public good can poſſibly counterbalance the ill conſequences of ſuch a violation. And we truſt the order of nature and providence is ſuch, that it ſeldom or never falls out, that ſo valuable a ſacrifice muſt be made in order to obtain the ends of an extenſive benevolence. It belongs to *us* to do what appears right and conformable to the laws of our nature, and to leave Heaven to direct and over-rule events or conſequences, which it will never fail to do, for the beſt.

Fidelity to promiſes, *compacts*, and *engagements*, is likewiſe a duty of ſuch importance to the ſecurity of commerce and interchange of benevolence among mankind, that ſociety would ſoon grow intolerable without the ſtrict obſervance of it. *Hobbes*, and others who follow the ſame track, have taken a wonderful deal of pains to puzzle this ſubject, and to make all the virtues of this ſort merely *artificial*, and not at all *obligatory*, antecedent to human conventions. No doubt compacts ſuppoſe people who make them, and promiſes perſons to whom they are made, and therefore both ſuppoſe ſome ſociety more or leſs between thoſe who enter into theſe mutual engagements. But is not a compact or promiſe binding, till men have agreed that they ſhall be binding? Or are they only binding becauſe it is our intereſt to be bound by them, or to fulfil them? Do not we highly approve the man who fulfils them, even though they ſhould prove to be againſt his intereſt? And do not we condemn him as a knave, who violates them on that account? A promiſe is a voluntary declaration, by words, or by an action equally ſignificant, of our reſolution to do ſomething in behalf of another, or for his ſervice. When it is made, the perſon who makes it, is by all ſuppoſed under an obligation to perform it. And he to whom it is made, may demand the performance as his right. That perception of *obligation* is a ſimple idea, and is on the ſame footing as our other moral perceptions, which may be deſcribed by inſtances, but cannot be defined. Whether we have a perception of ſuch obligation quite diſtinct from the intereſt, either public or private, that may accompany the fulfilment of it, muſt be referred to the conſcience of every individual. And, whether the mere ſenſe of that obligation, apart from it's concomitants, is not a ſufficient inducement, or motive, to keep one's promiſe, without having recourſe to any ſelfiſh principle of our nature, muſt be likewiſe appealed to the conſcience of every honeſt man. *Fair-dealing* and *fidelity to compacts* require, that we take no advantage of the ignorance, paſſion, or incapacity of others, from whatever cauſe that incapacity ariſes;—that we be explicit and candid in making bargains, juſt and faithful in fulfilling our part of them. And, if the other party violates his engagements, redreſs is to be ſought from the laws, or from thoſe who are intruſted with the execution of them. In fine, the *com-*

mercial virtues and duties require that we not only do not invade, but maintain the rights of others;—that we be fair and impartial in transferring, bartering, or exchanging property, whether in goods or ſervice; and be inviolably faithful to our word and our engagements where the matter of them is not criminal, and where they are not extorted by force.—But on this the deſigned brevity of the work will not permit us farther to inſiſt.

[*To be continued.*]

BIOGRAPHY.

I.

Some ACCOUNT *of the* LIFE *of* PHILIP DE MORNAY, *&c. &c.* Tranſlated from the French.

MONS. de MORNAY, Lord of Pleſſis Morli, Governor of Saumur, one of the moſt celebrated Proteſtants and greateſt Captains that ever appeared in France, was born at Buhi, on the 5th day of November, 1549, of an ancient and illuſtrious family, which had produced ſeveral eminent men. He was educated with great care, and reſided, in his youth, at Paris, where he ſtudied the Belles Lettres, the learned languages, and alſo divinity. He was at that time deſigned for the church, it being expected that Philip de Bec, his uncle by his mother's ſide, once Biſhop of Mentz, and afterwards Archbiſhop of Rheims, would have procured him lucrative benefices. He had likewiſe great dependance on many other relations who had intereſt at court: but Frances de Bec, Lady of Pleſſis Morli, who had embraced the Proteſtant faith, was his governeſs, even from the age of eight or ten years. After the maſſacre which happened on St. Bartholomew's day in 1572, Monſieur Mornay travelled into Italy, Germany, the Low Countries, and viſited the iſland of Great-Britain. He was extremely intimate with the King of Navarre, ſince diſtinguiſhed by the title of Henry the Great. This Prince paid great deference to his opinions, and he was conſtituted his principal Counſellor in 1590.

Monſ. de Pleſſis Mornay performed many important ſervices for his illuſtrious maſter, and was univerſally thought one of the great inſtruments of his acceſſion to the throne. He was, likewiſe, the patron and the friend of the Proteſtant profeſſors, and acquired no ſmall reputation among them for his erudition, his valour, and his probity: he was called, at one period of his life, *le pape des Huguenots*. The Pope of the Hugenots. He oppoſed the converſion of the King to the Catholic religion, with all his power; but his arguments and his intereſt had not the deſired effect. Henry turned Catholic in 1592.

Monſ. Mornay then retired from the glare and the tumults of a court. In his receſs he paſſed many of his hours in compoſing a large

a large volume *on the Supper of our Lord Jeſus Chriſt.* It was this book which occaſioned the celebrated conference at *Fontainbleau* in 1600, between Monſ. Philip du Pleſſis Mornay and Monſ. Jacques Dary du Perron, once Biſhop of Evreux, and afterwards Cardinal. Our author continued to defend the doctrines of Calvin by his pen. Lewis the Thirteenth having deprived him of the government of Saumur, in 1621, he retired to his *Barony of the foreſt of Surr-Seure* in *Poitou*, where he departed this life the 11th of November 1623, in the ſeventy-fourth year of his age.

To theſe few particulars of his life we ſhall add as perfect an account of his writings as we could obtain. They are, I. The famous treatiſe on the Euchariſt mentioned above. II. A book on the Truth of the Chriſtian Religion. III. A book intitled, The Myſtery of Iniquity. IV. A diſcourſe concerning the Bounds of Faith; concerning Advice, Meditation, &c. C.

II.

The celebrated M. *Formey*, of *Berlin*, has lately publiſhed, in two volumes twelves, in French, "an Abridgement of Eccleſiaſtical Hiſtory, from the beginning of Chriſtianity to the end of the ſeventeenth century," dedicated to her Majeſty Queen Charlotte. And as all the writings of this amiable author are excellent, we have determined to give his Abridgement of the Hiſtory of the Reformation in England, in two or three ſubſequent numbers, that our readers may have a complete view of this great event before them; which we preſume, will render more acceptable the lives of particular perſons concerned in the reformation already given, and which hereafter ſhall be given in our pamphlet; which we will ſtudy, by all means, to render worthy that public encouragement which it meets with.

ABRIDGEMENT *of the* HISTORY *of the* REFORMATION *in* ENGLAND *.

Tranſlated from the FRENCH of M. FORMEY, Secretary to the ACADEMY of SCIENCES at BERLIN.

THE iſland of Great-Britain, as well as the other countries of Europe, had the happineſs to receive that heavenly light which was deſtined to remove the darkneſs of ignorance and ſuperſtition, and which, though ſhe at firſt had much difficulty to diſpel, yet ſhe at laſt accompliſhed it in the moſt happy and complete manner. When the reformation began, and extended itſelf in Germany and Switzerland, Henry the Eighth poſſeſſed the throne of England. This Monarch was at firſt diſpleaſed at this apparent innovation. He wrote a work againſt Luther, for which Pope Leo X. gave him the title of Defender of the Faith. He went ſtill farther, and invented the moſt cruel puniſhments for thoſe who would introduce any change in matters

* We have the ſatisfaction to aſſure our readers, that the ingenious tranſlator of the following, propoſes to tranſlate and publiſh the whole of this uſeful work.

of

of religion. But the difference he had afterwards with Pope Clement the VIIth obliged him, though againſt his will, and when he leaſt intended it, to open the door to the reformation, and to lay the firſt foundation of it.

Henry, when young, had married Catharine of Arragon, the widow of his brother Arthur, with whom he had lived for a long time in perfect union; but having afterwards conceived ſome diſlike to her, he, making ſcruples of conſcience his pretence, demanded, with much importunity, of Clement the VIIth, in 1527, a diſpenſation for a divorce.

The Pope would readily have agreed to the requeſt of this Prince who had done ſo many conſiderable ſervices to the Roman church, if he had not feared the Emperor Charles the Vth, to whom the Queen of England was aunt by the mother's ſide. He found himſelf much embarraſſed, wiſhing greatly to retain the eſteem and good-will of the Engliſh Monarch. He flattered and amuſed him by giving him the moſt favourable hopes; at the ſame time, lengthening out the affair as much as poſſible, and raiſing continually new incidents, ſo that the King was for many years kept in ſuſpence, without being able to obtain a deciſion.

Whilſt Henry was wearying himſelf in ſolliciting the court of Rome, Thomas Cranmer, a Cambridge divine, found a method to bring the affair to a ſpeedy iſſue; this was, not to give themſelves any farther trouble about the judgment of the Pope, which they could never obtain, but to apply themſelves to the moſt celebrated divines, and the principal univerſities of Europe for advice.

The King was pleaſed with the thought, and reſolved to follow it. Cranmer at the ſame time wrote a work tending to prove that the King's marriage was null and void. Beſides, he went, by order of his maſter, into France, Italy, and Germany, to carry on the affair for which the King had given himſelf ſo much trouble, but which, at laſt, turned out to his ſatisfaction. Cranmer having occaſion to confer in Germany with ſome Proteſtant divines, he was the more confirmed in the diſadvantageous ideas he had conceived of the Roman church. They add, that at Nuremberg he contracted an intimate friendſhip with Andrew Oſiander, whoſe ſiſter he privately married. Whilſt he was on his travels Warham, Archbiſhop of Canterbury, died, and the King having ordered Cranmer to return immediately, conferred on him, in 1533, that primacy; to which he, at firſt, made ſome objections, and did not accept it without having raiſed many difficulties. The King, on his ſide, diſpleaſed with the proceedings of the court of Rome, had already divorced *Catharine* of *Arragon* to marry *Ann of Boulogne*, a young lady with whoſe beauty he was highly charmed. But, however, that he might obſerve all the requiſite formalities, a ſentence was paſſed, whereby the divorce of the King was ratified, and his firſt marriage declared unlawful and void.

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The whole tranſaction of the affair of the divorce had fully alienated the mind of Henry from the Pope and the court of Rome. Nothing, then, could be more agreeable to him than the title given him of *Supreme head of the Engliſh church* by the whole clergy of the kingdom aſſembled in convocation, according to ancient cuſtom. He accepted it not only with great readineſs, but enjoined all his ſubjects, under a ſevere penalty, to acknowledge him as ſuch. And to make the meaning of this title more generally known, Henry publiſhed a law in 1533, by which the power and authority of the Pope was entirely aboliſhed. This law was more fully ratified by the Parliament in 1534. In 1535, and the following years, they viſited the monaſteries and religious houſes, the number of which they at firſt greatly diminiſhed, and at laſt totally ſuppreſſed. Henry gave permiſſion for the Bible to be tranſlated into the Engliſh language, and to be diſperſed among the people, that it might become of general utility. In 1541 he publiſhed an edict, by which he ordered every church to have an Engliſh Bible, the reading of which was allowed to every perſon who could do it in a proper and decent manner.

After that time many things fell out which forwarded an entire reformation. The King did the firſt part, and the reſt was the work of the Biſhops, who, favouring this change, took, in conſequence, different methods, which Henry did not oppoſe, though he at the ſame time publicly declared, that he would never depart from the faith of his anceſtors. Of his the gave an authentic proof by the ſix famous articles which he propoſed in 1539, and which he abſolutely commanded his ſubjects ſhould look upon as a law. By this ſingular manner of thinking and acting, it often happened, that at the ſame time, and ſame place, the partiſans of the Engliſh church and it's oppoſers were treated with the ſame rigour, and condemned to the moſt cruel puniſhments. It was obſerved, likewiſe, that for the three laſt years of this reign the work of the reformation was rather retarded than advanced, though, at the ſame time, there was room to believe that Henry, a little before his death, had formed a deſign of aboliſhing the maſs, and of ſubſtituting in it's place the holy Euchariſt. Such was the ſtate of the Engliſh church during the life of this Monarch.

Henry died in the year 1547, and, his ſon Edward the Sixth ſucceeding him, the reformation again took place, and eſtabliſhed itſelf in the moſt complete manner. The new King was very young, being but nine years old; but his knowledge, his prudence, the maturity of his judgment, and his many other excellent qualities, both of head and heart, were greatly ſuperior to his time of life. Much attached to the true religion, he followed, in every thing, the counſels of Cranmer, who was a truly reſpectable man, and had much at heart the advancement of the kingdom of God, which he procured, in effect, with the greateſt ſucceſs, notwithſtanding the many obſtacles he had to ſurmount.

To attain this end he employed the ſervices of *Martin Bucer*, *Peter Martyr*, and of *Paul Fagius*, whom, for this purpoſe, he invited from Germany into England. In this reign Cranmer was principally ſeconded by three Biſhops, *Ridley* of *London*, *Latimer* of *Wincheſter*, and *Hooper* of *Glouceſter*.

It was to the ardent zeal and indefatigable labours of theſe wiſe and pious men, that England was indebted for the readineſs with which, after the death of Henry the VIIIth, the images were removed from the churches; auricular confeſſion and the celibacy of the clergy were aboliſhed; in a word, all the ſuperſtitions of Popery removed. They compoſed a new liturgy for the public worſhip, which was corrected at different times. When the public worſhip was regulated in a proper manner, Cranmer and Ridley publiſhed a confeſſion of faith for the Engliſh church, but not before it had been reviſed and confirmed by the other Biſhops. Whatever was done in the eſtabliſhment of the reformation was not only examined and approved by the clergy, but ratified by parliament. When every thing thus wore the moſt favourable appearance, an unſuſpected loſs brought a total change; this was the ſudden death of the young King, who was taken both from the church and ſtate in 1553, before he had arrived at his ſixteenth year.

Though this Prince had ordered things very differently before his deceaſe, and had publicly declared his will; yet, after his death, Mary, the daughter of Catharine of Arragon, ſucceeded to the crown. A Princeſs entirely devoted to the ſuperſtitions of the Roman church, and who, beſide that, was of a very cruel diſpoſition. The firſt thing ſhe did, as ſoon as ſhe found herſelf Queen, was to have the marriage of Henry the VIIIth, with his firſt wife declared lawful; and, as Cranmer had been the principal inſtrument in the annulling this marriage, he was thrown into priſon. Mary afterwards revoked all that Henry and Edward had done to the hurt of the Roman religion, and this ſhe did with the utmoſt ardor. The laws made by Edward for the authoriſing the eſtabliſhment of the reformation were every-where annulled. They took every neceſſary ſtep to reconcile the kingdom of England with the court of Rome, and the Cardinal who came for that purpoſe, in quality of legate from the Pope, was made Archbiſhop of Canterbury.

When the Queen and her Popiſh miniſters thought they had done every thing neceſſary for the ſecurity of their religion, they began to perſecute all who adhered to the reformation. Many Germans who in the beginning of the reign of Edward had left their country to ſettle in London, and there founded churches and obtained conſiderable privileges, were obliged to leave the kingdom inſtantly, together with him who bore the beſt eccleſiaſtical office amongſt them, JOHN a LASCO, a Poliſh gentleman; other ſtrangers, who for the free profeſſion of their religion had ſought an aſylum in England, ſuffered the ſame fate. Of all the diſtinguiſhed clergy that Cranmer had brought from Germany, to

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aſſiſt in the affairs of the reformation only Peter Martyr was permitted by the Queen to return in ſafety. But they did not even ſpare the aſhes of thoſe who had already ended their lives in England.

Throughout the kingdom flames were prepared for thoſe who would not return to the boſom of the church, without any diſtinction. Dreadful tortures ended the lives of the moſt illuſtrious reformers of the Engliſh church, in particular the three Biſhops whom we have already named, Ridley, Latimer, and Hooper. And Cranmer himſelf, the firſt mover in the reformation of his country, expired at the ſtake. He ſhewed, at firſt, ſome want of reſolution, being tempted, by the fear of death, to deny, either by word of mouth or by writing, what he had ſaid and done for the intereſt of the true religion; but, ſoon recollecting himſelf, he expiated this weakneſs by a ſincere repentance, and ſuffered, with the moſt perfect conſtancy, a glorious martyrdom. Theſe tragical ſcenes were not of long duration. God delivered his church, and put a period to the cruel reign that oppoſed it, by the death of Mary, which happened in the year 1558.

[*To be continued.*]

PHYSICO - THEOLOGY.

REFLECTIONS on the ELEPHANT.

WHILST we extend our views through the creation, we ſhall ſtill find new objects to raiſe our wonder and merit our attention; either in the feathered tribe or thoſe of the quadrupedes, in which there is ſcarce one but may ſerve as a glaſs, whereby we may diſcern the reſemblance of ſome human virtue or vice: and if we would conſider the creation in this view, the fearful and unpleaſing repreſentation we ſhould diſcern of vice, the pleaſing and entertaining proſpects we ſhould have of virtue, would ſerve greatly to divert us from the one, and recommend us to the other. There are ſome remarkable inſtances of virtue in this extraordinary animal, the ELEPHANT, before us, of which we propoſe to give an account.

The ELEPHANT is, by moſt commentators, thought to be the Behemoth mentioned, Job xl. ver. 15. where the Almighty calls upon Job to attend whilſt he deſcribes the wonderful ſtructure of this monſtrous animal, declaring, that he is the chief of his ways. This noble animal is found in different parts of Aſia and Africa. It is the largeſt of all the quadrupedes, and is of different ſizes in the various kingdoms it inhabits. In the Eaſt-Indies they are twelve, and often fourteen feet in height; thoſe on the Gold and Ivory Coaſt are not quite ſo large. The ſkin of ſome is black, very thick, and without hairs; of others it is of a duſky brown, thinly ſcattered over with ſhort black hair; it hangs looſe

in folds in divers parts of the body. The ears are large, hanging downwards. They have but ſmall eyes according to their ſize. The tail is ſlender and not very long; their legs are like trunks of ſmall trees cut off by the roots, eminently fitted by Providence for ſupporting their bulky bodies. They have five ſhort, broad toes on their fore feet, and four on their hind feet. The proboſcis, or trunk, which is of a great length, hanging down between their two tuſks, and gradually leſſening towards the extremity, which is flat, hath two holes or noſtrils at the flat end. This, it has been obſerved, the Romans might very properly call a hand*, as it can ſhorten and lengthen it at pleaſure; it is of a griſly ſubſtance, and full of wrinkles, and endowed with ſo much ſtrength that the ſtroke of it will break the bones of a horſe or camel, and even kill him outright with it: it can even pull up trees by the roots; yet it is ſo pliable that he conveys all his victuals with it, by means of theſe two holes, into his mouth. His body is round and full, and riſes in an arch more remarkable than in any other animal. The teeth are of a great thickneſs, but the tongue is ſmall; they ſhed their teeth often, more eſpecially when young, the negroes often finding ſingle teeth dropt at different places. The tuſks, which are what we call ivory, are larger in the male than the female; ſome of them are ſix or ſeven feet long, and weigh 140 pounds. It is ſaid that they are ſixteen or eighteen months in the belly of their mother: they do not arrive at their full growth till fifty or ſixty years; till then they cannot bear a tower upon their back. Their ordinary food is graſs and corn, or twigs and leaves of trees; but they are very fond of ſweet things, particularly barley-ſugar; and this they give to tame them. They live to a great age, commonly 200 years and upwards, and ſome few to 300. Apollonius Tyaneus tells us, that he himſelf ſaw, in the city of Taxila, the elephant of the famous Porus, having two circles of gold round his tuſks, on which was written in Greek characters, "that Alexander, in eſteem for him, had conſecrated him to the ſun." If this be true, he muſt at that time have been 400 years old.

The hunting of the elephant is reckoned a noble ſport all over Africa, but is generally performed with a numerous poſſe, and loud and horrid ſhouts of the people. The moſt common and leaſt dangerous way of catching them is by driving them into deep holes made for that purpoſe, covered with ſtraw and leaves; and when the beaſt is fallen into it, they pierce him all over with their ſagays, and other weapons, with incredible fury. His fleſh yields a plentiful feaſt, more than equal to ſix large oxen, and among the reſt of his ſpoils the hair of his tail bears a conſiderable price: for with this hair, and that of another animal called Induoro, the natives, eſpecially the women, weave themſelves collars, bracelets, girdles, &c. with variety of figures and devices, which denote their quality, and are in ſuch eſteem, that the hair

* See vol. IV. p. 302.

of

of two elephants tails is reckoned a price ſufficient to buy a ſlave with.

The negroes diſtinguiſh them into three kinds, the river, the mountain, and the wood elephant. The river elephant takes it's name from delighting in marſhy grounds and the borders of rivers that overflow it's banks. The mountain elephant is fierce and outrageous and difficult to break: as for the elephant found in the woods it is of all the largeſt and gentleſt. They go in droves of a hundred or more, old and young. There is commonly found, in the ventricle of thoſe that are grown old, a ſtone, of the bigneſs of a hen's egg, which, being hardened in the ſun, is reckoned an excellent bezoar.

As I have given the deſcription of this wonderful animal, I ſhall here remark ſome of it's particular qualities, as related by different hiſtorians, both ancient and modern. This ſtupendous creature is of a docility and ingenuity very nearly approaching to human reaſon; it's ſurpriſing ſagacity, natural love for it's young, retentive memory, wonderful gratitude, and reſentment, with many other qualities of virtue peculiar to it, have excited the admiration of both ancients and moderns. According to Pauſanias, the Indians in Aſia, and the Lybians in Africa, were the firſt nations that uſed elephants in battle. The Perſians, Lydians, and neighbouring nations, anciently intermixed camels with their troops, as in after ages they did elephants: though, from Herodotus, Plato, and others, it is ſufficiently evident that Ægypt produced them, particularly that part of it bordering upon Ethiopia, yet they were not known in that country as military animals till the time of the Ptolemies. From Ægypt, it is probable, the practice of fighting with them ſpread into Cyrenecia, the people of which region, in all likelihood, might communicate it to their neighbours the Carthaginians*.

They had various ways of taming them. Pyrrhus, King of Epirus, was the firſt who brought them into Italy, in the year before Chriſt 279. The victory which he obtained over the Romans was chiefly owing to the elephants. Plutarch relates, that, when Pyrrhus entered the city of Argos, one of his ſoldiers mounted on an elephant received a wound, by which he was thrown on the ground, the beaſt ſoon after miſſing his maſter ran about in a ſtrange manner among the croud till he had found him, and then, with his trunk, replaced him on his back, and, with the greateſt fury, returned to the port of the town, trampling under his feet all that came in his way. The elephants were taught by the ancients to ſhew reſpect to Kings and Princes; they taught them to bend their knees and fall down before them, and then raiſe themſelves up again.

* Neither the Jews, Aſſyrians, Babylonians, Phœnicians, Arabs, Ethiopians, nor even the Medes and Perſians, ever brought elephants into the field before the time of Alexander the Great, who began his reign the year before Chriſt 336. King Juba, in Philoſtratus, intimates, that the Moors and Lybians in very early times fought with elephants; which notion ſeems to be countenanced by Ælian.

Ælian relates an inſtance of amazing gratitude in this animal: an Indian King, having received intelligence that a young nobleman of the country had in his poſſeſſion a curious white elephant, which ſerved him for riding, and ſhewed him extraordinary marks of love and affection, demanded him of the young Lord for himſelf; but he not being able to bear the thoughts of parting with him, at firſt evaded the King's requeſt; but, at length, finding him fixed in his reſolution, to avoid the conſequences of a refuſal, fled to the mountains. Thither he was purſued by order of the Prince, but, getting on the top of a high rock, ſuſtained a long attack, by parrying the arrows, and throwing ſtones and other miſſiles, in which he was well ſeconded by his elephant, who alſo threw them with admirable dexterity; but, in ſpite of this reſiſtance, the ſoldiers at laſt mounted the rock, then the animal, enraged to the greateſt pitch of fury, threw himſelf amongſt them, overturned many with his trunk, daſhed them to pieces, trod to death others with his feet, put the reſt to flight, and, taking up his maſter, who had been grievouſly wounded, marched off with him in triumph. Ælian cloſes this narrative with the following reflection: "What a reproach is this to thoſe ungrateful men who owe their education, perhaps, their very ſubſiſtance, to the kindneſs of thoſe who had taken them into their friendſhip, and at once, when misfortunes approach, abandon them in their neceſſities, and leave them to languiſh under the frowns of fortune! Such men are only the friends of our proſperity, who value us only as we may be of ſervice to them."

The tenderneſs they have for their young, and the great care and affection for thoſe of their own ſpecies, deſerves particular regard and ſerious reflections. If it ſo happens that a young elephant falls into a pit, the mother, on perceiving the diſaſter of her offſpring, throws herſelf in after it, through the anxiety ſhe endures and the love ſhe bears it, though natural inſtinct informs her that by this ſtep ſhe loſes her liberty, perhaps, her life; in danger ſhe never forſakes it, ſhe will loſe her own life firſt in it's defence. In paſſing a river ſhe winds her trunk round it's body, and carries it, in that manner, to the other ſide, where ſhe lands it in ſafety. If they chance to meet a ſick elephant, it is ſurpriſing to ſee with what tenderneſs they behave towards him, ſeeking herbs and other remedies to comfort him; if he dies they do not leave the body expoſed, but bury it, by covering it with leaves and branches of trees. At the loſs of a keeper they have been known to pine away with grief, ſo ſuſceptible are they of love and affection. It is really wonderful to imagine with what readineſs theſe ſtupendous creatures learn what is taught them, though there is very great pains beſtowed upon them by their maſters and guides. It would, therefore, not be improper to remark one inſtance of their ſagacity, which Q. L Balbus obſerves we make ſubſervient to our purpoſes: Arrian was the leaſt fabulous and ſincereſt writer of all the ancients (and therefore

fore it ſhould ſeem that we need not ſcruple to give credit to what others have related of them) ſince he declares, that he himſelf ſaw one with two cymbals faſtened to his legs, on which he plaid a regular tune with his trunk, whilſt ſeveral others danced round him. Therefore Mr. Pope might rightly exclaim,

" How inſtinct varies in the grov'ling ſwine
" Compar'd, half reas'ning elephant, with thine.

From this animal men may alſo learn leſſons of modeſty. Ælian tells us, that he never touches the female in public. Inſtinct inſpires him with an abhorrence of adultery. Of this there are many examples related. An Indian having killed his wife and privately buried her in his elephant's ſtable, the creature, on perceiving his maſter to have a new wife, took her up in his trunk, and carried her to the grave of her predeceſſor; and tearing up the earth with his feet, and, ſhewing her the body of the murdered wife, would not ſuffer her to move till ſhe had attentively viewed it, as if he was determined ſhe ſhould know the true character of her huſband. Another, having ſurprized his miſtreſs with her gallant in the act of adultery, to ſhew his zeal and fidelity to his maſter, ſlew them both with his trunk. An almoſt parallel inſtance happened at Rome, in the reign of Titus, which cauſed much ſpeculation; but here the elephant only threw a cover over the two adulterers, in order, if poſſible, to conceal their crime. This animal hath a love and compaſſion for the defenceleſs, and even pities an enemy who is unequal to him in force. He has been obſerved, when he has paſſed through a flock of ſheep, to turn them aſide with his trunk, for fear he ſhould tread upon them and deſtroy them. In their private quarrels with one another they never make uſe of their tuſks, leſt they ſhould deprive each other of thoſe weapons neceſſary for their mutual defence againſt their common enemy the Rhinoceros.

As cruelty is directly oppoſite to the character of the elephant, they muſt be provoked a long time before they can be made ſo furious as to attack either man or woman, but will let them paſs by them quietly, unleſs they are firſt exaſperated by ſome violent abuſe or wound given them; in which caſe, dreadful, and almoſt unavoidable, is the fate of thoſe who have provoked their reſentment: the two following inſtances will plainly ſhew a remarkable proof of their great humanity. In 1700, a negroe at Axim, who was accuſtomed to elephant-hunting, and had killed ſeveral, took aim at one that came near his hut, but, the muſket miſſing fire, the elephant gave chace, overtook him, and broke the gun in pieces, diſdaining to hurt the man. The ſame year an elephant came to Elimna, walking gravely along the ſhore when he was firſt diſcovered by the negroes, who boldly ſurrounded him, unfurniſhed with weapons, the elephant ſuffered them to encompaſs him, going gravely along the ſhore with them to mount St. Jago, where one of the officers of the fort fired at him with a muſket-ball, which hit him above the eye, but did not

irritate

irritate, or even ſeem the leaſt to offend him. Neither this nor ſeveral other ſhots poured in upon him, made him in the leaſt degree mend his pace, and the only effect they had was now and then to make him toſs his head in a menancing manner, and prick up his ears, which were of a prodigious ſize. At laſt he entered the company's gardens, puſhing before him the gate as if no impediment at all was in his way, and breaking down large cocoa-trees without ſeeming to exert any more force than a man would to beat a child. Whilſt he was in the garden above an hundred ſhots were fired at him, which made him bleed exceedingly, but did not raiſe his indignation, nor would his fury at all have broke forth if a negroe had not been ventureſome enough to lay hold of his tail, and attempt to cut it off; a piece of great imprudence, of which he had ſoon reaſon to repent, for the elephant, turning ſwiftly round, hit him with his proboſcis, which overturned him, then trampled and tore him in pieces with his tuſks and feet, after which he moved a little aſide, and ſuffered the body to be taken away, without offering the leaſt reſiſtance. At length, through the loſs of blood, he became faint, and, retiring under the ſhade of a tree, laid himſelf quietly down and breathed his laſt. A circumſtance which confirms the notion that the negroes have, that as ſoon as an elephant perceives death approaching, he retires, out of decency, under ſome ſhade and there expires. Boſman, who lived many years on the coaſt, had ſeen four inſtances of this, and was told of a number of others from unqueſtionable authority. At the Cape of Good-Hope an elephant being yoked to a ſhip that was careening there, fairly drew it along the ſtrand; a ſufficient proof of the ſtupendous ſtrength of this animal. An account of which we have fully explained by the great Creator of the univerſe in Job, chap. xl. who certainly created and deſigned this animal as a leſſon of inſtruction to mankind, in which we may clearly ſee many excellent virtues to copy after, which have been already mentioned, and are ſo frequently to be found through the whole train of the creation!

Goodwin's-Court,
St. Martin'-Lane,
November 1763.

J— T—E.

ANTIQUITIES.

I.

REMARKS *on the* PASSAGE *of the* ISRAELITES *through the* RED-SEA.

IN what particular part of the ſea this paſſage was opened for the children of Iſrael is not very eaſy to determine; but thoſe ſeem to have the moſt probability on their ſide who place it a few

a few leagues to the ſouth of Suez, where is a long narrow valle between two rugged chains of mountains, which to this day is called by the Arabs, *The road of the Iſraelites.* In ſuch a ſituation Pharaoh might well ſay of them, "*They are entangled in the land, the wilderneſs has ſhut them in,* Exod. xiv. ver. 3. and when the Ægyptians overtook them encamping before Baalzephon, at the eaſtern extremity of this valley, near the ſea, what could the Iſraelites expect but inevitable deſtruction, having impaſſable mountains on the right and left, the ſea before them, and Pharaoh cutting off all retreat behind them with his chariots and horſemen? That this is the place where the Iſraelites were completely delivered from their ſlavery, and even from the fear of their enemies, ſeems confirmed not only by a tradition among the Arabs to that purpoſe, but by the name of the moſt eaſtern part of the mountain next the ſea, which to this day is call *the mountain of deliverance**.

Some have fixed their paſſage at Tor, and others at Corondel; but neither of theſe conjectures is well ſupported. All the way from Corondel to Tor the channel is about twelve leagues broad, which ſeems too great a ſpace for the Iſraelites to traverſe in one night, without adding conſiderably to the miracle; and beſides, the ſhore, which is low and ſandy till we come to Corondel, begins from thence to be rocky and mountainous, while the oppoſite ſide of Ægypt is ſtill more inacceſſible, eſpecially to chariots, of which great part of Pharaoh's army conſiſted. From the valley above-mentioned to the Arabian ſhore, the ſea is about ten miles, which part of the country is called the deſert of Sdur, the ſame with the Shur of the ſcriptures. Exod. xv. ver. 22. where the Iſraelites are ſaid to have landed; whereas, had they croſſed over at Corondel, they would have come into the deſert of Marah. But after all, it muſt be granted, that we can arrive at no certainty in this affair.

Proceed we, therefore, to make a ſhort inquiry into the moſt material point relating to this event, *viz.* Whether it was miraculous or not? i. e. Whether the ſea was really divided by a ſupernatural power, or whether Moſes and the Iſraelites did only coaſt ſome part of it, or, at moſt, croſs a ſmall nook at low-water, timing it ſo well that Pharaoh and his hoſt, endeavouring to do the like, periſhed in the attempt. This is ſo far from being a new queſtion that Artophanes, an ancient writer quoted by Euſebius, aſſures us, that both theſe opinions were held by the Ægyptian prieſts; the former by thoſe of Heliopolis, and the latter by thoſe of Memphis; the laſt of theſe has alſo been followed by many eminent men, both Jews and Chriſtians, who, without denying the main part of the tranſaction to be miraculous, have fallen into the notion of the Iſraelites not paſſing through the ſea, but only coaſting it along, and making, as it were, a ſemicircle round the ſhore at low ebb, or croſſing ſome narrow point of it when the water was retired.

* See Thompſon's Travels.

Nothing

Nothing is plainer, than that the whole tenor of Moſes's account is directly oppoſite to ſuch a notion; for he tells us, Exod. xiv. ver. 15. *that upon his ſtretching out his rod, by God's command, over the waters, a mighty wind aroſe and divided them; that they ſtood upon heaps, and were as a wall on the right hand and on the left*, that the bottom of the ſea *was dried up, and that the Iſraelites marched through it as on dry land.* The royal pſalmiſt ſpeaks of God's *dividing the ſea into parts, and making Iſrael paſs through the midſt of it*, Pſ. cxxxvi. ver. 13, 14. and the prophet Iſaiah ſays, that *God led them by the right hand of Moſes, dividing the waters before them to make himſelf an everlaſting name, and that he led them through the deep as an horſe through the wilderneſs*, Iſaiah lxiii. ver. 12, 13. Is it not highly unreaſonable to imagine, that ſuch language as this was deſigned to repreſent a tranſaction wherein there was nothing wonderful, or contrary to the ordinary courſe of nature?

Endeavour we next to ſhew, that the notion of Moſes's leading the Iſraelites along the ſhore or croſs ſome narrow point, is contrary to reaſon and experience. We readily grant, indeed, that the Red-ſea ebbs and flows like other ſeas which have a communication with the ocean; but then we are told by thoſe who have made the exacteſt obſervations, that the greateſt diſtance to which it falls from the place of high-water is not 300 yards, and that theſe 300 yards, which the ſea leaves uncovered during the time of low-water, cannot continue ſo above half an hour at moſt, becauſe then the ſea begins to flow in again towards the ſhore, from which it had gradually retreated for ſix hours before; ſo that, upon a moderate computation, the greateſt extent of time, and paſſable ground that can be allowed the Iſraelites for their march upon the coaſt, is about 200 yards during ſix hours.

Now, it is plain, that a multitude of people, conſiſting of more than two millions of men, women, and children, incumbered likewiſe with great quantities of cattle and houſhold-ſtuff, could never be able to perform ſuch a march, within ſo ſhort a ſpace of time, or even double that ſpace, though we ſhould allow them double breadth of ground for the purpoſe. This argument will be of equal weight againſt thoſe who think the Iſraelites only coaſted along ſome part of the ſea, and thoſe who maintain that they croſſed a ſmall arm or point of it; ſeeing that in either of theſe caſes ſix or eight hours could not have been ſufficient for the paſſage of ſo vaſt a multitude.

Some, perhaps, may wonder that the Ægyptians, when they ſaw ſuch a miraculous paſſage opened for the Iſraelites, ſhould venture to purſue them; but the reaſon of this ſeems to be intimated by the ſacred hiſtorian, who ſays, that "*The angel of God, which went before the camp of Iſrael, removed and went behind them, and the pillar of the cloud came between the camp of the Ægyptians and the camp of Iſrael, and was a cloud and darkneſs to the one, but gave light to the other*, Exod. xiv. ver. 19, 20. ſo that, probably, when the Ægyptians followed the Iſraelites into the midſt of the ſea, they knew not where they were till it was too late to retreat:

they

they imagined, perhaps, that they were ſtill upon the ſhore, from whence the water had retired; the darkneſs of the night, and the preternatural darkneſs of the cloud not ſuffering them to ſee the mountains of waters, till "*the Lord looked upon them through the pillar of fire*;" i. e. turned the bright ſide of the cloud towards them, and thereby made them ſenſible of their danger, at which time, had it been in their power, they would have fled from the face of Iſrael. Exod. xiv. ver. 24, 25.

In the next place, to ſuppoſe there was nothing miraculous in the paſſage of the Iſraelites, is a notion repugnant to the known character of Moſes as an hiſtorian, and calls in queſtion not only his avowed modeſty and veracity, but even his conduct, ſenſe, and experience, for it is evident that Moſes repreſents the whole affair as wonderfully carried on, from the beginning to the end, by God himſelf, who knew what paſſed in Ægypt, and made his people, unexpectedly, take a new rout, which brought them into a ſituation ſo apparently dangerous. It was then, as he aſſures us, that God interpoſed his miraculous power on their behalf, and divided the ſea to make a free paſſage for them, and to overwhelm their enemies, and, accordingly, we find him making all Iſrael ſound the praiſes of God, as the ſole author of their delivrance; which he hardly would have done had it been entirely owing to his policy, or his ſuperior knowledge of natural cauſes. On the other hand, if Moſes did not act in this affair by divine direction, what idea muſt we frame of his conduct and experience, who could be guilty of ſuch an overſight as to lead the Iſraelites in the mouth of the extremeſt danger? And again, if their deliverance from their enemies at the Red-ſea had nothing in it beyond the ordinary courſe of nature, by what artifice could Moſes poſſibly perſuade above two millions of people that God had wrought ſuch a ſtupendous miracle in their favour, when they could not but know, as well as he, that no ſuch thing had been tranſacted;—if he had once endeavoured to foiſt a fable of this nature upon ſuch a contumacious, and not over credulous ſet of people as the Iſraelites were, he would have made himſelf ridiculous, and expoſed his authority to contempt.

Among thoſe who acknowledge a divine power to have interpoſed in this memorable tranſaction, ſome have endeavoured to reduce the miracle into a very little compaſs, whilſt others, ſetting no bounds to their zeal, have added fond conceits of their own, and multiplied it in an unneceſſary manner. Of the former ſort are thoſe who attribute the dividing of the ſea, and the ſtanding up of the waves, to a vehement cold wind, which froze the waves as faſt as the wind blew them up; after which, being thawed by a warmer one, they naturally returned to their former ſtation. This opinion ſeems grounded on a figurative expreſſion in the ſong of Moſes, which our tranſlators have rendered "*The depths were* * *congealed in the heart of the ſea.*" Many of the mo-

* According to the Septuagint, *heaped together.*

derns have eſpouſed this ſentiment. Exod. xv. ver. 8. A Jewiſh Rabbi has conjectured, that the ſea was not divided at all, but frozen hard enough for the Iſraelites to paſs over it, though it thawed and overwhelmed the Ægyptians. On the other hand, Origen endeavours to magnify this miracle, having recourſe to an ancient Jewiſh tradition, which ſays, that God opened twelve different paſſages through the ſea, according to the number of the twelve tribes of the Iſraelites, that each tribe might march ſeparately: this tradition, perhaps, took it's riſe from this expreſſion of the pſalmiſt, "*God divided the Red-ſea into parts,*" Pſ. cxxxvi. ver. 13. but ſuch ill grounded fancies ſcarce deſerve to be mentioned; much leſs thoſe of ſome others, who imagine that God removed the rocks, rooted up the plants that grew at the bottom of the ſea, levelled all uneven places, and made, as it were, a hard beaten road, in order to facilitate the paſſage of the Iſraelites.

Oct. 24, 1763, *Broad-Street.* JOSEPHUS CURIOSUS.

II.

A ſhort ACCOUNT *of the* FEAST OF PENTECOST.

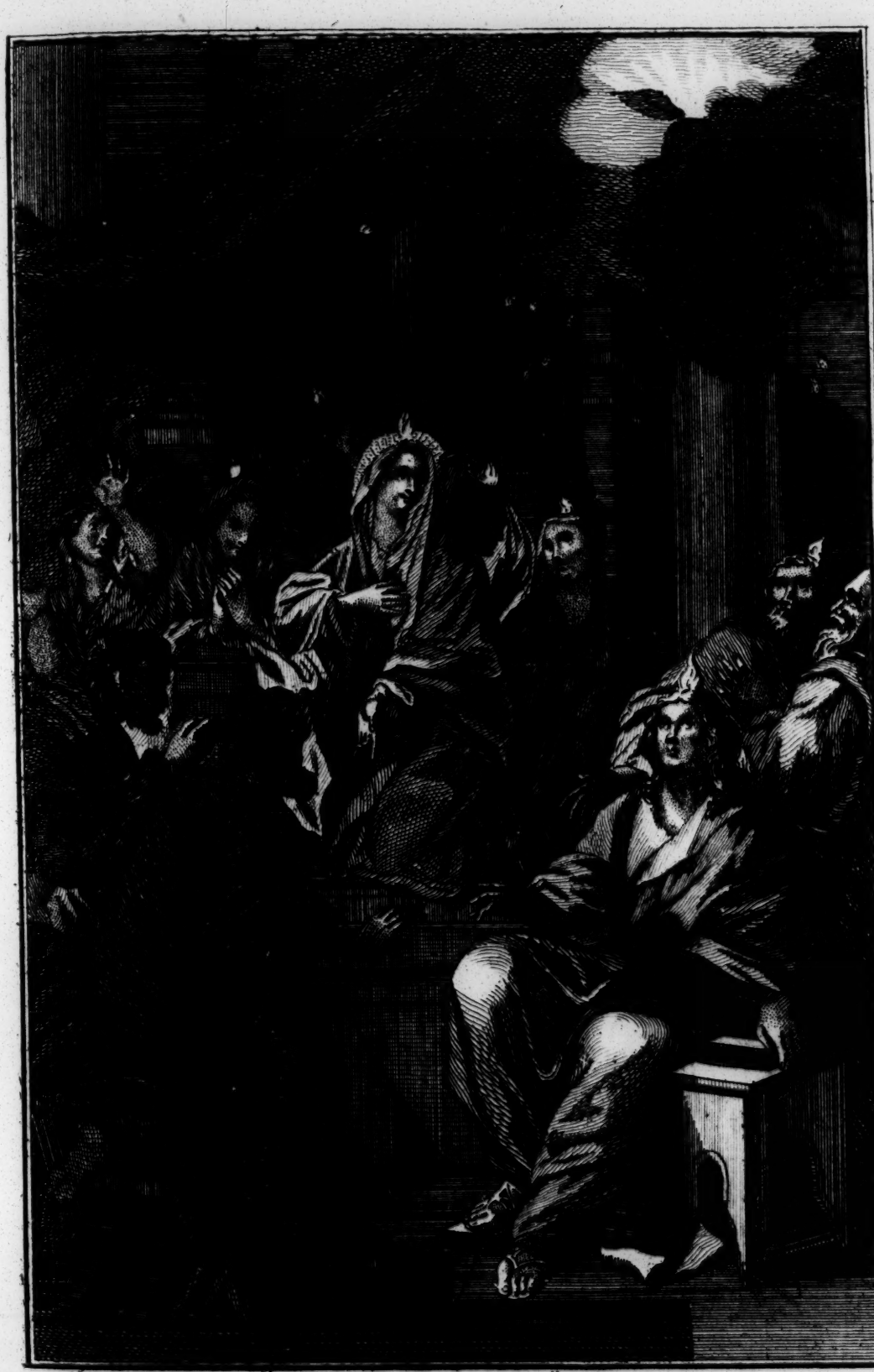
THE ſecond ſolemn feſtival of the Jews was the Pentecoſt. It was ſo called by the Greeks*, becauſe it was kept on the fiftieth day after the feaſt of unleavened bread, i. e. after the 15th day of March. It was otherwiſe named the feaſt of weeks, becauſe they celebrated it ſeven weeks after the paſſover; and alſo the feaſt of harveſt, becauſe on it the firſt fruits of the harveſt were offered up to God. The law having been given from Mount Sinai upon that day, as the Jews aſſerted, this feſtival was appointed for a memorial of this great favour. They then offered two cakes made of new wheat, which were not carried up to the altar, becauſe they were leavened. One of them belonged to the prieſts then on duty, and the other to thoſe prieſts and Levites that kept the watch. They were obliged to eat them that very day in the temple, and to leave none of them remaining. This oblation was accompanied with great numbers of ſacrifices, and ſeveral other offerings and libations. The feaſt of Pentecoſt laſted but one day, and was kept with abundance of mirth and rejoicing.

We have nothing further to obſerve about it, with relation to the New Teſtament, except this: that the new law, or the goſpel, was fully confirmed on this day of Pentecoſt, by the Holy Ghoſt deſcending upon the apoſtles.

Worthy, therefore, is this day to be obſerved by us Chriſtians with a joyful ſolemnity. Thoſe of the primitive times had ſuch a reſpect for it, that the general baptiſm of their new converts (unleſs in any urgent caſes) was deferred to that ſeaſon, and *then* celebrated; when great numbers of the candidates, as they might

* Πεντηκόστη.

proper



The Descent of the Holy Ghost at Pentecost upon the Disciples.

derns have eſpouſed this ſentiment. Exod. xv. ver. 8. A Jewiſh Rabbi has conjectured, that the ſea was not divided at all, but frozen hard enough for the Iſraelites to paſs over it, though it thawed and overwhelmed the Ægyptians. On the other hand, Origen endeavours to magnify this miracle, having recourſe to an ancient Jewiſh tradition, which ſays, that God opened twelve different paſſages through the ſea, according to the number of the twelve tribes of the Iſraelites, that each tribe might march ſeparately: this tradition, perhaps, took it's riſe from this expreſſion of the pſalmiſt, "*God divided the Red-ſea into parts*," Pſ. cxxxvi. ver. 13. but ſuch ill grounded fancies ſcarce deſerve to be mentioned; much leſs thoſe of ſome others, who imagine that God removed the rocks, rooted up the plants that grew at the bottom of the ſea, levelled all uneven places, and made, as it were, a hard beaten road, in order to facilitate the paſſage of the Iſraelites.

Oct. 24, 1763, *Broad-Street.* JOSEPHUS CURIOSUS.

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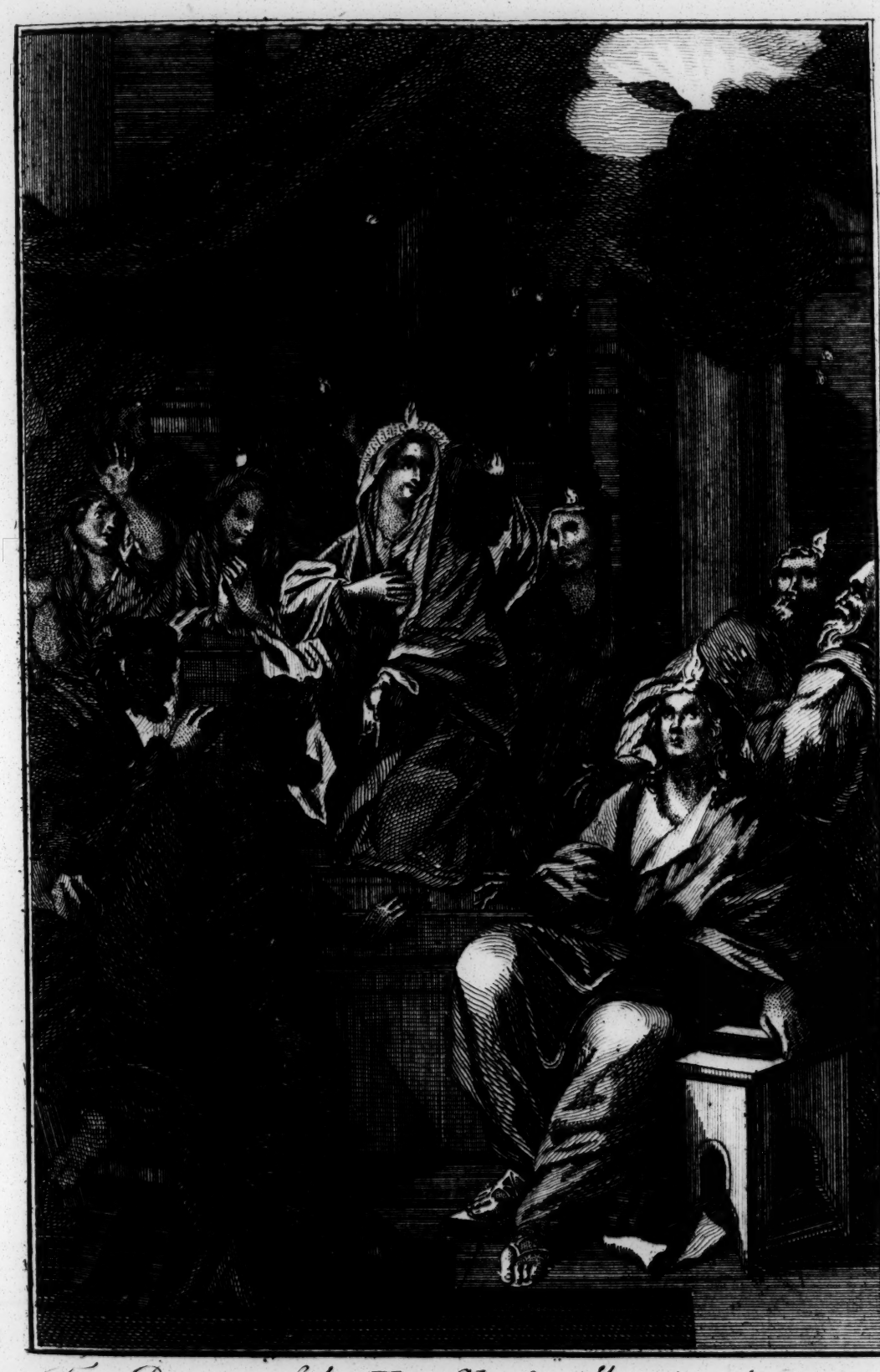


The Descent of the Holy Ghost at Pentecost upon the Disciples.

properly be called, preſented themſelves at the baptiſtery cloathed in *white* robes; whence it got the name of *Whit-Sunday*, which it ſtill retains.

MISCELLANEOUS DIVINITY.

I.

REMARKS upon a LETTER from the Rev. Dr. KENNICOTT, to the PRINTER of the GENERAL-EVENING-POST.

Wherein THE PRINTED HEBREW TEXT in PSALM xvi. 10. is VINDICATED,

And the Doctor's CHARGE againſt the JEWS of having WILFULLY CORUPTED the PROPHESY is confuted,

By RICHARD PARRY, D. D.

To the PRINTER *of the* GENERAL-EVENING-POST.

July 30, 1763.

DR. KENNICOTT, in order to enhance the value of his manuſcript, and to undervalue the printed, copies of the Hebrew Bible, has roundly aſſerted, in his *propoſals* for collating them, that, "in one important prophecy, no leſs than 28 out of "32 MSS confirm a quotation made by St. PETER and St. "PAUL; and this in a caſe, where THE PRINTED *Hebrew* "text INVALIDATES the reaſoning of both theſe Apoſtles."

Our Collator, it ſeems, has found out a *various reading*: and, leſt the mighty diſcovery ſhould be forgotten, it is repeatedly brought to view, as the principal figure, in his Diſſertations. And, indeed, with good reaſon; for, he ſays: "it is SUCH *a* "*various reading*, as has been judged, *by the learned*, in Eng-"land, *a* POWERFUL RECOMMENDATION *of our Hebrew* "MSS. and has been APPLAUDED *by the learned*, in other "countries, as of VERY SIGNAL IMPORTANCE*."

Well! what is it? Why, "if we refer now to the *printed* text, "we ſhall find the word to be there (and authorized by the Ma-"ſoræ) חסידיך thy SAINTS. But I have examined 31 [in the "propoſals 32] Heb. MSS. and in TWENTY-SEVEN [in the "propoſals 28] there is *very happily* preſerved the TRUE reading "חסידך in the *ſingular* number †."

Now, unleſs the Collator has happily diſcovered a book of Pſalms in the hand-writing of DAVID (as he tells us ſomebody found a book of the Law in the hand-writing of MOSES) how can he poſſibly prove, that his favourite reading is *true* — *certain-*

* Diſſ. II. p. 108.

† Pſ. xvi. 10. Acts ii. 7. xiii. 35. Diſſ. II. p 107, 8.

ly true, as he elſewhere * expreſſes it? No after-copies, printed or manuſcript, can be of any ſervice to him in this caſe. His calling one reading a *glaring corruption*, does not make it ſuch; nor does his ſaying that the other is *certainly true*, prove it. And it is really amazing, that any perſon pretending to a ſuperior knowledge in Hebrew learning, and propoſing to publiſh a critical edition of the Original Text, ſhould ſeem ſo totally unacquainted with the very firſt principles of the language, as to pronounce publicly: "IT IS CERTAIN *that the* HEBREW *lan-* "*guage will* NOT *admit of a* SINGULAR *rendering of a word* "*in the* PLURAL *number* ‡." All languages have their *idioms*. And there is not a more common *Hebraiſm* (unleſs the learned, both at home and abroad, have been univerſally miſtaken) than that of expreſſing the *greatneſs*, *perfection*, and *excellence* of any thing by a word in the *plural* number. Thus the prophet MICAH ſays, ſpeaking of the wonderful *birth* of the Meſſiah, *whoſe* GOINGS *forth* מוצאתיו *whoſe* BIRTHS (as the word properly ſignifies in this place) *have been of old from everlaſting* §; and ISAIAH, to ſet forth the magnificence of the Meſſiah's *ſepulchre*, ſpeaks of it in the *plural* number: *He was cut off out of the land of the living — and his grave was given by the wicked* (Roman governor) *and his* SEPULCHRES, במתיו *by a rich man* (JOSEPH of Arimathea ‖). Here, no doubt, the Collator will either pity, or ſmile at, my ignorance. "Vain (he ſays) will be the endea-"vour to prove the propriety of one word, thus *corrupted from* "*ſingular to plural*, by another word corrupted in the ſame man-"ner. And yet (he adds) there *are* men, who think they *roundly* "*vindicate* one word, however irregularly now expreſſed, if they "can but diſcover another word *unfortunately in the ſame condi-*"*tion* ¶." He has, accordingly, condemned the plural word in ISAIAH, as being in the ſame unfortunate condition with that in the ſixteenth pſalm, and will read, *ſuo periculo*, without any one of his MSS. to vouch for the reading, במותו † in the ſingu-

* Diſſ. I. p. 567. ‡ Diſſ. I. p. 497. § Chap. v. 2.
‖ Chap. liii. 8, 9. ¶ Diſſ. II. p. 561.

† Not contented with turning out one letter, and thruſting in another, our Collator even inverts the order of the words, and ſo gives us a prophecy of his own making; and then "he preſumes, that every Chriſtian reader "will be agreeably *ſurprized*, at ſeeing the words (with this *exchange*) ex-"preſſed in their regular tranſlation: *And he was taken up* (ſuſpenſus fuit) "*with wicked men in his* DEATH, *and* WITH A RICH MAN *(was) his ſe-*"*pulchre**." One part of his prophecy is evidently fulfilled. Every reader muſt have been *ſurprized* at the tranſlation. For if JESUS was laid in a new ſepulchre, *wherein never man before was laid*, how could he poſſibly be buried WITH *a rich man?* But the Original Text ſtands in no need of his critical experiments. I have given a literal tranſlation of it above. By the *wicked* is meant PILATE *(a ſinner of the Gentiles* †) who, at JOSEPH'S requeſt, commanded the body of JESUS to be delivered for burial; a favor ſeldom granted to the crucified, whoſe croſſes were commonly their graves. The Slave in PLAUTUS gives us a pleaſant account of this honourable interment of his anceſtors:

* Diſſ. II. p 372. † Gal. ii. 15.

lar

lar †. But, before he takes upon him thus arbitrarily to expunge the plural letter from the Old Teſtament, I deſire him to conſider, and, upon his own principle, to explain the following paſſages in the New; the idiom of which is Hebrew, though the words are Greek: *It was neceſſary, that the patterns of the things in the heavens ſhould be purified with theſe* (the ſacrifices of *calves* and *goats*) *but the heavenly things themſelves,* κρείττοσι θυσίαις, *with* BETTER SACRIFICES *than theſe* ‡. Here St. PAUL, at the very time when he is oppoſing the ONE ſacrifice of CHRIST to the many ſacrifices of the law, ſpeaks of it *plurally*, to expreſs it's tranſcendent excellence. And, in the next verſe, he calls the ſecond tabernacle (inſtead of the *holy of holies*, or the *moſt holy* place) ἁγια the HOLY PLACES, in the plural number. Why then might not the MESSIAH, whom DANIEL ſtyles *the holy of holies* §, be called by DAVID, agreeably to the Hebrew idiom, *thy* HOLY ONES? that is, in plain Engliſh, *thy* MOST *holy one.* The Collator ſays: "If the word here ſignified originally *thy* SAINTS, the prophe-" cy of a *particular* reſurrection would vaniſh; and both PETER " and PAUL would be found falſe witneſſes in the cauſe of " GOD ‖." But, if it was uſual with the ſacred writers, on other occaſions, to ſpeak of a *particular* thing in the *plural* number, why might not DAVID have done ſo in the preſent caſe? And why might not the Apoſtles have given the *true* ſenſe of the prediction? The words are: *Thou wilt not leave my ſoul (my body* or *me) in hell* (in the *grave) neither wilt thou ſuffer thine holy ones* (thy *moſt holy* one) *to ſee corruption.* That is, " So far from " leaving me under the power and dominion of death, thou wilt " not even ſuffer my body to be corrupted." The only queſtion then, that could poſſibly ariſe between the Jews and the Apoſtles, was this: Whether DAVID was here ſpeaking in his *own* perſon, or in the perſon of the MESSIAH? and the prophecy itſelf determines the diſpute. For DAVID is plainly ſpeaking of the reſurrection of ſome perſon, who was NOT *to ſee corruption.* — (There lies the force of the prophecy, and that is the true ground of the Chriſtian application.) — DAVID *ſaw corruption.* But JESUS, whom GOD raiſed again, *ſaw* NO *corruption.* The Pſalmiſt there-

ſcio *crucem* futuram mihi *ſepulchrum,*
Ibi majores mei *ſiti ſunt,* pater, avus, proavus, abavus.

The Collator may poſſibly aſk, " How a ſingle perſon can be deſcribed " in the plural number?" Let him put the ſame queſtion to St. MATTHEW, who ſays of HEROD only, *They are dead* which ſought the child's life *. And, as the *wicked* governor was to allow the MESSIAH a *burial*, ſo his *tomb* was to be given by a *rich man.* This is the true meaning of the word בָּמֹתָיו in the opinion of learned, both Jews and Chriſtians; and, in particular, it is ſo underſtood by the ingenious Dr. HUNT, the King's Profeſſor of Hebrew at Oxford. Accordingly, JOSEPH, *a rich man of Arimathea, depoſited the corſe in his own new tomb, which he had hewen out in the rock.*

† Diſſ. II. p. 372. ‡ Heb. ix. 23. § Chap. ix. 24.
‖ Diſſ. II. p. 107. * Chap. ii. 20.

force

fore foretold the reſurrection of JESUS the MESSIAH. Thus ſtands the argument of the Apoſtles. And I am inclined to think, it is not in the Collator's power (with all his MSS.) to invalidate their reaſoning.

We are now able to ſettle the true value of this boaſted diſcovery. Here are, confeſſedly, *two* readings. Take which of them you pleaſe, DAVID'S prophecy is equally ſecure, the reaſoning of PETER and PAUL equally concluſive, and their inſpiration, as well as their honeſty, equally ſafe. Of the two readings, the Collator has, manifeſtly, choſen the worſt; there being an emphaſis in the Maſoretic editions, which is wanting in 28 MSS. And, if his favourite reading is the worſt, it is, therefore, probably, the falſe too; eſpecially, if it be conſidered, that the queſtionable letter was more liable to ſlip *out of* the word, than *into* it. His ſuggeſtion, that the inſertion of the plural letter may poſſibly have been made, not from *chance*, but by *deſign* ¶, is abſurd and groundleſs. For, if the word, though plural, may yet have a ſingular meaning, what Anti-chriſtian end could the heterodox editors propoſe to ſerve by *corrupting* it (as he ſays) from ſingular to plural? The corruption is, moſt probably, in the Collator's MSS. occaſioned, as it ſhould ſeem, by the tranſcriber's ignorance of, or inattention to, the Hebrew phraſeology. But, as a learned prelate juſtly obſerves (plainly pointing at the propoſed edition) "*Time* can make *modern* readings *ancient*, which a careful colla-"tion of it's blunders may *hereafter* make the *true* *."

The Collator has declared †, that "as his point in view is the "*aſcertaining* the ORIGINAL *words* and the TRUE *ſenſe* of "Scripture, it will yield him *real pleaſure* to ſee his arguments, "if falſe, rationally confuted." I have endeavoured to confute his reaſoning in the principal inſtance. How *rationally* I have done ſo, is now ſubmitted to the public to conſider. As I am only concerned for truth, it is perfectly indifferent to me whether it ſhall be thought to lie on the Collator's ſide, or mine.

I am Your's,

P. R.

To the PRINTER *of the* GENERAL-EVENING-POST.

Sept. 17, 1763.

SIR,

I MAKE no doubt, but you will do me the *juſtice* to find a place ſoon in your paper for the following letter.

In your Paper, dated *July* 30, you inſerted a letter, ſigned P. R. which, probably, is the ſame with that, which, you told us above two months ſince, you had received a long time before. Amongſt other good reaſons, which you gave for having ſo long omitted it, one was: *that you thought the ſubject not adapted to a News-paper*. And it may be right to take notice, once for all,

¶ Diſſ. I. p. 217.
† Diſſ. I. p. 242.
* Pref. to the *Doctrine of Grace*, p. v.

how

how very disingenuous and unfair it is, to advance *objections* in a News-paper; where proper *answers*, which, generally, must be *much longer* than the objections, cannot easily be admitted: and, therefore, an injury may be done, where there is no remedy. As to the letter before-mentioned; there is, evidently, but little learning and argument in it, though much petulance and ill-nature. And, therefore, I should not have taken the least public notice of it, had it not contained one *falsehood*, which, if uncontradicted, might possibly do me some disservice. I decline here, as elsewhere, all controversy about matters of *opinion*; but still it may be necessary to detect an adversary, who attempts to impose upon the public in matters of *fact*.

The Letter-writer very confidently affirms, that I have pronounced publicly, and refers to a particular page, in which (he says) I have pronounced, what follows: "*It is certain, that the* "*Hebrew language will not admit of a singular rendering of* A "WORD *in the plural number.*" But this maxim I never have pronounced, nor even entertained: and I have long known, that there are in Hebrew, as well as in other languages, *some* plural nouns, which must be translated singularly. In the place referred to, my words are these — *Do we not find* THIS WORD חסידיך *every-where else rendered* SANCTI TUI; *and is it not certain, that the Hebrew language will not admit a singular rendering? But if* THIS WORD *be necessarily plural*, &c. Here it is manifest, that I only *ask a question*, concerning *one* particular word. And surely it by no means follows, that, because *some* plurals *must*, therefore *all* plurals *may*, be rendered singularly: for, if all plurals might signify singularly, and all singulars plurally, there would be an end of certainty in language. And of this P. R. himself gives some curious proofs, in words implying, he says, *greatness*, *perfection*, and *excellence:* as, for instance, he says, that (רשעים) WICKED MEN, in *Isai.* liii. 9, means the *Roman Governor*, his excellence *Pontius Pilate*; the possibility of which your readers may judge of from these five words: *Pontius Pilatus fuit impii homines.*

It is no wonder, that so unfair and absurd a writer should be wrong in other particulars; of which, however, I shall take no notice. But, it must be remarked, that, amidst the trifling cavils he has thrown together, against a various reading of very great consequence (in *Psal.* xvi.) found in almost all the MSS. especially the oldest and the best; he has thought proper to ask: — *how can I possibly prove, unless I have* DAVID'S *Psalms in his own hand-writing, that this various reading is true, or certainly true?* And he adds, that, *no after-copies, printed or manuscript, can be of any service to me in this case.* But is it not astonishing, that a person, pretending to some skill in literature, should give up, as *uncertain*, all ancient authors, both sacred and classical? for, if all the printed editions, added to MSS. ever so many, and ever so ancient, will, without the very originals, give *no certainty*, as to any genuine readings; then we are not sure of any one word being genuine, in the OLD or NEW TESTAMENT, in HOMER or VIRGIL, DEMOSTHENES or CICERO. Thus qualified for a Critic is this Gentleman! He

He has, however, ſhewn ſome little prudence, in the partial concealment of his name; giving only the initial letters. But even theſe he has cautiouſly tranſpoſed; ſigning himſelf *P. R.* inſtead of *R. P.* Certainly, the DOCTOR muſt be ſenſible, that I know the Author; becauſe he ſent me in writing this very letter (but little different from that now printed) about ſixteen months ago. No anſwer was then neceſſary: and even now, I ſhall not be ſo ſevere, as to publiſh his name at length.

I ſhall only add — that, though there are in the *printed* letter ſigns of great ill-will both to me, and to the work in which I have the honour to be engaged; and though P. R. (*alias* R. P.) declares in the *printed* letter, that all the MSS. now in the world cannot *aſcertain* any one various reading, and, conſequently, that a Collation of MSS. muſt be *a work totally unneceſſary and uſeleſs*; yet, has he aſſured me, in his *written* letter, that, *ſo far from having any diſlike to me or my undertaking, he wiſhes me* ALL POSSIBLE SUCCESS *both in the* WORK *and in the* Subſcription.

Oxford, Aug. 29, 1763. I am, Sir, Your's, &c.
B. KENNICOTT.

REMARKS on Dr. KENNICOTT's LETTER.

SOME readers may poſſibly imagine, that this is a very trifling diſpute, and that the iſſue of it will be of little ſervice to learning, and of none to religion. To ſuch I beg leave to obſerve, that even learning will loſe or gain conſiderably by it. For if the Doctor's poſition ſtands good, that the uſe of *ſingular* nouns for *plural*, and of *plural* for *ſingular*, deſtroys the certainty of language, we muſt then give up the meaning of all our claſſical authors as uncertain, and muſt ſubmit them to Dr. KENNICOTT's correction. For theſe changes abound in the beſt writers, and have been approved and admired by the beſt critics.

But religion will ſuffer more. For, how muſt the adverſary triumph! when he is told by one, who would be thought to write by authority, that the PROPHECIES, as they are found in the PRINTED text, have been WILFULLY CORRUPTED, and are of UNCERTAIN ſignification! Can any thing (may he ſay again *) be wilder than SUCH prophecies, ſo dark [ſo *uncertain*] by nature, or ſo corrupted by art? The Collator's MSS. will be of no weight with the infidel, who may reply: — Theſe copies are in the hands of friends, and were written we know not *when*, nor by *whom*.

The caſe will be ſtill worſe with regard to the JEWS. They are preſerved, and their Scriptures are preſerved, to be a ſtanding teſtimony to the truth of JESUS. And, we hope, they will one day come to the knowledge of the truth. But, whenever the Jews are converted, they muſt neceſſarily be ſo through the MEDIUM *of their* OWN SCRIPTURES. *Search the Scriptures* — was our Saviour's addreſs to them, and it muſt be ours. But with what face will you addreſs them, in hopes of their converſion, if you ſet out

* *The Scheme of Literal Prophecy*, p. 261.

with

with telling them, that their FATHERS were a pack of KNAVES; and that the RECORDS *of their Faith* are a bundle of FORGERIES!

Indeed nothing can more juſtly give conſidering men offence, than ſuch a licencious charge againſt the Jews, of having *wilfully corrupted* their Scriptures. The late Mr. WHISTON went before our author in advancing this viſionary hypotheſis, and was ſeverely cenſured by ſober men of all parties. Even Mr. COLLINS himſelf expoſed the abſurdity of the proceeding. A caution, one would think, to others to write more diſcreetly! That *many* ERRORS have crept in UNAWARES — through the *careleſſneſs*, the *ignorance*, and, perhaps, the *vanity*, of *Tranſcribers* and *Collators* — is a point which few, if any, will deny. But, that the Jews have been guilty of CORRUPTING theſe *Oracles of God* DESIGNEDLY, is an aſſertion, which, as it cannot be proved, very few will believe. To charge them with ſuch an impious practice, where no *end* could be ſecured by the alteration, is *abſurd*; when there is no *evidence* for the charge, *immoral*.

There is one paſſage in the *Pſalms*, which many men of learning and abilities have thought ſuſpicious. And it is no unfair inference, that, *if* the Jews *have* corrupted *this* paſſage, they *may* have corrupted others. We read, Pſ. xxii. 17. in our tranſlation THEY PIERCED *my hands and my feet*. But, in the original, it is, LIKE A LION *my hands and my feet*. What a ſurprizing difference in the ſenſe! and yet what a trifling difference is there in the words! — כארי being one word, and כארו the other — ſo extremely minute, that the moſt Chriſtian tranſcriber might have made it by miſtake! And, to vindicate the Jews from the ſuſpicion of having made it by deſign, it is ſufficient to obſerve, that, if they had corrupted the prophecy at all, they would have done it effectually; which, it is certain, is not the caſe. We read, ver. 13. *they gaped upon me with their mouths, as a ravening and a roaring lion*; and, ver. 21. *Save me from the lion's mouth*. So again, Pſ. vii. 2. *leſt he tear me in pieces like a lion*. Suppoſe now, that the preſent reading, *like a lion — my hands and my feet*, is the true one (and as ſuch the pretended Corruptors of the Text have given it to us) ſtill the paſſage is prophetical of the Crucifixion. For ſome verb is neceſſarily wanting to complete the ſenſe, and muſt therefore be ſupplied by the Reader. Now both the context and the ſimilitude require a verb expreſſive of ſome injurious action. The injury was to be done to his *hands* and his *feet* — the very parts that were nailed to the croſs. And, conſequently, the paſſage, in it's preſent condition, is ſtrictly applicable to the *Crucifixion* of THE MESSIAH.

Leaving the Reader to view the Controverſy in what light he pleaſes, I ſhall now proceed to the following

R E M A R K S.

The Doctor ſets off with taking notice, "how very diſingenuous and unfair it is, to advance objections in a *News-paper*."

My reply is this: About * SIXTEEN MONTHS *ago* I wrote, in a private, and, I think, not * unfriendly, manner to the DOCTOR on this ſubject. He NOW publicly tells me, "No anſwer "was neceſſary." But, though Neceſſity might not urge the Critic, yet Civility might have prompted the Gentleman, to return an anſwer. However, the letter, on account of the ſubject, ſeemed to deſerve ſome reply. The objection, I imagined, would be of uſe to the public; who had the moſt unqueſtionable right to expect an anſwer; and to ſee the objection either candidly allowed, or fairly removed. And, as the Doctor's PROPOSALS, containing the grand point objected to had been circulated in the *News-papers*, I thought the ſame channel would be no improper conveyance for the objection.

The Collator goes on, and ſays: "There is, evidently, but "little learning and argument, though much petulance and "ill-nature, in the letter before-mentioned." The firſt part of the aſſertion is too delicate a point for the author to inſiſt on: and yet, he hopes, he may be permitted to ſay, without being ſuſpected of vanity, that there is as much learning and argument in the letter, as the ſubject required. As to the latter part of the aſſertion, the Collator himſelf, may, probably, think it extremely ill-natured in any one to tell the world, he is not the man of Criticiſm he would be thought to be; and he may call plainneſs of ſpeech Petulance. But, for my own part, I am a perfect ſtranger to that courtly complaiſance of ſtyling a man a great critic, and a great ſcholar, at the very time I am endeavouring to prove him neither.

Well; a letter ſo full of *Petulance* and *Ill-nature*, ſo void of *Learning* and *Argument*, was, no doubt, beneath this great man's regard. "And, therefore, ſays he, I ſhould not have taken the "leaſt public notice of it, had it not contained one FALS-"HOOD." Scurrility and abuſe are ſome of the choiceſt figures in polemical rhetoric, and of ſovereign uſe in addreſſing the paſſions of the Gentle Reader. But I muſt take the liberty to tell the Doctor (for, though he is a Divine, he poſſibly may not know) that, unleſs he can well ſupport the charge, his behaviour is immoral. How well he ſupports it, we ſhall ſee preſently.

"I decline, ſays he, here, as elſewhere, all controverſy about "matters of *opinion*; but ſtill it may be neceſſary to detect an "adverſary, who attempts to impoſe upon the public in matters "of *fact*." It is really pleaſant to find this conſummate writer, who fairly promiſes to confine his inquiry to matters of fact (which is, indeed, the proper buſineſs of a Collator) and to forego all diſpute about thoſe of opinion, preſently forgetting his trade, and dealing in criticiſm. That there are *two* readings, is a matter of fact. *Which* of the two is the *true* or the *beſt*, is a matter of opinion. Here the Collator preſumes to dictate, giving his own judgment, and laughing at the *curious* inſtances that are brought in ſupport of the common reading. And this too is his conſtant

* See the Doctor's Letter.

practice

practice § elsewhere. The favorite word must always be kept in sight. It is is repeatedly brought to view, either to prove the integrity of his MSS. or the corruption of the printed text. But, on these occasions, he forgets both himself and his office. It is the *Collator*'s province to set down *different* readings; it is that of the *Critic* to chuse the *best*.

We are now come to, what the Collator politely calls, the *Falshood*. "The Letter-writer very confidently affirms, that I "have pronounced publicly — *It is certain that the Hebrew lan-* "*guage will not admit of a singular rendering of* A WORD *in the* "*plural number.*" This the Collator, now, very confidently denies; and adds: "In the place referred to my words are these — "*Do we not find* THIS WORD (יְהוָה) *every-where else rendered* "SANCTI TUI; *and is it not certain, that the Hebrew language* "*will not admit a singular rendering? But if* THIS WORD *be ne-* "*cessarily plural, &c. Here, says he, it is manifest, that I only* "*ask* A *question, concerning* ONE PARTICULAR *word.*" This is both an after-thought and a quibble. For are there not manifestly TWO questions? Or does not the *single* question, if the Doctor will have it such, evidently consist of *two parts?* — one relating to *the word*, and the other to *the language*. Else, why did he mention the language at all? Why did he not say, IT [*this word*] *will not admit a singular rendering*. As it is, *language* is his *middle term*. This *word*, says he, is every-where else rendered *plurally*; and it is certain, that the *Hebrew* LANGUAGE will not admit a singular rendering — of what? Why, either *of* ANY *word*, or *of* THIS PARTICULAR *word*, in the *plural* number. Take which answer you please, it will come to the same thing. For, if the Hebrew LANGUAGE will not allow THIS plural word to have a singular rendering, it can be only because it will admit NO OTHER. And now the good Doctor may take back the FALSHOOD to himself.

But, says my author: "It, by no means, follows, that, be- "cause *some* plurals *must*, therefore *all* plurals *may*, be rendered "singularly: for, if all plurals might signify singularly, and all "singulars plurally, there would be an end of certainty in lan- "guage. And of this P. R. himself gives some curious proofs "in words implying (he says) *greatness, perfection*, and *excellence:* "as, for instance, he says, that (רִשְׁעַ בּ) WICKED MEN, in "ISAIAH liii. 9. means the *Roman Governor*, his excellence "PONTIUS PILATE; the possibility of which the Reader may "judge of from these five words, PONTIUS PILATUS *fuit* "*impii homines.*"

I know not which to admire most, our Collator's *Logic*, or *Criticism*, or *Honesty*. It will *not follow*, says he. And yet no consequence can be more clear or just. For, if *some* words — which have no singularities peculiar to themselves — *must*, though plural, sometimes signify singularly, why *may not* ALL words do so too? I say, *Words having no singularities peculiar to themselves*; because,

§ Proposals. ‖ Diff. I. p. 218. 496. 499. 567. Diff. II. p 107, 108. 346. 469. 561.

when the Collator graciouſly allows, "that, there are in Hebrew, "as well as in other languages, SOME plural nouns, which "MUST be tranſlated ſingularly," I ſuſpect a *Quibble*, and that he means *anomalous words*; which is a very different caſe from that we are conſidering. The queſtion is not, Whether the Hebrew, as well as every other, Language has not *anomalous* WORDS; but, Whether Words, REGULAR *in themſelves*, may not have *anomalous* SIGNIFICATIONS?

This the Collator thinks proper to deny. "For, ſays he, if all "*plurals* might ſignify *ſingularly*, and all *ſingulars plurally*, there "would be *an* END *of Certainty in language*." LONGINUS has been generally thought to know ſomething of the Nature of language; and yet he knew nothing of this *Uncertainty*, ariſing from a diſcreet uſe of the *Enallage*. Indeed he thought, on the contrary, that the occaſional * CHANGE of *Singulars* for *Plurals*, and of *Plurals* for *Singulars*, both GRACED and RAISED the Diſcourſe. And, in regard to PLURALS, *which* (he ſays) *deſerve more particularly to be noticed*, he remarks, that they have an air of *Grandeur* and *Sublimity* ariſing from the *very increaſe of the Number*. This Remark is illuſtrated by an example from SOPHOCLES, which I ſhall take leave to tranſcribe, with the great Critic's obſervation upon it, in this place:

Ω γαμοι, γαμοι,
Εφυσασθ' ημας, και φυλευσαιτες παλιν
Αγειτε ταυτον σπερμα, καπεδειξατε
ΠΑΤΕΡΑΣ, ΑΔΕΛΦΟΥΣ, ΠΑΙΔΑΣ, αιμ' εμφυλιον,
ΝΥΜΦΑΣ, ΓΥΝΑΙΚΕΣ, ΜΗΤΕΡΑΣ τε, χωπουσα
Αισχιστ' εν ανθρωποισιν εργα γινεται.

Παυτα γαρ ταυτα ΕΝ ονομα εστιν, ΟΙΔΙΠΟΥΣ, επι δε θατερω ΙΟΚΑΣΤΗ. Αλλ' ομως χυθεις εις ΤΑ ΠΑΘΟΥΝΤΙΚΑ ο αριθμος ΣΥΝΕΠΑΘΥΣΕ και τας αλυχιας. — *All theſe Words*, though plural as to their form, *are* ſingular in their ſignification, *and relate, reſpectively, to* ŒDIPUS *and* JOCASTA. *But the* Increaſe of the Number, increaſed *at the ſame time* the Misfortunes *of the ſufferer*.

And now, having theſe authorities on my ſide, I may venture to proceed with my author.

"P. R. himſelf gives ſome CURIOUS proofs [that language "is rendered *uncertain* by the uſe of Plurals for Singulars] in "words implying (*he ſays*) *Greatneſs, Perfection*, and *Excellence*:

* Τι δε; αι των φωσεων, χρονων, προσωπων, ΑΡΙΘΜΩΝ, γενων ΕΝΑΛΛΑΞΕΙΣ πωποτε ΚΑΤΑΠΟΙΚΙΛΑΟΥΣΙ και ΕΠΕΓΕΙΡΟΥΣΙ τα ερμηνευτικα;

Φημι δη των καλα ΤΟΥΣ ΑΡΙΘΜΟΥΣ α μονα ταυτα ΚΟΣΜΕΙΝ, οσσα, ΤΟΙΣ ΤΥΠΟΙΣ ΕΝΙΚΑ ΟΝΤΑ, ΤΗ ΔΥΝΑΜΕΙ καλα την αναθεωρησιν ΠΑΘΟΥΝΤΙΚΑ ευρισκεσθαι — αλλ' ΕΚΕΙΝΑ ΜΑΛΛΟΝ ΠΑΡΑΤΗΡΗΣΕΟΣ ΑΞΙΑ, οτι εσθ' οτε προσωποις ΠΑΘΟΥΝΤΙΚΑ ΜΕΓΑΛΟΡΡΗΜΟΝΕΣΤΕΡΑ. και ΑΥΤΩ ΔΟΞΟΚΟΜΠΟΥΝΤΑΤΩ ΟΧΛΩ ΤΟΥ ΑΡΙΘΜΟΥ. Ed. Cl. Z. PEARCE, Epiſc. Roffenſ. p. 137, 8.

"as,

" as, for instance, HE SAYS, that (רשעים) WICKED MEN, " in ISAIAH liii. 9. means the *Roman Governor*, his Excellence " PONTIUS PILATE." Here the Collator has presented us with a DOUBLE FALSHOOD. First, he brings the word רשעים as MY PROOF of the observation, that Words in the *plural* number sometimes imply *Excellence*. And then he puts his own *Fool's cap* upon the instance, to shew it ridiculous, and makes ME call PONTIUS PILATE " HIS EXCELLENCE!" But how miserably distressed must this poor Critic be, when he is forced to have recourse to such low artifice, to bear up a sinking Reputation! However, he goes on, and, like another PRISCIAN, laughs at my absurdity, in making a *plural* word have relation to a particular person; "*the* " *possibility of which*, says he, the Reader may judge of from " these five words, PONTIUS PILATUS *fuit impii homines!*" This piece of *Latin*, I suppose, is here given us to add to the number of our convictions, that Dr. KENNICOTT can write Nonsense. For to what other good purpose it serves, I know not. At the very time when I applied the prophecy in ISAIAH to the *Roman Governor* (which I did only *in passing*) I said, in a note, *The Collator may possibly ask, How can* a single *Person be described in the* plural *Number?* To which I immediately added, *Let him put the same question to St.* MATTHEW, *who say of* HEROD *only*, THEY ARE *dead which sought the young child's life* *. Here the Collator not only saw the *Possibility* that plural words *might*, but even the *Certainty* that they *do*, denote a single person — though he did not chuse to take any notice of it. Will he now call the holy Evangelist to account, for saying of *His Jewish Majesty* ΤΕΘΝΗΚΑΣΙ ΟΙ ΖΗΤΟΥΝΤΕΣ, because, forsooth! HERODES *est mortui* is against the rules of Grammar? So, again, the *plural* terms are applied by SOPHOCLES, with the greatest elegance and propriety, to *single* Persons; and yet ŒDIPUS fuit *Patres*, or JOCASTA fuit *Uxores*, would be an arrant KENNICOTTISM.

I have hitherto availed myself of the Authority of two ancient Writers, in support of an important point of Criticism. But there is another Author (a modern one indeed) who will, doubtless, weigh more with the Collator, than either LONGINUS or SOPHOCLES — I mean THE DISSERTATOR *on the State of the Printed Hebrew Text of the Old Testament*. This Writer, speaking of the *tense* of a verb in the second book of SAMUEL †, which, being PRÆTER, had been generally translated by a word expressive of *Time* PAST, says § — " BUT *the sense necessarily requires it to be* " *translated as* FUTURE in *other* Languages, though it be MORE " EXPRESSIVE *in the Original in the* PRÆTER *tense: it being agree-* " *able to the Genius of the* HEBREW *Language — frequently —* to " speak of events yet FUTURE, *as* HAVING ACTUALLY HAPPENED, when the Speaker would *strongly express* THE CERTAINTY " of such Event." Now, how would this great Doctor swell! if some dull Critic should rise up, and say — that the use of one *tense* for another would render the *Hebrew Language uncertain*; of

* Chap. ii. 20. † Chap. v. 6. § Diss. I. p. 37.

which

which the Collator himſelf has given *curious Proof*, in a *præter* Verb *expreſſing* (he ſays) *the Certainty* of a *future* Event: the *Poſſibility* of which the reader may judge of from theſe five Words, *Claudi, Cæci* OBSTITERUNT *Davidi* CRAS!

This is a convincing proof (to me at leaſt) that our Collator himſelf has no great opinion of his *Various* Reading, notwithſtanding he has made ſuch a buſtle about it. For, can any one contend ſeriouſly for the *Neceſſity* of a *ſingular* Noun to denote a *particular* Perſon, and, at the ſame time, contend for the *Propriety* of a *præter* Verb in expreſſing the *Certainty* of a *future* Action? The Violation of Grammar is preciſely the ſame, whether the change is made in the *Time* or in the *Number*. And therefore, if præter Verbs may have the ſenſe of future, and future * the ſenſe of præter, Why may not plural Nouns ſignify ſingularly, and ſingular plurally? The Truth of the caſe ſeems to be this. — Some PUFF was neceſſary to recommend the PROPOSALS. And what ſo likely to move the compaſſion of well-diſpoſed Chriſtians, *to* COUNTENANCE *the Collator's Undertaking, which muſt engage* MANY YEARS *of his Life, by an* ANNUAL *Subſcription*, as to aſſure them, that his MANU-SCRIPTS will vindicate the *Apoſtolical Quotations* — that *ſome* of the Paſſages in the New Teſtament, quoted from the Old, *do not agree with the* PRINTED *Hebrew Text*, but *perfectly agree with the preſent MSS.* — and that, particularly, in ONE *important Prophecy* † no leſs than TWENTY-EIGHT out of THIRTY-TWO MSS CONFIRM *a Quotation made by* St. PETER *and* St. PAUL, *where the* PRINTED *Hebrew Text* INVALIDATES *the Reaſoning of both theſe Apoſtles?* — And therefore, either the Collator has told this ſtory ſo often that he at laſt believes it himſelf; or rather, having advanced his recommendatory inſtance ſo confidently, he is aſhamed to withdraw it.

To return to the Letter. — "It is no wonder, that ſo unfair "and abſurd a Writer ſhould be wrong in *other* particulars, of "which, however, I ſhall take no notice." By this time the Reader muſt be ſo well acquainted with the Collator's ſtyle and manner, that he will know where to apply thoſe civil *Epithets* with propriety. But *not to take notice* of the *other* particulars, was the moſt *prudent* part of the Collator's conduct; for they would have certainly riſen up in judgment againſt him, and have condemned him. However, though *He* would not bring the proofs to light, I will, together with the obſervation that introduced them.

All languages have their Idioms. *And there is not a more common* Hebraiſm (*unleſs the Learned, both at home and abroad, have been univerſally miſtaken*) *than that of expreſſing the* Greatneſs, Perfection, *and* Excellence *of anything by a word in the* plural *Number. Thus the Prophet* MICAH *ſays, ſpeaking of the wonderful* Birth *of* THE MESSIAH, *whoſe* GOINGS-FORTH (מוצאתיו) *whoſe* BIRTHS (as the word properly ſignifies in this place) *have been of old from ever-*

* "The Verb, though *future*, will have the *præter* ſignification in conſequence of the converſive *Vau*." Diſſ. I. p. 54. † Pſalm xvi. 10.

laſting.

lasting †. *And* ISAIAH, *to set forth the* magnificence *of his* Sepulchre, *speaks of it in the* plural *number*. He was cut off out of the land of the living — and his grave was given by the wicked (the Roman Governor) and his SEPULCHRES במתיו by a rich man (JOSEPH of *Arimathea*) §. I desire the Reader to take notice, that my proof is not here drawn from the word רשעים (which is not even mentioned by me) but from the other plural ‡ (במתיו) which the Collator had been tampering with. I added — *But, before he takes upon him thus arbitrarily to expunge the* plural *letter from the* Old *Testament, I desire him to consider, and,* upon his own principle, *to explain, the following passages in the* New ; *the* Idiom *of which is* Hebrew, *though the* Words *are* Greek. It was necessary that the Patterns of the things in the Heavens should be purified with these (*the sacrifices of* Calves *and* Goats) but the Heavenly Things themselves, ΚΡΕΙΤΤΟΣΙ ΘΥΣΙΑΙΣ, with BETTER SACRIFICES than these ‖. Here St. PAUL, *at the very time when he is opposing the* ONE *sacrifice of* CHRIST *to the many sacrifices of the Law, speaks of it* plurally, *to express it's transcendent* excellence. *And, in the next verse, he calls the second Tabernacle* (*instead of the* holy of holies, *or the* most holy *place*) ΑΓΙΑ, the HOLY PLACES, *in the* plural *number*.

Here now I ask the Collator, and I hold him obliged to give me a public answer — for his own sake, and for the truth's sake — Are not all these words PLURAL ? And have not they all a SINGULAR *meaning ?* If so — I ask again, *Why might not* THE MESSIAH, whom DANIEL *styles the* HOLY OF HOLIES ¶, be called by DAVID, *agreeably to the Hebrew idiom, thy* HOLY ONES ? *that is, in plain* English, *thy* MOST HOLY ONE.

It is soundly ridiculous in a Critic, and no less indecent in a Divine, to pretend, that " the *plural* * word *invalidates* the Reason- " ing of the Apostles, and that, if the word was *plural* in their " days, they have *misquoted* it, and are *false* Witnesses in the Cause " of God." For the tendency of the context, and the design of the Writer, infallibly determine the Meaning of the word, and *vindicate the Apostolical Quotation. I have set the Lord always before* ME ; *because he is at* MY *right hand,* I *shall not be moved. Therefore,* MY *heart is glad, and* MY *glory rejoiceth* ; MY flesh also shall rest in hope. FOR thou wilt not leave MY Soul in Hell, neither wilt thou suffer thine HOLY ONES [MOST HOLY ONE] to see corruption. *Thou wilt shew* ME *the Path of Life.* This *plural* word, you see, as necessarily relates to the *single* person spoken of before and after, as

† Chap. v. 2. § Chapter liii. 8, 9. ‡ See the *Note* in my Letter.
‖ Hebrews ix. 23. ¶ Chapter ix. 24.
* Diff. I. p. 497, 8. To *Apostolical* Authority the Collator adds that of *All the Ancient Versions*. A very *equivocal* authority ? For, if the Translators have given the *Sense* of the Word, how can we know whether they read חסידיך or חסידך ? Our own Translators say *holy* ONE, in the *singular* Number. And yet, I suppose, it cannot be doubted but they had the *plural* Word in their Copy. The Reader too may remember, that the Collator himself, speaking of *præter* Verbs, says, they *must* be frequently translated as *future* in *other* Languages. And must not *plural* Nouns be rendered *singularly*, if they have a *singular* Signification ?

in

in SOPHOCLES the *plural maſculines* refer to ŒDIPUS, and the *plural feminines* to JOCASTA.

But, though the Collator would not produce the evidence againſt himſelf, yet, ſays he, "*it* MUST BE REMARKED, that, amidſt the "ſeveral *trifling cavil's* he has thrown together, *againſt a Various* "*Reading of* VERY GREAT CONSEQUENCE (in Pſ. xvi.) found in "almoſt all the MSS. eſpecially the oldeſt and the beſt; *he has* "*thought proper to aſk — How can I poſſibly prove, unleſs I have* DA-"VID's *Pſalms in his own hand writing, that this Various Reading is* "*true, or certainly true?* And he adds, that *no after-copies, printed* "*or manuſcript, can be of any ſervice to me in this caſe.* But is it not "*aſtoniſhing*, that a perſon, *pretending to ſome ſkill in Literature,* "*ſhould give up* as UNCERTAIN *all ancient Authors*, both ſacred and "claſſical? For, if all the printed Editions, added to MSS. ever "ſo many and ever ſo ancient, will, *without the very Originals,* "give NO CERTAINTY, as to *any genuine* Readings; then we are "not ſure of any one word being genuine, in the OLD or NEW "TESTAMENT, in HOMER or VIRGIL, DEMOSTHENES or CICERO. "*Thus qualified for a Critic is this Gentleman!* And again, he ſays, "I have *declared*, in the *printed* Letter, that ALL *the* MSS. *now* "*in the world cannot* ASCERTAIN *any one Various Reading*, and conſe-"quently that a Collation of MSS. muſt be *a Work totally unneceſſary* "*and uſeleſs.*"

So much falſhood, urged with ſuch cool Malice, was never, I believe, put together in the compaſs of ſo few lines. Nothing was farther from my thoughts, than the *giving up* any one Author, ancient or modern, ſacred or profane, as *uncertain*. I neither ſaid, nor intended to ſay, that, *without the Originals*, ALL *the Copies, printed and manuſcript*, now in the world *cannot* ASCERTAIN — ANY — *one Various Reading*; or that the *Collation of MSS. is a work* TOTALLY *unneceſſary and uſeleſs*. THE TRUTH IS, that what I advanced was CONFINED *to this* ONE *Various Reading*. Let my own words ſpeak for themſelves: *Unleſs the Collator has happily diſcovered a book of* Pſalms in the Hand-writing of DAVID (*as, he tells us, ſomebody found a book of the Law, in the Hand-writing of* MOSES) *how can he poſſibly prove, that his* FAVORITE READING IS TRUE — CERTAINLY TRUE, *as he elſewhere expreſſes it?* NO AFTER-COPIES, printed or manuſcript, can be of any ſervice to him in THIS caſe — which neceſſarily implies, they MAY BE of ſervice in OTHERS. So that both the OLD and NEW TESTAMENTS, HOMER and VIRGIL, DEMOSTHENES and CICERO, are exactly in STATU QUO, and the Reader need not be in any pain about them. I immediately added, HIS *calling* ONE *Reading a glaring* CORRUPTION, *does not make it ſuch*; *nor does* HIS *ſaying* that the OTHER *is* CERTAINLY TRUE, *prove it.* I then produced a variety of inſtances, to ſhew (what, I preſume, the Reader now believes) that *plural* words are ſometimes uſed for *ſingulars*; and, conſequently, that the *plural* word in diſpute, notwithſtanding the *Various Reading*, *may be* the *true* one. And, when there are TWO READINGS, EQUALLY PROPER, I ſtill inſiſt upon it — with all due Deference to Dr. KENNICOTT's importance — that NOTHING BUT THE ORIGINAL MS CAN ASCERTAIN THE GENUINE.

With

With the Reader's leave, I will lay before him a very perplexed paſſage of St. PAUL, which, by tranſlating a *plural* word *ſingularly*, will receive a natural and eaſy Explanation. — *Elſe what ſhall they do which are baptiſed for the dead, if the dead riſe not at all? Why are they then baptiſed for the dead? And why ſtand we in jeopardy every hour* *? The Scriptures ſpeak of a *Baptiſm* of BLOOD, as well as of a *Baptiſm* of WATER. Thus, *Are ye able* — TO BE BAPTISED WITH THE BABTISM THAT I AM BAPTISED WITH? — *Ye ſhall indeed be* BAPTISED *with the* BAPTISM *that I am* BAPTISED *with* †. So again, *I have a* BAPTISM *to be* BAPTISED *with* §. The word has the ſame meaning here: for *being* BAPTISED, in one branch of the Text, plainly anſwers to *ſtanding in* JEOPARDY in the other. By the DEAD, for whom the firſt Chriſtians were *baptiſed*, or *ſuffered Martyrdom*, is not meant *the dead* in general, but only our bleſſed *Saviour*, CHRIST CRUCIFIED. And was it not HE only, for whom St. PAUL himſelf died daily? Now, ſays he, if CHRIST be ſtill under the power of *Death*, as he muſt be on the ſuppoſition that *the dead riſe not*, what Advantage ſhall they receive who ſuffer for him? Read now the Paſſage, with the Context, and miſtake the Meaning, if you can:

Επει τι ποιησουσιν οι βαπτιζομενοι υπερ των ‡ νεκρων; Ει ολως νεκροι ουκ εγειρονται, τι και βαπτιζονται υπερ των νεκρων; τι και ΗΜΕΙΣ κινδυνευομεν πασαν ωραν; καθ' ημεραν αποθνησκω, νη την υμετεραν [ημεταραν] καυχησιν, ην εχω εν Χριστω Ιησου τω Κυριω ημων. Ει κατα ανθρωπον εθηριομαχησα εν Εφεσω, τι μοι το οφελος; Ει νεκροι ουκ εγειρονται, Φαγωμεν και πιωμεν· αυριον γαρ αποθνησκομεν.

There is a Paſſage too in the Old Teſtament not to be omitted; in which every Reader, of Taſte and Judgment, will allow, that the plural number is uſed, more than once, for a ſingle perſon. The paſſage intended is DAVID's fine *Elegy* on the death of SAUL and JONATHAN. The ſacred Writer begins with an indirect addreſs to the *latter*. *Beauty of Iſrael! Slain upon thy high places! How are* ‖ THE MIGHTY FALLEN! *Tell it not in Gath; publiſh it not in the ſtreets of Aſkelon: Leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.* — He next ſpeaks of SAUL. *Ye mountains of Gilboa, let there be no dew, nor rain upon you, nor field of offerings; for there the ſhield of* ‖ THE MIGHTY *was vilely caſt away, the ſhield of* SAUL, *the anointed with oil.* He now

* 1 Cor. xv. 29, 30.

† Matt. xx. 22, 23. — Mark x. 38, 39.

§ Luke xii. 50.

‡ St. PAUL has, elſe where applied this very *plural* to a *particular* perſon. *Where a Teſtament is, there muſt alſo of neceſſity be the Death of the Teſtator. For a Teſtament is of force* επι νεκροις (not after *men* are dead but) after *he*, the Teſtator, *is dead*; *otherwiſe it is of no ſtrengeh whilſt the Teſtator liveth* §. — If any ſhould object, that, according to this interpretation, the word νεκροι in the paſſage above is uſed in different ſenſes, I refer the Objectors to *Rom.* xii. 13, 14 for a ſimilar inſtance. Την φιλοξενιαν ΔΙΩΚΟΝΤΕΣ. Ευλογειτε τους ΔΙΩΚΟΝΤΑΣ υμας. The ſame word is determined by the Context to ſignify differently, in one paſſage as well as in the other.

§ Heb. ix. 16, 17.

‖ 2 Sam. i. 19. נפלו גבורים. — It may be obſerved too that ver. 22. the word has it's *plural* ſignification.

ſpeaks of both together. *Without* § *the blood of the ſlain, without* § *the fat of the mighty, the bow of* JONATHAN *turned not back, and the ſword of* SAUL *returned not empty.* SAUL *and* JONATHAN *were lovely and pleaſant in their lives, and in their death they were not divided. They were ſwifter than eagles, they were ſtronger than lions,* He then calls upon the Iſraelitiſh virgins to lament for SAUL. *Ye daughters of Iſrael, weep over* SAUL, *who cloathed you in ſcarlet, with other delights; who put ornaments of gold upon your apparel. How are the* || THE MIGHTY FALLEN *in the midſt of the battle!* He concludes with a direct addreſs to JONATHAN. O JONATHAN, *ſlain upon thy high places! I am diſtreſſed for thee, my brother* JONATHAN! *Very pleaſant haſt thou been to me! Thy love to me was wonderful!—paſſing the love of women! How are* § THE MIGHTY FALLEN! *How are the weapons of war periſhed!*

But now the Collator grows a little more complaiſant, and ſeems willing to allow, that I know as much of the value of *one* MS. as He does; though the introduction to his remark is rather invidious. "He has ſhewn, ſays he, ſome little *Prudence* in the partial "concealment of his *Name*; giving only the *initial* letters. But "even theſe he has *cauticuſly tranſpoſed*; ſigning himſelf P. R. "inſtead of R. P." The reader, I believe, will be inclined to think, that I ſhewed juſt as much *Prudence* and *Caution*, as the Collator did *Tenderneſs*, in not publiſhing *my Name at Length*. Nobody had any right to know my Name, except the Collator himſelf; and that, I well knew, could be no ſecret (though I gave only the *Initials* wickedly *tranſpoſed*) to ſuch a *keen* Inveſtigator of *Various Readings*. This the Collator acknowleges, as a compliment, no doubt, to his own underſtanding, as well as mine. "*Certainly* "*the* DOCTOR *muſt be ſenſible, that I know the Author*, BECAUSE "*he ſent me in* WRITING *this very Letter.*" Well now! whatever becomes of the BODLEIAN MSS. the PAREIAN, we ſee, hath it's Uſe. For though the *printed* copies exhibit P. R. yet our *Hebrew* Critic will read *backwards*, and prove, from the *concluſive* Evidence of his *written* Copy, that the *Letters* have been *deſignedly tranſpoſed*, and that the *true* Reading is *certainly* R. P.—I ſhall only obſerve farther, that, had the Collator publiſhed my Name at Length, and intirely concealed his own, he would have done neither *me* nor *himſelf* any injury.

The Collator concludes his epiſtle with obſerving, that "there "are in my *printed* Letter ſigns of *great Ill-will* both to *him* and "to his *Work*." In both which particulars he does me an injury. Indeed it cannot be well conceived, but by a diſcontented Critic, why any perſon ſhould bear Ill-will to another, with whom he is totally unacquainted, and in no way connected. And as to his Work, I ſhall rejoice to ſee a faithful collection of all the *Various Readings*, be they ever ſo numerous; though, I fear, they will be of very little ſervice to religion and learning, except in the articles of PROPER NAMES and NUMBERS. In this *Work* therefore I again wiſh him *all poſſible Succeſs*. And ſo I do in the *Subſcription* too. For as the Doctor's ſhoulder's are well calculated for the drudgery of COLLATING, he is juſtly intitled to an adequate reward for his

§ So the preposition is here rendered by Dr. KENNICOTT.

own

own labors, aud for the ſervices of thoſe, both at home and abroad, who aſſiſt him in the work.

II.

A LETTER to a Friend inclined to DEISM.

SECTION V.

7. *JACOB*'s, viſion of the *ladder*, Gen xxviii. ver. 12, ſhews the intercourſe which was opened by *Chriſt* betwixt *heaven* and *earth*, by his making *peace*. And to this he alludes when he ſays, *Hereafter you ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of Man.* John i. ver. 15. And *Jacob's* wreſtling with the *angel*, Gen. xxxii. ver. 24, *&c.* Hoſ. xii. ver. 4. and, as it were, *prevailing* over him by *force* to *bleſs* him, ſhews the ſtrong and powerful *interceſſion* of *Chriſt*, whereby (as he words it in Matt. xi. ver. 12.) *Heaven ſuffereth violence, and the violent take it by force.* Whence the name of *Jacob* was then turned to *Iſrael*, that is, one who prevails upon *God*, or has power over him; *God* repreſenting himſelf here as overcome by us. And the name of *Iſrael* was ever after given to the church: but much more ſo when *Chriſt* came, as he ſaid, Matt. xi. ver. 12. *From the days of John the Baptiſt until now, the kingdom of heaven ſuffereth violence*, &c. that is, from the firſt promulgation of Chriſt being come. Thence-forward the *Gentiles* began to preſs into the *goſpel*, and, as by force, to take it from the *Jews*. This was ſignified in the name of *Jacob*, that is, a *ſupplanter*; for the *Gentiles* ſupplanted their *elder brother* the *Jews*, and ſtole the *bleſſing* and *heirſhip* from them.

8. *Joſeph* was ſold by his *brethren* out of *envy*. But it proved the preſervation of them and all their *families*. And Chriſt was ſold by his brethren out of envy, Mark xv. ver. 10. which proved the means of their redemption. And *Chriſt*, as *Joſeph*, became *Lord* over his *brethren*.

9. *Moſes* calls Chriſt a *prophet* like unto himſelf. Deut. xviii. ver. 18. He repreſented *Chriſt* the great *law-giver*. And his delivering Iſrael out of *Ægypt* was a *type* of Chriſt's delivering his *church* from the *bondage* of *ſin* and *hell*.

10. *Joſhua* called alſo *Jeſus*, Heb. iv. ver. 8, overcame all the *enemies* of *Iſrael*, and gave them poſſeſſion of the *Holy Land*, which was a *type* of *heaven*. And *Chriſt* appeared to Joſhua as *Captain* of the *hoſt* of the *Lord*, Joſh. v. ver. 14. So that *Joſhuah* was his *Lieutenant* repreſenting him.

11. *Sampſon*, who by his ſingle *valour*, and *his own ſtrength*, overcame the *Philiſtines*, and ſlew more at his *death* than in all his *life*, was a repreſentation of Chriſt, *who trod the wine-preſs alone*, and of the people there was none with him, but his own arm brought him ſalvation. Iſai. lxiii. ver. 3, 5. But his *death* completed his *victory*, whereby he overcame all the power of the enemy, *and having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in his croſs.* Col. ii. ver. 15.

12. *David*, whoſe ſon CHRIST is called, ſpeaks frequently of him in his own *perſon*, and in events which cannot be applied

to *David*, as Pſal. xvi. ver. 10, *Thou wilt not leave my ſoul in* HADES, *nor ſuffer thy Holy One to ſee corruption.* Chriſt is ſaid to ſit upon the *throne of David*, Iſai. ix. ver. 7. And Chriſt is called by the name of David, Hoſ. iii. ver. 5. and frequently in the prophets. *David* from a *ſhepherd* became a *King* and a *Prophet*, denoting the three-fold office of *Chriſt*, *paſtoral*, *regal*, and *prophetical*.

13. *Solomon*, the wiſeſt of men, his *peaceable* and *magnificent reign* repreſented the triumphal ſtate of Chriſt's kingdom, which is deſcribed, Pſal. lxxii. (inſcribed for *Solomon* there called *the King's ſon*) but far exceeding the glory of his reign, or what can poſſibly be applied to him, as ver. 5, 8, 11, 17. But his reign came the neareſt of any to that *univerſal* and *glorious* reign there deſcribed, particularly in his being choſen to build a temple, becauſe he was a man of peace and had ſhed no blood, like *David* his father, who conquered the enemies of *Iſrael*, but *Solomon* built the *church* in full peace; and, as it is particularly ſet down, 1 Kings vi. ver. 7. and, no doubt, he was ordered by God ſo to do, *That the houſe when it was in building, was built of ſtone made ready before it was brought thither: ſo that there was neither hammer nor ax, nor any tool of iron heard in the houſe while it was in building.* Which did denote that the church of Chriſt was to be built not only in *peace*, but without *noiſe* or *confuſion*, as *Iſaiah* propheſied of him, chap. xlii. ver. 2. *He ſhall not cry nor lift up, nor cauſe his voice to be heard in the ſtreet: a bruiſed reed ſhall he not break*, &c. He was not to conquer with the ſword, as the *Iſraelites* ſubdued *Canaan*, but to overcome by *meekneſs*, and doing good to his enemies, and patiently ſuffering all injuries from them. And ſo he taught his followers, as St. Paul ſays, 2 Tim. ii. ver. 24. *The ſervant of the Lord muſt not ſtrive, but be gentle unto all men.* —*In meekneſs inſtructing thoſe that oppoſe themſelves*, &c. And I cannot think but there was ſome imitation of this *peaceable temper* of *Solomon*, in the temple of *Janus* among the *Romans*; for that was never to be ſhut but in time of *peace*: which happened rarely among them; but three times in all their hiſtory. The laſt was in the reign of *Auguſtus*, in which time *Chriſt* came into the world, when there was a profound and univerſal peace. And ſo he became the Prince of peace, whoſe birth was thus proclaimed by the angels, Luke ii. ver. 14. *Glory to God on high and on earth peace, good-will towards men.* But to go on.

14. *Jonah*'s being three days and three nights in the belly of the whale, was a *ſign* of Chriſt's being ſo long in the heart of the earth. Chriſt himſelf makes the alluſion. Matt. xii. ver. 40.

15. But as there were ſeveral *perſons*, at ſeveral times, repreſenting and prefiguring ſeveral *particulars* of the *life* and *death* of *Chriſt*; ſo there was one ſtanding and continual *repreſentation* of him appointed in the perſon of the *High Prieſt* under the *law*, who entered into the *Holy of Holies* once in a year, with the *blood* of the great *expiatory ſacrifice*, and he only being allowed to make *atonement* for *ſin*, did lively repreſent our great *High Prieſt* entering into *heaven*, once for all, with his own *blood*, to *expiate* the ſins of the whole

whole world. This is largely inſiſted upon in the epiſtle to the *Hebrews*, chap. vii. viii. ix. x.

And our deliverance by the death of Chriſt is repreſented as in a picture in that ordinance of the law, that the man-ſlayer, who fled to one of the cities of refuge, which were all of the cities of the Levites, ſhould not come out thence till the death of the *High Prieſt*, and no ſatisfaction be taken till then, and then he ſhould be *acquitted*, and *return into the land of his poſſeſſion*, Numb. xxxv. ver. 6, 25, 26, 27, 28.

And I doubt not but the Gentiles had from hence their *aſyla*, or *temples of refuge* for *criminals*. Now, a Deiſt muſt allow a *reſemblance* in theſe things, and admit them as *proof*, ſince they are ſupported, at leaſt moſt of them, with the authority of the *New Teſtament*. And it was not neceſſary that every one ſhould be named in it; for thoſe that are named are only occaſionally. And the *evidences* you have ſeen brought for the authority of the *New Teſtament*, are made full as great, if not greater, than the *evidences* for the *Old Teſtament*. I may ſay greater upon this head of *prophecies* and *types*, becauſe theſe are no proofs till they are fulfilled. Though then they prove the truth of theſe prophecies and types. And ſo the one confirms the other. But the whole evidence of the *law* is not made apparent till we ſee it fulfilled in the goſpel. For which reaſon I call the goſpel the ſtrongeſt proof, not only as to itſelf, but likewiſe as to the law.

III.

Mr. LOCKE'S COLLECTANEA.

[*Continued from page* 558, *of the laſt Volume.*]

I. PROOFS of the TRUTH of the CHRISTIAN RELIGION.

ANOTHER reaſon is the Jewiſh ſtubbornneſs and perverſeneſs to entertain any thing againſt the prejudice of their doctrine. The diſadvantages againſt it were great, if we conſider

I. That after Julius Cæſar's time the Roman empire was over-run with debauchery and atheiſm; ſo that had it not been really divine it would have been impoſſible to have reclaimed ſuch from their opinions.

II. It's contrariety to religions of ſo great and early antiquity. 1. For the Jewiſh it muſt have been, impoſſible, for a youth to perſuade them out of a religion divine, revealed by their God! 2. The Pagan had the pretence of univerſality, being the religion of the empire, and thence the force of it's ſide. 3. Favour, being the Emperor's and great men's religion. 4. Force of laws againſt new religions, under which Chriſtianity was compriſed.

All new religions were looked upon as ſeditious: puniſhments therefore, could not but be expected by Chriſtians. Beſides Jewiſh ſtubbornneſs, Philoſophers pride and learning, Roman, and all other powers, and Greeks wiſdom were to be encountered with,

with, beſides innumerable varieties of tortures put in practice againſt it, that had it not a divinity in it, it never could have been able to reſiſt it, but muſt have ſuccumbed under it's temptations: beſides, the miracles they did were a teſtimony of the truth of their miracles; for, had they not done them then, how could they aſcribe to themſelves that power, when they could be ſo eaſily convicted of falſhood; and how comes it they were not confuted of it? For proof of this examine all the miracles recorded in the goſpel, and ſhew either they were true, and then the goſpel is true; or if their truth be denied, the impoſſibility of it, by the unreaſonableneſs of unbelief, particularly that of their being filled with the Holy Ghoſt.

Then this gift continued in the ancient churches, as appears by many paſſages of the fathers; which, had it not been true, they muſt have been derided or expoſed, and could never make converts: and no doubt but their antagoniſts would have convicted them of it; viz. their impudence to pretend to miracles when they could do none.

A. But he did theſe miracles by magic. Obj. But then we muſt know whether he learned or invented it. If he had no maſter, it is ſtrange that a youth, without learning, books, tutors, or inſtructions, ſhould, by ſtrength of his own natural wit, do more than any in the world beſides? No, but he learned it from his maſters in Ægypt! But then how come thoſe ſubtle maſters never to have been heard of, when they might have gained every thing by it, honour, wealth, riches, and power? But, ſuppoſing it, where are any ſuch acts recorded before? Where was it ever heard that any man, by power of magic, could effect ſo miraculous cures as to raiſe the dead, or reſtore ſight to the blind? But then how came it his apoſtles did work miracles? Why, by the ſame art, he having writ a book of it. Ay, but then have they ſeen it or not? Have they not? they ſpeak at random? If they have, why do they not do the ſame? And, then, granted it had been ſo, we muſt allow that this art was communicated to the apoſtles, and ſo Judas muſt be no ſtranger to it; and it is ſtrange that he did not reveal the art and manner of it when he betrayed him, and than he had given proof of his own innocency, by evincing him not to have been the Meſſias but an impoſtor, and ſo afforded a reaſonable plea to the Jews for his crucifixion.

Or, 2dly, it is objected, that others have done as great miracles as our Saviour; but then they ought to give us a relation of thoſe perſons, the manner of the miracles, the place where it was done, &c. And then we aſk, whether they believe them or not? If they do not, then they cannot conclude againſt our Saviour: if they did, why they do reject our Saviour's miracles!

Beſides, to prove this religion examine their lives and teſtimony which ſucceeded Chriſt, Ignatius, Polycarp, Juſtin Martyr, Origen, &c.

Obj. But from whence could it proceed, if Chriſtianity had ſuch an evidence, that ſo many men ſhould ſtill remain in unbelief?

R. From

R. From the various opinions of divers ſects, and oppoſing prejudices they had to Chriſtianity, as

1. For the Jews, it was no ſmall pretence for them to be favoured with the law of Moſes, with all the advantage of truth and a vaſt antiquity, for to reject a religion which, beſides the diſadvantage of the lowneſs and meanneſs of Chriſt, who pretending to be divine, yet appeared to them to be as other men, did tend to the total ſubverſion of this law of Moſes.

A. 2d Objection was, that they expected the Meſſias to have come as a temporal Prince, and give them the ſuperiority of the world; whereas they thought Chriſt to have been ſo vile and baſe a perſon, and his doctrine only taught them ſlavery; and this appears even by the apoſtles themſelves, as Luke xxiv. ver. 21, Acts i. ver. 6.

Beſides, his direct contrariety to the ſects made them his enemies; as he did the Saducees, by ſiding againſt them for denying the reſurrection, and, 2dly, by oppoſing the Phariſees pretended cuſtoms and traditions.

The Heathens oppoſed it,

1. To maintain their idolatry, which, by embracing of Chriſt, would been deſerted.

So that the perſecutions were not ſo much on the account of the falſeneſs of it, as from

1. Policy of ſtateſmen to maintain their religion.
2. Fury of the rabble; ſee the original of perſecutions related in authors, as Euſeb. Tertull.
3. By the novelty of it's belief.
4. By it'sincredibility, for the want of Jewiſh aſſent.

IV.

CONSOLATION.

From HOMAR, *an* HERMIT *of the* EAST.

NUMBER I.

HOMAR, the ſon of Haſſan, to all the children of affliction peace and conſolation!

The great will of the holy God be done: for wiſdom dwelleth with him, and mercy is the foundation of his eternal throne. Glory be to Jesus the Prince of ſufferers, who triumphed through the croſs.—Thrice holy Croſs; Homar will bear thee with reſignation and thankfulneſs, and follow his Redeemer to the realms of light and joy. Thrice holy Croſs, thou haſt inſtructed my ſoul! Underſtanding and comfort are thy gifts and bleſſings.

Toſſed on the tempeſtuous ocean of life, Homar heard not the voice of wiſdom, nor liſtened to the admonitions of truth. He ſailed along, oh ye children of affliction, regardleſs of heaven and it's auguſt inhabitant; heedful only of the winds of advantage, attentive only to the call of pleaſure and animal gratification. He built his houſe,—oh vain and ſelf-deceived!—he built his houſe, in towering fancy, on a rock; ſtability ſeemed it's

baſe

baſe, and the angels of proſperity appeared to be in love with the dwelling! Oh flatering proſpect! Oh deluſive imagination! It fell; Homar's joys were like a midnight dream!

Behold yon towering cedar on the mountain; how it erects it's ſtately head to the clouds, and with it's wide ſpreading branches covereth the hills. Such was Homar; high in honour, and reaching forth the arms of his protection to all around. Behold yon deep and fertilſing ſtream! how it winds through the valleys, and every where diffuſeth plenty and delight. Such was Homar; bleſſing and bleſſed: a rich ſtream flowing with comfort through a large train of relations and dependants!

But now how changed is Homar! Behold, and ſee, oh ye children of ſorrow; all of you who have drunk deep of the bitter cup of adverſity, behold, in the ſon of Haſſan, the correcting hand of Providence; and learn with him to bow and adore! For, though deſpoiled of all his former glories; though rendered like the heath in the deſart, like the barren rock, or the unfruitful ſand on the ſea-ſhore; thongh left alone, and dwelling in a ſolitary cottage, amidſt an unfrequented wilderneſs, he rejoiceth in comfort unknown to him amidſt proſperity; for he rejoiceth in God, and in the golden hope of everlaſting glory with him!

Come, then, and hearken unto me: let me inſtruct you my fellow-ſufferers, let me lead you to the fountain, whence I have drank ſuch draughts of conſolation and delight. Approach unto me, all ye who have known affliction from the hand of the Lord. I offer no barren or unfeeling comfort: I ſpeak that I do know, and teſtify what Experience herſelf has taught me. Come, then, and compare yourgriefs with mine; and, while we diſcourſe, may the angel of patience diffuſe her balm, more precious than that of Gilead, into our breaſts!

But firſt,—oh firſt let us bend the knee of earneſt ſupplication to the Father of mercies, to the Prince of ſufferers, to the Spirit of eternal conſolation! For what work ſhall ſucceed, which is not begun with ſolemn prayer for the prevailing benediction of the holy and undivided Three! "Hear us, then,—all gracious Trinity—hear and bleſs the endeavours of the meaneſt of thy ſervants! Proſper his labours to the good of mankind! and make his ſufferings advantageous to others, as thou haſt been pleaſed to make them ſo advantageous to himſelf! Give him a tongue, an eloquence that ſhall teach and affect; and grant that all who hear and peruſe his conſolations may feel thy better conſolations at their hearts, and rejoice, in that they have felt the inſtructive rod of heaven-directed chaſtiſement.

Holy, holy, holy God, Father, Son, and Spirit, hear and bleſs!"

Expectant, then, of the divine grace, let us expoſtulate together, thou child of ſorrow: let us ſee what arguments of comfort we can offer to thee in thy diſtreſs.

[*To be continued.*]

A HYMN

HYMN to HOPE.

By W. DODD. M. A.

PART I.

ALL hail, bright HOPE! Thou, when the fatal box
Replete with ills, was sent by angry Jove
In punishment of *Japet*'s § daring son,
When every woe of fearful name flew forth
To vex the human race: thou kindly deign'd'st
To stay behind, man's gentle comforter,
Life's balm and blessing! or, without the aid
Of truth-assimilated fiction, thou
Wast giv'n by GOD himself, a chearing light
To guide man's feet, driv'n from fair Eden's [groves
Across the untrack'd wilderness of life
To heav'n's blest mansions: where, and where alone
Thy office, friendly HOPE, shall sweetly cease
To full fruition yielded! But on earth,
Nay, not, perchance, ev'n in fair Edens groves,
Are thy assuasive consolations vain:
For what is life, or what it's highest scenes
Of boasted happiness, if present bliss
Bounds the horizon of our views; nor HOPE
With eagle eye, kens aught beyond, on which
To fix the future, ardent, heart's desire,
To fill the soul, and make the rapid wish
Run o'er with plenitude of joy?—Vain, vain,
To man's felicity, in youth or age, [wish'd
The present draught of pleasure, tho' once
With all the eagerness of panting thirst.
Deep, deep he drinks, and longs for more! From hope
To hope he springs: he views, and still extends
His view: o'er cloud-capt Alps new Alps arise!
He gains the summit: still the prospect wide
Enlarges to his eye: forward he fares
Nor ceases to ascend, till high in heaven,
He rides at anchor, and then hopes no more.
But oh thou general blessing, smiling Hope,
Thy lucid ray, not only leads us on
From view to view; not only dost thou chear
With expectation sweet of future good;
But with serenity of present bliss [give
Thou fill'st the heart expectant! Hope can
Habitual good-humour! To the soul
A vital heat: She quickens the still parts,
Nay, e'en in motion keeps the springs of life!
And when most indolent and most remiss,
Or rouses, or preserves the mind awake.
See, too, how few—and e'en those few how short—
Are actual enjoyments! But thro' thee,
Blest Hope, we gain a taste, delicious taste
Of pleasures possible! Taste, not less sweet,
Perchance, than real: for kind Hope bestows
A bliss in expectation, not less full,
And fuller oft than ripe fruition brings:
Fruition, haughty nymph, she never deigns
To walk with humble Hope, who, at her sight
Retires, abash'd, unnotic'd, and unthank'd!
But oh, blest comforter, ingrate to thee
Let *me* not ever prove, should wish'd success
Crown my heart's Hope! Let me not e'er forget
The dear indulgences thy soothing views
Have to my soul presented! Yet, oh yet—
Thy promis'd consummation too, too long
Delay'd, the heart in deep despondence sighs,
And sickens sad with care. Oh, then, indulge
Thy votary's pray'r, nor ever let me lose
Thy chearing aspect; never let the night
Of black despondence, with it's dismal veil
My little prospects in thick darkness wrap!
Nor yet too long delay to grant my wish
Accomplishment, if worthy! So my soul
Invigorated still shall onward press,
To more and more improvement: nor grow faint
Till the big buds of Hope terrestial, burst
To blossoms full and fair in better climes!
But say, bright Hope, what numbers shall be found,
Worthy to sing thy praise: for that thy hand
Not only to the happiest life imparts
It's zest, it's relish; but with tender care
Is stretch'd forth to assuage the wretch's woe,
To sooth the anguish of disease and pain
And soften sad adversity's rough bed!
Thou only cheap and universal cure
Of human ills,—of human sorrow, thou
Best comforter, and oft, full oft, alas!
The only comforter the wretched find!
Ah! see from that unfortunate, o'erwhelm'd
In the deep gulph of sorrow, with what speed,
What cruel speed, as from contagion, all
With one consent are flying!—and will none,
For gentle pity's sake, remain behind
To comfort the distrest! Yes, faithful Hope
Benevolently stays! and, flatterer kind,
Her far-foreseeing tube applies, thro' which
The eye, tho' dim with mourning, oft discerns
Future and happier days, thro' the black gloom
Of melancholy prospects shining bright. [muse
Ah, honest flatterer!—yes, for once the
Commends, what most the worthy mind abhors,
And calls thee honest *flatterer*: for while all
Assiduous join to adulate the blest,
Hope, tender Hope alone, with soft concern,
Flatters th' unhappy! and when every friend
Flies from the ship-wreck'd, naked, ruin'd wretch;
When every woe, in dire array, crowds round,
Even then, in that sad hour, Hope still remains,
As loth to leave, (divine philanthropist!)
Her labor of disinterested love!

§ *Prometheus.*

See — with thoſe anxious ſailors ‖, ſee her watch
Her eye! almoſt exhauſted on the maſt,
The top-maſt of yon high Admiral [ingulph'd
Juſt peeping from thoſe waves! that have
The gallant veſſel with it's hapleſs crew,
Save thoſe who ſit, as if for bitterer fate [days
Reſerv'd, long wakeful nights and anxious
High on the top-maſt! fearing inſtant death
From each inſulting wave! yet, yet, not yet
Will Hope deſert them! See, ſhe ſtrains her eye
Far o'er the trackleſs ocean: ſee, ſhe looks,
With eager expectation, looks around!
Wild winds alone are heard: green waves alone,
Foaming with fury, are beheld! oh Hope,
Bleſt Hope, forſake them not: ſhould'ſt thou forſake,
And from the top-maſt fly, they fall, they ſink
Irrevocably loſt!—She will not go; [ſpies
Still will ſhe watch; nor watch in vain! ſhe
A white ſail, riſing from the waves: it comes;
Behold! it comes, and in it's boſom bears
Thrice precious life! They faint for joy! their feet [bark;
Scarce bear them trembling to the welcome
Where ſafely boarded, — Hope her golden wings
Plumes, and exulting ſhoots acroſs the deep,
Quick as in winter's ſkies the radiant ſtar!

[*The IId part in our next.*]

‖ This refers to a real event, which happened two winters paſt. Theſe mariners, when their veſſel was ſunk, continued two days and nights on the maſt, where they found an accidental keg of brandy, which, under God, preſerved their lives; till a veſſel from *Margate* came with great hazard to their preſervation: the perſon who firſt ſaw the veſſel immediately fainted away.

A SPECIMEN of Mr. Merrick's propoſed† new Verſion of the Pſalms.

PSALM CXXVI.

IS this a dream? amaz'd we cried,
When, led by their celeſtial guide,
Fair *Sion*'s captive tribes again
Beheld her late deſerted plain.
Then forth to laughter burſt each tongue,
And ſongs of loudeſt triumph ſung.
The nations round, with ſecret awe,
The mighty work admiring ſaw:
And, "Great (they cried) the gift beſtow'd
"On theſe, the favour'd of their God!"
"O, great the gift!" Our hearts rejoin,
And joyful bleſs the hand divine.
Let thoſe, whoſe exile ſtill we mourn,
Beneath thy conduct, Lord, return,
Borne back in one continu'd tide,
Faſt as the welcome rivers glide,
When o'er the ſhelving waſtes they run,
That burn beneath the ſouthern ſun.
Let ſcenes of hope our thought employ:
Who ſow in tears ſhall reap in joy.
The weeping hind, whoſe dubious hand
Now ſtrews with grain the furrow'd land,
Shall homeward ſoon exulting bear
The bleſſings of the loaded year.

† The work is propoſed to be printed in one vol. quarto, price 10s. 6d. to be paid at the time of ſubſcribing: it is ready for the preſs, but not deſigned to be put to it till Dec. 1764. The work is to be without notes, a ſeparate volume of which the author intends to publiſh afterwards.

A HYMN on GENESIS xvii. ver. 1.

I am the ALMIGHTY, and be thou perfect.

GREAT God! thy penetrating eye
Pervades my inmoſt powers.
With awe profound, my wond'ring ſoul
Falls proſtrate and adores.

To be incompaſs'd thus with God,
Th' all holy and the juſt,
Arm'd with omnipotence to ſave,
Or crumble me to duſt!

Oh, how tremendous is the thought!
Deep may it be impreſt,
And firmly may thy Spirit grave
This truth within my breaſt.

Then with attentive dutcous mind
Shall I await thy will,
And with an upright fixed heart,
Thy ſacred laws fulfill.

With growing faith, and love, and zeal
I'll run the heavenly way;
My path ſhall like the ſhining light
Brighten to perfect day.

By thee obſerv'd, by thee upheld,
I'll dare the proudeſt foes,
And march with dauntleſs courage on,
Tho' earth and hell oppoſe.

Begirt with thee, my fearful ſoul
The gloomy vale ſhall tread,
And thou wilt bind th' immortal crown
Of glory round my head.

To

To the AUTHORS of the CHRISTIAN'S MAGAZINE.

GENTLEMEN,

If the following *extract from Arwaker's Translation of Hugo's Pia Desideria can* be admitted, I persuade myself it will receive a well deserved recomendation, by your inserting it in your Magazine. The whole *book* (which I believe to be very scarce)—is replete with beauties—excelled by few modern productions,—and has been not cursorily perused by the two *immortal moralists* of the last and present age,—in the humble opinion of, Gentlemen,

August 24, 1762, Your humble servant, W. B.

From the *Pia Desideria* of *Hugo*, as Transby *Arwaker*.

My flesh trembleth for fear of thee, and I am afraid of thy righteous judgments.
Psal. cxix. 120.

A DREAD of Heav'n was by the ancients taught,
As the first impress on man's infant thought:
And *he* who understood it best has said,
"'Tis the prime step that does to wisdom lead
Inform'd by *this* my early childhood grew," †
And *to fear Heaven* was the first thing I knew:
But still,--such dark oblivion dull'd my mind,--
I could not the repeated ALPHA find.
No stripes can punish my neglectful crime,
Thus unimprov'd t'have trifl'd out my time.
Dull boys by stripes with learning are inspir'd,
By *little pains*, with industry acquir'd:
When twice or thrice they read their letters o'er,
They're as familiar as if known before:
And, tho' in *colour* all alike appear,
Each is distinguish'd by it's *character*.
May I not hope *age* will complete in me
The easy task of *tender infancy?*
In many things I no *instructor* sought,
Too apt, alas! to practise them *untaught*.
Why is not *fear* as soon imbib'd—a rule,
So oft explain'd in *art's improving school?*
What I should *slight*, still—to my shame—I fear;
And *slight that most*, which I should *most revere*.
I *fear man's eye* when I would act a sin,
But dread not *Heav'n*, nor the great *judge within*:
For my *gross body* I am still in fear,
E'en while my *soul* partakes not of my care.
Thus silly birds an harmless *scarecrow* shun,
Yet boldly to the fatal *lime-twigs* run.
The royal stag, thus, feathers *frighten* more
Than the full cry of hounds, but just before.
Thus the fierce lion, of *false fires* afraid,
Flies to the *toils*, in which he is betray'd.

† Prov. ix. 10.

Such vanity has men's dark minds o'erspread;
That less the *thunder*, than *it's clap* they dread,
Think hell a fable, an invented name,
And count it's fire an harmless lambent flame.
With brutal rage to blackest ills they run,
Nor ever *fear* the wickedness, *till done*.
But, tho' this *fear* did not their crimes prevent,
'Twill come, too sure, to be their punishment;
Then, with strange fright, from their lost senses driv'n,
Their restless thoughts run on offended Heav'n;
Then sudden fears their anxious minds alarm,
And call them from their lonely beds to arm,
While their own shadows only, do them harm.
Each little thing's so magnify'd by fear,
They dread a *lion*, when a *mouse* they hear.
If in the night they hear a gentle breeze
Begin to whisper in the murmuring trees,
With hair erect, and cold unnatural sweat,
They shrink beneath the conscious coverlet.
What do they then, when glaring *light'nings* fly,
And bellowing *thunders* roll along the sky?—
They think each flash a messenger of death,
And at each crack despair of longer breath;
At every noise in fears renew'd engage,
And ruin from each accident presage.
Nay, e'en of *silence*, and *itself* afraid,
The *troubl'd mind*'s eternally dismay'd;—
Such punishments attend afflicting guilt,
Which never pain like it's own torments felt.
Thus trembling *Cain* dreads, from each hand he sees
The *fate his injur'd brother* had from his;
His crimson soul, with *Abel's* murder stain'd,
Still with the bloody scene is entertained.
No more severe correction waits on sin,
Than it's *unbrib'd upbraider* still within.
Then with thy darts, *Lord*, frighten me from ill,
My fury wants this kind restriction still;
Fear timely comes, before a fault's begun;
He fears too late, who fears not till 'tis done.

A THOUGHT

From MARCUS ANTONINUS.

WHAT! shall the causeless curse of fools controul,
Thy wavering virtue and debase thy soul!
Reproach'd or censur'd as an useless thing
Still pure and constant flows the healing spring,
Still pours its bounty with a sweet excess,
Th'invidious tongue with cooling draughts to bless,
Should thankless hands with clay pollute the tide,
Will the stain'd waters stagnant cease to glide?

No—ſtill they flow, by flowing ſtill refine,
Diffuſe new bleſſings, with new luſtre ſhine.
Taught by the ſpring, then bount'ous be thy mind;
By thanks unpaid, be generouſly kind.
The ſtreams of charity no taint can know,
Till ſtopp'd, refining ever as they flow.

A THOUGHT on DEATH, in HEALTH.

A HYMN.

WHEN the pale monarch of the grave
Aims at my life his fatal dart,
And nature's powers with horror, ſhock'd
At haſting diſſolution, ſtart:

When I, under grim death's arreſt,
Stand on the borders of the grave,
And feel the dart too deep has ſunk
For human art my life to ſave:

With ſure and peaceful hopes of bliſs,
May I reſign my fleeting breath;
Put off the garments of the fleſh,
And with a ſmile ſubmit to death.

May hope diſpel the miſts that hang
Beclouding yon eternal ſkies;
And all before my wond'ring eye
Make the bright heavenly landſcape riſe.

May then ſome guardian ſpirit haſte,
To guide me in the dreary way,
Through death's dark melancholy vale,
To the bright ſcenes of endleſs day.

Then from their ſeats of joy and bliſs,
May the angelic choirs come down,
To bid me welcome to my reſt,
And with a ſong put on my crown.

Cler. Liceſ. Juv.

MAN's preſent and future STATE.

A HYMN.

THOU great, all-wiſe diſpoſer, God!
With rev'rence may we wiſh to know,
Why men, a wretched race, ſhould be
Continu'd in a ſtate of woe?

Why is the preſent ſtate of man
A melancholy vale of tears,
Where pain and ſorrow e'er abide
Till gloomy death cuts off his years?

Father of all! thou'rt good as great!
But why was man rais'd from the clod?
To painful life, why was he rous'd?
To feel affliction's heavy rod?

Hark! the low voice of reaſon ſpeaks!
But louder ſpeaks the voice of God!
Man's ſorrows, and his pains, and tears,
Are for man's ſins a chaſt'ning rod.

And when his painful days are o'er,
If piety his ways did guide,
Tho' ſorrow did his ſteps ſurround,
Each flood of grief ſhall then ſubſide.

That God, whoſe precepts he obey'd,
Will ev'ry cauſe of grief and pain
At once remove; nor ſhall one ſigh
Be heard; nor he one care retain.

Tears, ſorrows, cares, and ev'ry woe,
Are baniſh'd from the happy world,
Where pious ſaints for ever dwell,
Theſe into hell's dark caves are hurl'd

Joys after joys unceaſing come;
And all are happy, all rejoice!
Bleſs'd with th' enliv'ning ſmiles of God,
They ſing his praiſes with one voice.

Cler. Lice. Juv.

TRUE LIFE.

WHETHER he's raviſh'd in life's early morn,
Or, in old-age, drops like an ear of corn,
Full ripe he falls, on nature's nobleſt plan,
Who lives to reaſon, and who dies a man. C.

EPITAPH §

On Mrs. ANN COWPER.
Late wife of JOHN COWPER, D. D.
Ob. Nov. 13, 1737, anno ætat. 34.
Written by a young LADY.

HERE lies interr'd, too ſoon bereſt of life,
The beſt of mothers and the kindeſt wife;
Who neither knew, nor practiſ'd any art,
Secure in all ſhe wiſh'd, her huſband's heart;
Her love to him preſerving ev'n in death,
Pray'd Heav'n to bleſs him with her lateſt breath.
Still was ſhe ſtudious never to offend,
And glad of an occaſion to commend;
With eaſe could pardon injuries receiv'd,
Nor e'er was chearful, when another griev'd;
Deſpiſing ſtate, with her own lot content,
Enjoy'd the comforts of a life well ſpent;
Reſign'd, when Heav'n demanded back her breath;
Her mind heroic 'midſt the pangs of death.
Whoe'er thou art, that doſt this tomb draw near,
O! ſtay a while, and ſhed a friendly tear;
Theſe lines tho' weak, are as herſelf ſincere.

§ On a monument, erected to her memory by Dr. Cowper, in the chancel of St. Peter's Church, at Berkhamſted in Hertfordſhire, of which he was the Rector.

HIS-

HISTORICAL MEMOIRS.

THE Imperial miniſters have at laſt by order of their court, returned the miniſter of Salzbourg an anſwer to the remonſtrance which he made to them in the name of the College of Princes, concerning the participation which they require in the affair of the election of a King of the Romans. This anſwer, which the miniſter of Salzbourg has juſt communicated to the other Princes miniſters, is as follows: "That his Imperial Majeſty was "then employed in finding ont an expe- "dient for the content and conſolation of "the Princes of the Empire, relating to "the election of a King of the Romans, "without prejudice to the Electoral Col- "lege, and conſequently of ſuch a nature "as to avoid all colliſion between "them."

The miniſters of the Princes have deſired the miniſter of Salzbourg to uſe, at this juncture, his utmoſt endeavours, that the expedient, which his Imperial Majeſty intends to propoſe, may be put in execution in time; and the ſaid miniſter has aſſured them, he has already ſollicited the Con-commiſſary very ſtrongly, that this affair may be decided before the opening of the electoral diet.

The Landgrave of Heſſe Caſſel, having reſolved to re-accede to the corps of the circle, from which his houſe was ſeparated about twenty years ago, his ſerene highneſs has made a public declaration of it in a letter addreſſed to the aſſembly of the circle. The affair was immediately taken into conſideration.

Advices from Corſica import, that the Pieve of Caleza has withdrawn from the dominion of the Genoeſe, and ſubmitted to that of the Malecontents. Paoli harraſſes the Genoeſe greatly by his troops and his Corſairs. A circumſtance which inclines the Republic to haſten the concluſion of its treaty with France.

Letters from Ruſſia import, that there has been a new plot hatched there, which was diſcovered but juſt time enough to prevent its being carried into execution.

Some advices aſſure, that the Chineſe to the number of near 100,000 have penetrated far into Siberia; and that the Tartars have joined them there with a conſiderable corps of troops; and that they have already conquered all the country from Argunſtoff as far as the river Baikal.

CHRONOLOGICAL DIARY.

Saturday, *Dec.* 31.

THIS morning, between four and five o'clock, the poſt-boy who brings the Rye mail to the general poſt-office, got off his horſe, and went to the Horſe and Groom, a public houſe in Kent-ſtreet, to get ſome liquor; but before he returned ſome rogues had made off with the mail. The bag was the ſame morning found empty in King-ſtreet, Weſtminſter.

Monday, *Jan.* 2. On Friday laſt died the celebrated William King, LL. D. principal of St. Mary Hall, and the oldeſt head of any houſe in the univerſity of Oxford, being appointed thereto in the year 1719. When his body was opened by the ſurgeons, there were found in his bladder two large ſtones of the ſize of a common hen's egg, beſides a large number in his kidnies; thoſe found in his bladder were obſerved to be very ſmooth, even, and without rougineſs.

This day died of a violent fever Richard Blunt, Eſq; one of the ſheriffs of London.—Barlow Threcothick, Eſq; is choſen into that office in his room.

Tueſday, *Jan.* 3. We learn from Briſtol that on Saturday night an old man who lodged in Broad-Mead going to bed, threw his ſhirt over his head to take it off, the tail of which took fire with the candle, and before he could unbutton the collar, he was burnt in ſo terrible a manner, that he died the next day.

A maſter of a ſhip was committed to Newgate, Briſtol, being charged with having, on the high ſeas, killed two negro men, in the ſhip. It is ſaid, that on examination, he was aſked if he could

ſend for any perſon who was on board the ſhip, who could contradict what two of the crew had depoſed againſt him: he anſwered he could, and ſent for the boatſwain; but, inſtead of his contradicting the evidence, he confirmed it in every particlar. It is alſo ſaid, that the ſaid maſter whipped one of the negroes himſelf very cruelly, afterwards put him in irons, and then ſat a dog upon him.

Thurſday, 5 A fire broke out at Bruern near Burford in Oxfordſhire, the ſeat of Sir Jonathan Cope, Bart. which reduced the whole building to aſhes, and intirely deſtroyed all the furniture. The family narrowly eſcaped.

Tueſday the 27th ult. at night, Lord Rothe's houſe at Leſly, one of the largeſt and beſt in Scotland, was burnt down by accidental fire, with all the furniture. It was an ancient building, very large and ſpacious.

Saturday, *Jan.* 7. We hear from Briſtol, that on Wedneſday laſt Mr. Gregory (who kept a public houſe, the ſign of the Packhorſe in Broad Mead) went a ſhooting, and was not heard of till yeſterday, when he was found ſhot through the body near a ditch behind the late Mr. Coſſins's houſe at Redland. It is conjectured his piece went off in attempting the hedge, as it was found diſcharged by him.

This week one of the machines came to its inn in Newbury without the coachman, who was afterwards found quite dead, three miles from that town, without any bruiſe, ſo that it is imagined he muſt have fallen dead from the box; and what is very remarkable, the paſſengers knew nothing of it.

Sunday 8. We hear from Stamford that a young woman, having the curioſity to ſee a water-engine, on her going within-ſide, ſhe laid her hand on the cog of a wheel, when a ſudden breeze of wind coming, it ſet the mill going, which drew her hand into the wheel and then her head, whereby her brains were cruſhed out before any aſſiſtance could be given her.

Wedneſday 11. The amount of linen-cloth ſtamped for ſale in Scotland, from the firſt of November 1762, to the firſt of November 1763, is 12,399,656 yards, which exceeds that of the preceding year, by 1,096,419 yards. The increaſe in value is 77,473 l. 15 s. 8 d.

Deal. The Earl of Holderneſſe Eaſt-Indiaman, cap. Brooke, after being on ſhore laſt night on the Brake, and bulged, was obliged, in order to ſave their lives, to run her on ſhore this morning on the Main, about three miles to the weſt of this town. The captain, and all the officers and people, are ſaved; but the ſhip loſt.

Thurſday 12. At five o'clock his ſerene highneſs the hereditary Prince of Brunſwick landed at Harwich, in good health; and lay that night at the houſe of Richard Rigby, Eſq; at Manningtree, about nine miles on this ſide Harwich; and this night between five and ſix o'clock, his highneſs paſſed through this city to Somerſet-houſe, amidſt the acclamations of a great number of people, who had waited many hours to ſee his highneſs paſs. There were ſix of his Majeſty's coaches, which were followed by a baggage waggon, and two other coaches with his highneſs's domeſtics.

By a letter received by a gentleman from Selby in Yorkſhire, on Monday laſt, we are informed that the river Ouſe had beat down its banks, from a place called Selby Bank, to Barlbey, a very conſiderable way; the country, for ſeveral miles round, is overflowed, and looks like a ſea; hay-ſtacks are ſeen floating therein, and the waters in a great number of houſes are are as high as one pair of ſtairs, and the inhabitants are obliged to go out and come in by the aſſiſtance of boats. Much damage has been done by inundations in ſeveral other parts of England, as well as in different places of Europe.

The landlord of a houſe in Newmarket, on the Comb in Dublin, diſputing with one of his tenants (about religion, one of them being a methodiſt) ſhot him as he was paſſing through the yard, with a gun charged with a hat-hook, and wounded him ſo dangerouſly, that it is ſaid he cannot recover; after which locked himſelf up in his room, charged the ſame gun, and ſhot himſelf dead.

Saturday 14. His excellency the Lord Lieutenant of Ireland, having been pleaſed to give the ſum of one hundred pounds, for the encouragement of compoſition in Trinity College, Dublin, the provoſt and ſenior fellows have reſolved to diſtribute the ſaid ſum into four premiums, for the four beſt exerciſes in Latin or Engliſh, either

either in proſe or verſe; (in proportion to their reſpective merits.) The ſubject propoſed is, *The Conqueſt of Canada.*

Letters from New-York relate the following affair, which lately happened at Eſopus: — Two negro fellows of that place having paid their addreſſes to a wench in the neighbourhood, one of them went to the wench's maſter's houſe in the night, and finding the fellow in bed with her, and both aſleep, he cut both their heads off with an axe, and then hung himſelf.

Monday, *Jan.* 16. *St. James's.* This evening the ceremony of the marriage of her royal highneſs the Princeſs Auguſta, with his moſt ſerene highneſs the hereditary Prince of Brunſwick Lunenburg, was performed in the great council-chamber, by his grace the Archbiſhop of Canterbury.

After the ceremony of the nuptials, their ſerene and royal highneſſes remained at St. James's till nine, and then repaired to Leiceſter-houſe, where a grand ſupper was prepared; at which were preſent their Majeſties, the Princeſs Dowager, Princes William, Henry, and the reſt of the royal family. Their Majeſties went away at twelve.

Thurſday 19. This evening, when his ſerene highneſs the Prince of Brunſwick did the royal ſociety the honour of a viſit, and, after inſcribing his name in their book, the right hon. the Earl of Morton, who was in the chair, made a very elegant ſpeech to his highneſs in French, thanking him for the honour he had done them in becoming one of their members, &c. which his highneſs returned in the ſame language, expreſſing his eſteem and veneration for ſo great and learned a body, which makes ſuch a conſiderable figure all over Europe.

Friday 20. The Lords preſented their addreſſes of congratulation to their Majeſties; the Princeſs Dowager of Wales; and the Prince and Princeſs of Brunſwick. On the nuptials of the hereditary Prince of Brunſwick and Princeſs Auguſta, the Lord-Mayor, Aldermen, and Common-councilmen went in proceſſion from Guildhall to St. James's, and preſented to his Majeſty their addreſſes on the ſame occaſion. They were moſt graciouſly received, and all had the honour of kiſſing his Majeſty's hand.

They afterwards preſented addreſſes to the Princeſs Dowager of Wales at Leiceſter-houſe, and to the Prince and Princeſs of Brunſwick, and had the honour of kiſſing their highneſſes hands.

A few days ago died the right hon. Hamilton Boyle, Earl of Corke and Orrery in Ireland, and Lord Boyle of Marſton, in England, and dying unmarried, is ſucceeded in his title and eſtate by the hon. Edmund Boyle, only ſon of John late Earl of Corke, by his ſecond lady, Margaret, daughter of John Hamilton, of Caledon in the county of Tyrone, Eſq; which Edmund was born Nov. 21, 1742, and is the preſent and ſeventh Earl of Corke and Orrery.

Saturday, *Jan.* 21. The fine paintings of the Cartoons by Raphael, are brought from the palace of Hampton-Court to the Queen's houſe in St. James's Park, and are put up in the great Saloon there; the grand cove and ceiling of which are ſuperbly enriched with various ornaments, highly finiſhed, und moſt of them heightened with gold, deſigned and painted by Mr. Oram, of his Majeſty's board of works.

Monday, *Jan.* 23. His ſerene highneſs the Prince of Brunſwick went to the Tower, to ſee the armories and other curioſities there: He was accompanied by the Marquis of Granby, Lord Berkley, General Townſhend, and Sir Charles Frederick. His ſerene highneſs went from thence, in the ordnance barge, to Greenwich, and from thence by land to Woolwich, where he took a view of the Dock-yard, the warren, &c. and afterwards dined there.

Yeſterday Alexander Dunn, was brought to the King's Bench Bar, to anſwer the charge againſt him, for attempting the aſſaſſination of John Wilkes, Eſq; when he was remanded back to the King's Bench Priſon, till proper care is taken of him by his friends.

Wedneſday, 25. This evening the Hereditary Prince and Princeſs of Brunſwick ſet out from Leiceſter houſe for Harwich, on their way for Germany.

Thurſday, 26. Came on at Ayleſbury the election of a Member for that borough in the Room of John Wilkes, Eſq; when Anthony Bacon, Eſq; a Virginia merchant in Copthall court, was choſen without oppoſition.

LIVINGS

LIVINGS in the PATRONAGE of the CROWN.

(Continued from p. 528 of the former Volume.)

COUNTY of *DEVON.*	*Diocese.*	*Deanery.*		*Val. in King's Books.*
Offery	Exeter	Aylſheare	V. d.	
Brampford Speke		Cadbury	V.	10 0 0
Poghill			R.	8 17 8½
Stockleigh Engliſh			R.	7 0 0
Cadbury			V. d.	
St. John's *Exeter*		Exeter	R d.	
St. Laurence *Exeter*			R. d.	
St. Olave's *Exeter* (uſed by French Proteſtants			R. d.	
Yarcombe		Dunkeſw.	V. d.	
Dunkeſwell (16l. cert. val.)				not in charge
Trowleigh		Dunsford	R.	19 6 10½
Aſhcombe		Kenne	R.	18 0 0
Butterleigh		Plymtree	R. d.	
Aſhford		Barnſtaple	V. d.	
Newton Tracy			R. d.	
Warnſcombe			V. d.	
Clannaburgh		Chumleigh	R.	5 17 3½
Abbotſham		Hertland	V. d.	
Buckland-Brewer (with 2 Chap.)			V. d.	
Aſhford		Shirwell	V. d.	
Shebbear (with *Sheepwaſh*)		Torrington	V. d.	
Bradeworthy (with St. Pancras Chap. at Wike		Holſworthy	V.	25 5 5
Halwill			R.	12 3 9
Abbot's Carſwill		Ipplepen	V.	11 1 3
Brodehempſton			V.	25 6 8
Little Hempſton, al. Arundel			R.	19 15 2½
Braxham (with Kingſwere Chap. and Curſton Ferrers 38l.)			V. d.	
Bovitracy (ſee Ecton)		Morton	V.	26 2 1
Northlewe		Okehampton	R.	27 8 9
Aſhbury			R. d.	
Ermington (with Kingſton Chap.)		Plympton	V.	33 11 3
Holbeton			V.	24 1 8
Egg-buckland		Tamerton	V.	8 4 4½
Tamerton			V.	12 7 8½
Meavey			R. d.	
Lidford		Taviſtock	R.	15 13 9
Virginſtow			R. d.	
Totneſs		Totton	V. d.	
St. Petrock, *Dartmouth* (30l 10s. cert. val.			Chap.	
Stockingham, al. Stokenham (with 2 Chap.		Woodleigh	V.	48 7 8½

[To be continued.]

THE

Christian's Magazine.

For FEBRUARY, 1764.

SYSTEMATICAL DIVINITY.

CHAP. XLV.

SOCIAL DUTIES *of the* POLITICAL KIND.

WE are now arrived at the *laſt* and *higheſt* order of duties reſpecting ſociety, which reſult from the exerciſe of the moſt generous and heroic affections, and are founded on our moſt enlarged connexions.

The *ſocial* principle in man is of ſuch an expanſive Nature, that it cannot be confined within the circuit of a family, of friends, or a neighbourhood; it ſpreads into wider ſyſtems, and draws men into larger confederacies, communities, and common-wealths.—It is in theſe only that the higher powers of our nature attain the higheſt improvement and perfection of which they are capable. Theſe principles hardly find objects in the ſolitary ſtate of nature. *There* the principle of action riſes no higher, at fartheſt, than *natural affection* towards one's offſpring. There perſonal or family wants entirely engroſs the creature's attention and labour, and allow no leiſure, or, if they did, no exerciſe for views and affections of a more enlarged kind. In *ſolitude* all are employed in the ſame way, in providing for the *animal* life. And even after their utmoſt labour and care, ſingle and unaided by the induſtry of others, they find but a ſorry ſupply of their wants, and a feeble, precarious ſecurity againſt dangers from wild beaſts; from inclement ſkies and ſeaſons; from the miſtakes, or petulant paſſions of their fellow-

creatures; from their preference of themſelves to their neighbours; and from all the little exorbitances of ſelf-love. But, in *ſociety*, the mutual aids which men give and receive, ſhorten the labours of each, and the combined ſtrength and reaſon of individuals give ſecurity and protection to the whole body. There is both a variety and ſubordination of genius among mankind. Some are formed to lead and direct others, to contrive plans of happineſs for individuals, and of government for communities; to take in a public intereſt, invent laws and arts, and ſuperintend their execution, and, in ſhort, to refine and civilize human life. Others, who have not ſuch good heads, may have as honeſt hearts, a truly public ſpirit, love of liberty, hatred of corruption and tyranny, a generous ſubmiſſion to laws, order, and public inſtitutions, and an extenſive philanthropy. And others who have none of thoſe capacities, either of heart or head, may be well formed for manual exerciſes and bodily labour. The former of theſe principles have no ſcope in ſolitude, where a man's thoughts and concerns do all either center in himſelf, or extend no farther than a family; into which little circle all the duty and virtue of the ſolitary mortal is crouded. But ſociety finds proper objects and exerciſes for every genius, and the nobleſt objects and exerciſes for the nobleſt geniuſes, and for the higheſt principles in the human conſtitution: particularly for that warmeſt and moſt divine paſſion, which God hath kindled in our boſoms, the inclination of doing good and reverencing our nature; which may find here both employment, and the moſt exquiſite ſatisfaction. In ſociety a man has not only more leiſure, but better opportunities, of applying his talents with much greater perfection and ſucceſs, eſpecially as he is furniſhed with the joint advice and aſſiſtance of his fellow-creatures, who are now more cloſely united one with the other, and ſuſtain a common relation to the ſame moral ſyſtem, or community. This, then, is an object proportioned to his moſt enlarged ſocial affections, and in ſerving it he finds ſcope for the exerciſe and refinement of his higheſt intellectual and moral powers. THEREFORE *ſociety*, or a *ſtate of civil government*, reſts on theſe two principal pillars, "That in it we find ſecurity againſt "thoſe evils which are unavoidable in ſolitude—and obtain thoſe "goods, ſome of which cannot be obtained at all, and others not "ſo well in that ſtate, where men depend ſolely on their individual ſagacity and induſtry."

From this ſhort detail it appears, that *man* is a SOCIAL creature, and formed for a SOCIAL ſtate; and that *ſociety*, being adapted to the higher principles and deſtinations of his nature, muſt, of neceſſity, be his NATURAL ſtate.

The duties ſuited to that ſtate, and reſulting from thoſe principles and deſtinations, or, in other words, from our ſocial paſſions and ſocial connexions, or relation to a public ſyſtem, are *love of our country, reſignation and obedience to the laws, public ſpirit, love of liberty, ſacrifice of life and all to the public*, and the like.

Love

Love of our country is one of the nobleſt paſſions that can warm and animate the human breaſt. It includes all the limited and particular affections to our parents, children, friends, neighbours, fellow-citizens, country-men. It ought to direct and limit their more confined and partial actions within their proper and natural bounds, and never let them incroach on thoſe ſacred and firſt regards we owe to the great public to which we belong. Were we ſolitary creatures, detached from the reſt of mankind, and without any capacity of comprehending a *public intereſt*, or without affections, leading us to deſire and purſue it, it would not be our duty to mind it, nor criminal to neglect it. But, as we are PARTS of the *public ſyſtem*, and are not only capable of taking in large views of it's intereſts, but by the ſtrongeſt affections connected with it, and prompted to take a ſhare of it's concerns, we are under the moſt ſacred ties to proſecute it's ſecurity and welfare with the utmoſt ardor, eſpecially in times of public trial. This *love of our country* does not import an attachment to any particular ſoil, climate, or ſpot of earth, where, perhaps, we firſt drew our breath, though thoſe *natural* ideas are often aſſociated with the *moral* ones; and, like external ſigns or ſymbols, help to aſcertain and bind them; but it imports an affection to that *moral ſyſtem*, or *community*, which is governed by the ſame laws and magiſtrates, and whoſe ſeveral parts are variouſly connected one with the other, and all united upon the bottom of a common intereſt. Perhaps, indeed, every member of the community cannot comprehend ſo large an object, eſpecially if it extends through large provinces, and over vaſt tracts of land; and ſtill leſs can he form ſuch an idea, if there is no *public*, *i. e.* if all are ſubjected to the caprice and unlimited will of one man: but the preference the generality ſhew to their native country; the concern and longing after it which they expreſs, when they have been long abſent from it; the labours they undertake, and ſufferings they endure, to ſave or ſerve it; and the peculiar attachment they have to their country men; evidently demonſtrate that the paſſion is *natural*, and never fails to exert itſelf when it is fairly diſengaged from foreign clogs, and is directed to it's proper object. Wherever it prevails in it's genuine vigour and extent, it ſwallows up all ſordid and ſelfiſh regards; it conquers the love of *eaſe*, *power*, *pleaſure*, and *wealth*; nay, when the amiable partialities of *friendſhip*, *gratitude*, *private affection*, or *regards to a family* come in competition with it, it will teach us bravely to ſacrifice all, in order to maintain the rights, and *promote* or *defend* the honour and happineſs of our country.

[*To be continued.*]

BIOGRAPHY.

I.

MEMOIRS of the PRIMITIVE CHURCH.*

Brief MEMOIRS of St. IRENÆUS, Biſhop of LYONS, in FRANCE.

ST. IRENÆUS is, generally, ſuppoſed to have been born at or near Smyrna, a city of the Leſſer Aſia. Who, or what his parents were, cannot, at this time, be known. He received, however, from them a learned education, which proved a means of his after uſefulneſs in the Chriſtian church. His firſt inſtructors in the principles of Chriſt's religion were ſome eminent perſons who had converſed with the Apoſtles; particularly, Papias, biſhop of Hierapolis and St. Polycarp, biſhop of the church at Smyrna. Some time after his baptiſm, he was ordained a preſbyter in the church at Lyons; in which ſtation he continued ſeveral years, and, on the death of Pothinus, the biſhop of that place, who loſt his life for his Chriſtian profeſſion in that terrible perſecution under Marcus Aurelius Antoninus, which broke out in the year of Chriſt 178, he was appointed to ſucceed in the government of that ſee. After his ordination to his epiſcopal charge he ſpent his time in properly inſtructing thoſe committed to his care, and in confuting the ſeveral hereſies which, at that time, ſo greatly diſturbed the peace of the church; and, particularly, thoſe of Blaſtus and Florinus (the latter of whom taught that God was the author of ſin.) But the perſecution which had, for ſome time, been diſcontinued, being again revived by Severus, the Emperor, in the year 202, IRENÆUS was firſt made to undergo different kinds of tortures, and, afterwards, put to death: as were, likewiſe, at the ſame time, all the Chriſtians of that vaſt and populous city; the number of whom was ſo great, that, according to hiſtory, the ſtreets flowed with blood.

IRENÆUS wrote ſeveral books (tranſlations of which are ſtill extant in the Latin tongue) and his great care to have his writings conveyed to poſterity, without being corrupted, deſerves to be particularly taken notice of. "I adjure thee, ſays he, in one of his "pieces, whoever thou art who ſhalt tranſcribe this book, by "our Lord Jeſus Chriſt, and by his glorious coming, when he "ſhall judge the quick and the dead, that thou compareſt what "thou tranſcribeſt, and diligently correcteſt it, by the copy from "whence thou tranſcribeſt it, and that thou, likewiſe, tranſcribeſt "this adjuration, and doſt annex it to thy copy."

It is atteſted by this excellent perſon, that miracles were very frequently wrought by the Chriſtians of his time. "Some, ſays "he, expel devils, and, by ſo doing, have often brought the "poſſeſſed perſons to embrace the Chriſtian faith; others have vi-"ſions and revelations, and foretel things to come; ſome, again, "ſpeak all ſorts of languages, and, occaſionally, diſcover the "ſecret purpoſes of men's hearts; others reſtore health to ſick "perſons,

* See Vol. IV. p. 488.

" perſons, by laying on of hands; and many have raiſed the dead " to life again, the reſtored perſons continuing, afterwards, " amongſt us for many years." From theſe facts, he concludes, and juſtly, that the Chriſtian religion muſt needs be true; and obſerves, moreover, that the true believers, by being poſſeſſed of thoſe ſupernatural gifts, had great advantage over all ſeducers and impoſtors. After the martyrdom of this eminent light of the Chriſtian church, his body was taken away, and decently interred at Lyons, by a perſon named Zacharias, who was one of his preſbyters.

II.

Brief MEMOIRS of TERTULLIAN, ſometime PRESBYTER of CARTHAGE.

QUINTUS SEPTIMUS FLORENS TERTULLIANUS was born at Carthage, the metropolis of Africa. His father was a Roman centurion, by whom he was educated in the Gentile religion, and furniſhed with all the learning that was to be had either in Greece or Rome, which, together with his extraordinary natural endowments, made him one of the moſt conſiderable perſons who appeared in the firſt ages of the church.

He was converted to Chriſtianity towards the end of the ſecond century, and, a perſecution breaking out a ſhort time afterwards, he publiſhed an apology in behalf of the Chriſtian cauſe, in which he ſtrongly remonſtrated againſt the injuſtice and cruelty of the Pagan magiſtrates. This piece was in very great eſteem with the ancients, and is ſaid, by Jerome, to contain all the treaſures of human learning. It is, without controverſy, a moſt excellent performance well worthy the peruſal of every ſerious reader; it may be met with in the Engliſh tongue in Mr. Reeves's collection of primitive apologies. We ſhall ſubjoin the few following lines, by way of ſpecimen: " If you, the guardians of the Roman Empire, muſt " not examine the Chriſtian cauſe, and give it a fair hearing; if " the Chriſtian cauſe is the only cauſe which your Lordſhips ei- " ther fear or bluſh to be concerned for in public: be pleaſed to " tolerate thus far, to let truth wait upon you in private, and to " read the apology we are not ſuffered to ſpeak. We enter not " upon defences in the popular way, by begging your favour and " moving your compaſſion; becauſe we know the ſtate of our re- " ligion too well to wonder at our uſage. The truth we profeſs " we know to be a ſtranger upon earth, and ſhe expects not friends " in a ſtrange land. She came from heaven, and there are all our " hopes and preferments. One thing, indeed, this heavenly " ſtranger warmly pleads for, that you would vouchſafe to under- " ſtand her well before you condemn her. That you hate us ig- " norantly. I prove from hence, becauſe all who hated us here- " tofore did it upon the ſame ground, being no longer able to con- " tinue our enemies, than they continued ignorant of our religion. " Their ignorance and their hatred fell together. Such are the " men you now ſee Chriſtians, overcome by the piety of our pro-

" feſſion;

" ſeſſion; and the number of ſuch profeſſors are not leſs than they " are given in; for the common cry is, town and country are " over-run with Chriſtians; and this univerſal revolt of all ages " and ſexes is lamented as a public loſs; and yet this amazing " progreſs of Chriſtianity is not enough to ſurpriſe men into a " ſuſpicion that there muſt needs be ſome ſecret good, ſome charm- " ing advantage at the bottom, *thus to drain the world, and attract* " *from every quarter*. But nothing will diſpoſe ſome men to juſter " thoughts. — In this alone human curioſity ſeems to ſtagnate, " and, with as much complacency, to ſtand ſtill in ignorance, as " it uſually runs on in the diſcoveries of ſcience."

Some time after the publication of the piece before-mentioned, TERTULLIAN was ordained a preſbyter of Carthage, the duties of which ſtation he diſcharged, for ſome time, with great reputation. But, a new ſect ſpringing up, called *Montaniſts* *, who pretended to great ſeverity of manners and diſcipline, he was, unhappily, prevailed upon to join with them in ſome particulars, which cauſed him to be excommunicated by the governors of the church, and whether he was ever reſtored again cannot be determined with any certainty: all that is known farther concerning him, is, that he lived to a great age.

Such is the ſcanty account which hiſtory affords concerning the famous TERTULLIAN; a man of ſuch eminence, on account of his parts and learning, that he is ſaid to have had no ſuperior, in the age in which he lived, and but few equals. *Vincentius Lirinenſis* calls him the Prince of all the writers of the Weſtern communion, and declares, that what Origen was in the Greek church, that was TERTULLIAN in the *Latin*. Without diſpute, ſays he, the moſt conſiderable writer of his age; he adds: " Who more learned? " who more expert, either in divine or human literature? for, " all the philoſophy of the ſeveral ſects, all their ſeveral inſtitu- " tions, with all the variety of hiſtory and law, he comprized in " the amazing capacity of his mind. He was ſo excellent at " ſatire, and of that ſolid judgment, that he hardly laid ſiege to " any thing, but he ſoon made it yield, either by the penetration " of his wit or the force of his reaſon. His diſcourſes are ſo thick " ſet with powerful reaſons, that whom he cannot perſuade by " his eloquence, he compels by argument. — The *Marcionites*, " *Apellites*, *Praxeans*, *Hermogeans*, *Jews*, *Gentiles*, *Gnoſtics*, &c. " have all felt the weight of his reaſon, for he has battered down " their hereſies with his many and mighty volumes, as with ſo " much thunder."

* This ſect derived it's name from one MONTANUS, a native of Phrygia, who pretended to immediate inſpiration and the gift of prophecy. He uſed to fall into enthuſiaſtic raptures, under the influence of which he gave out his predictions. It is not to be underſtood, that TERTULLIAN fell into all the extravagancies of this ſect; but their frequent faſtings and rigorous diſcipline ſuited the ſeverity of his temper, which cauſed him to approve of ſome of their peculiarities, to which, perhaps, the negligent lives of ſome churchmen might not a little contribute.

III. Abridgment

III.

ABRIDGMENT *of the* HISTORY *of the* REFORMATION *in* ENGLAND *and* SCOTLAND.

Tranſlated from the FRENCH of M. FORMEY, Secretary to the ACADEMY of SCIENCES at BERLIN.

(Continued from page 9.)

THE reign of Elizabeth was different, in every reſpect, from that which preceded it. Infinitely glorious for the nation, it was no leſs advantageous for the true religion, which it eſtabliſhed in the moſt complete manner. As the new Queen had imbibed, in her earlieſt infancy, the principles of the reformation, ſhe thought it her firſt duty, and her firſt buſineſs, to reſtore the perfect knowledge and the free exerciſe of it throughout her kingdoms. For this end ſhe called in the aſſiſtance of many pious Divines who had eſcaped from the fury of Mary, and, in particular, that of Matthew Parker, whom ſhe appointed Archbiſhop of Canterbury, though he, for a long time, ſeriouſly refuſed to accept that dignity. God granted to Elizabeth a very long reign, which gave her time perfectly to complete the great and arduous work of the reformation; which ſhe effected with the moſt admirable wiſdom, notwithſtanding ſhe met with the greateſt oppoſition from the ſubtle machinations of the Pope and his dangerous emiſſaries, who were continually employed in England in forming plots moſt fatal to religion, and the authority of it's protectreſs.

At that time Scotland was not under the ſubjection of the Engliſh Monarchs, which was the reaſon that the reformation did not take place there at the ſame time, nor was effected by the ſame means. The noiſe of the reformation in Germany and Switzerland having reached to Scotland, ſeveral young men, excited more by piety than curioſity, went into Germany, that they themſelves might be eye-witneſſes of what they heard. Amongſt them was a young nobleman of the royal blood, Patrick Hamilton, who had ſtudied at Marbourg under Francis Lambert, and had, in 1527, publicly defended ſome theſis's agreeable to the goſpel doctrine. Upon his return to his own country, he boldly and faithfully propagated the inſtructions he had received. But in the following year, all the clergy riſing up againſt him, he fell a victim to their fury, and received the firſt crown of martyrdom, being burnt alive before the church of St. Andrew. James the Vth, who then reigned in Scotland, blindly followed the violent counſels of his Popiſh prieſts, and exerciſed the greateſt cruelties upon all thoſe who were indifferently called by the name of Lutherans. By his order a moſt ſtrict and ſevere ſearch was made for all thoſe who were the leaſt ſuſpected of hereſy; and they were violently proceeded againſt who reſolutely perſiſted in a profeſſion of their opinions. In virtue of theſe proceedings many were condemned to the flames, and others kept in priſon.

Amongſt

Amongſt the latter was George Buchanan, an elegant poet and celebrated hiſtorian. The ſtate of religion and of the reformation continued upon this footing in Scotland till the death of James, which happened in the year 1542.

He, left by his widow Mary of Lorrain, a daughter, only ſeven days old, who was heireſs to his kingdom, and was known afterwards by the name of Mary Stuart. According to the ancient cuſtom of Scotland, a Regent was appointed, and James Hamilton, Earl of Arran, a relation to the young Queen, was raiſed to that dignity. This nobleman, before he was made Regent, had approved, and even profeſſed, the truth of the reformed doctrine; but, when he took the reins of government, the fear of the Romiſh clergy, and more particularly of Cardinal Beton, Archbiſhop of St. Andrew's, made him abjure the true faith. Although the number of the reformed was very great, and daily increaſing, yet the greateſt part of them were afraid, publicly, to profeſs their opinions, upon account of the exceſſive cruelty of the clergy, and the almoſt abſolute authority of the Cardinal of St. Andrew's, who, as long as he lived, ſtopped the progreſs of the reformation! But the Divine vengeance ſoon overtook him, and he ſuffered the puniſhment he had ſo much deſerved; for, having condemned ſeveral confeſſors to the moſt cruel tortures, he attacked a venerable old man, whoſe name was William Sepheard*, whoſe extraordinary virtue rendered him very dear to the people, and after having uſed various artifices to deſtroy him, he, at length, had him brought to the ſtake, and ſtood himſelf at the window of his palace to feaſt his eyes with this inhuman ſpectacle. Some gentlemen's indignation being raiſed at this atrocious action, they ſurpriſed the Cardinal the ſame year, 1546, in the midſt of his palace, and, having given him a thouſand wounds, threw him from the ſame window where he had viewed the martyrdom of Sepheard.

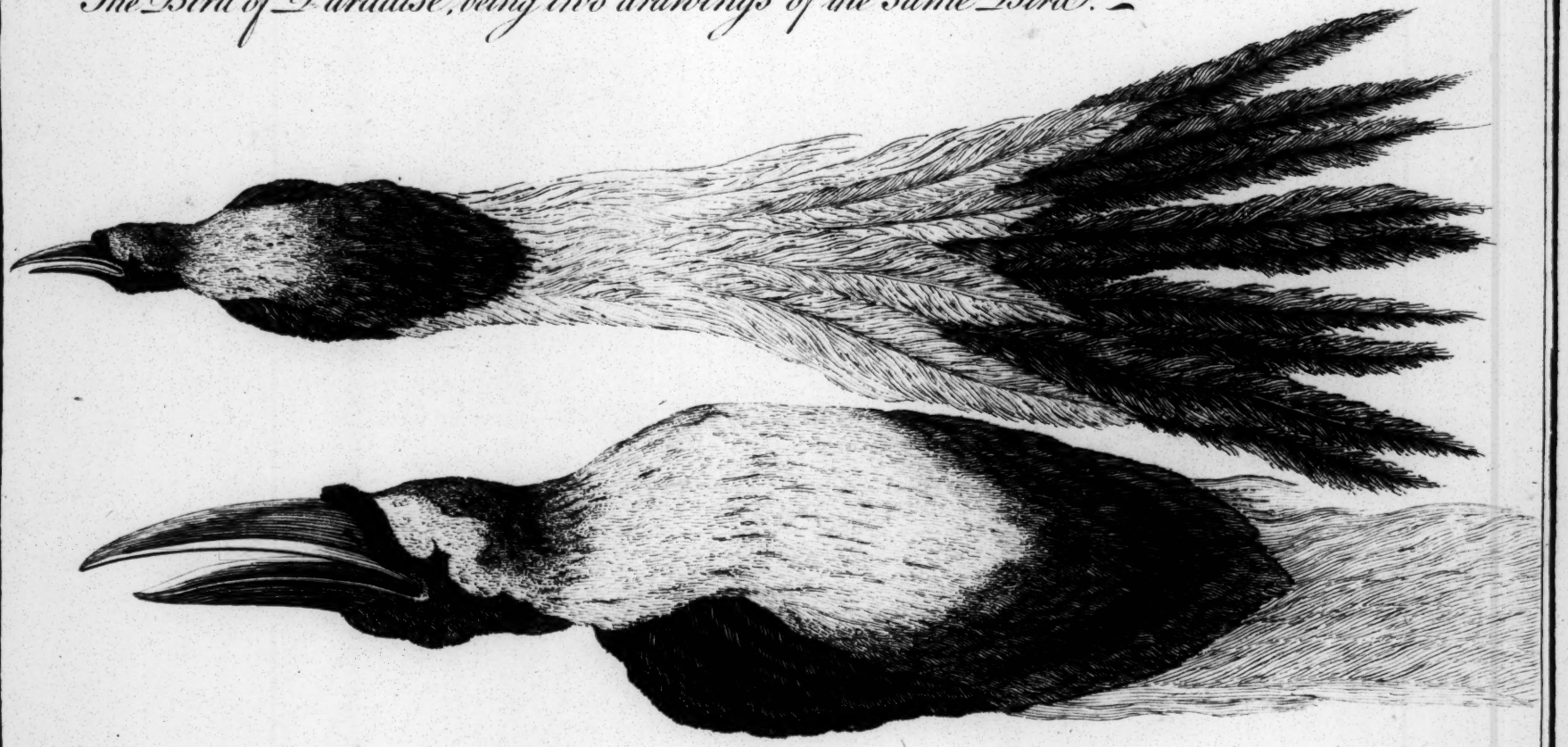
The Regent, after the death of the Cardinal, not only ſhewed himſelf more mild to the reformed, but ſoon after joined their communion; and his example was followed by moſt of the nobility. This was the reaſon that when the Queen mother, Mary of Lorrain, took the government of the kingdom upon herſelf, in the name of her daughter, ſhe could not, though ſhe was a great enemy to the reformation, hinder it's progreſs. And when John Knox, who may be looked upon as the principal reformer of Scotland, exerted himſelf, with all his power, againſt the maſs, and the moſt groſs ſuperſtitions of Popery, the reformed became more bold by this ſtep, and began, in 1555, to form aſſemblies, and to found various churches. Yet, the Biſhops having ſtill much power in the kingdom, Knox was forced to fly from their perſecutions, and to retire into Germany; and from thence he went to Geneva.

The cruelty itſelf of the clergy ſerved greatly to forward the work of the reformation. In truth, it was the very cauſe that the great people and nobles, in order to oppoſe the fatal evils that

* Biſhop Burnet calls him *Wiſhart*.

threatened

The Bird of Paradise, being two drawings of the same Bird.



threatened the country, aſſembled themſelves in 1558, under the name of Congregation (which the church of Scotland has retained ever ſince) and reſolved to defend themſelves, reciprocally, with all their ſtrength, even with the force of arms. This aſſociation ſoon produced very happy effects. The reformed procured, or rather, obtained by violence, in the ſame year, a ſort of ſecurity and liberty of conſcience from the Queen Regent, notwithſtanding all her oppoſition.—But ſhe did not ſcruple to break her word with them; though even this action did not at all prejudice the advancement of the true religion. The Queen ſaw herſelf, in 1560, obliged to quit the regency and died ſoon after, not without having repented of her conduct, and ſhewn ſome reſpect to the truth ſhe had perſecuted.

The young Queen of Scotland having married Francis the IId, King of France, was out of the kingdom, which induced Knox to leave Geneva and return to his country, with the deſign of eſtabliſhing there the ſame form of worſhip, and eccleſiaſtical diſcipline, which he had ſo much liked in Geneva. Having ſtrongly recommended this form to the congregation of Scotland, it was adopted by all the orders of the kingdom, and ſolemnly confirmed by the parliament, after the death of the Queen mother, in 1560. By this means Popery was entirely aboliſhed, and the reformation, founded on the laws of the kingdom, was univerſally received.

When Mary returned into Scotland, after the death of her huſband, in 1564, ſhe ſhewed a diſpoſition greatly averſe to the reformation; but ſhe could be of no ſervice to the Catholics, as their party was entirely ruined; and this Princeſs had even much difficulty to obtain permiſſion to have maſs ſaid in her private chapel. You will find, in the hiſtory of the civil wars, an account of the dreadful misfortunes of Mary Stuart, who, after many unhappy adventures, was kept in priſon for a long time in England, and was at laſt beheaded by the hand of an executioner in 1587. James Stuart, her ſon and ſucceſſor, was faithfully attached to the reformed religion, which he protected in his kingdom, and even defended by his writings. In 1603 he reunited to his hereditary kingdom thoſe of England and Ireland, which came to him by the death of Elizabeth; and ſince that time the reformed has been the eſtabliſhed religion in theſe three kingdoms.

PHYSICO-THEOLOGY.

A DESCRIPTION *of the* BIRD *of* PARADISE.

WE preſent our readers, this month, with an engraving of a very extraordinary bird. There are, of this ſpecies, nine ſorts, according to ſome naturaliſts. Our country-man, Mr.

Edwards, deſcribes three. The greater bird of Paradiſe; the king of the birds of Paradiſe; and the golden bird of Paradiſe.

That theſe birds have no feet was believed generally ſome years ſince, but it is now well known they have feet and legs as well as others, and thoſe, ſays Ray, "*not ſhort, ſmall, or feeble ones, but* "*ſufficiently great and long, armed with crooked talons, being the* 'members of birds of prey."

The bird of Paradiſe, deſcribed by Moregrave, is of the ſize of a ſwallow, with a ſmall head and eyes, a ſharp beak, thick feet, and crooked claws; the feathers about the beak are ſoft as ſilk, green and brown above, and black below: the top of the neck is of a gold colour, underneath the neck is a mixture of gold and green: the breaſt is of a deep brown, and the reſt of the body, wings, and tail, of a beautiful browniſh colour: the long feathers on the ſides are of a gold colour near their riſe, but in other parts of a whitiſh yellow.

The king of the birds of Paradiſe, mentioned by Cluſius, is the leaſt of the ſpecies; the wings are much longer than the body: the beak is white, and an inch in length; the lower part is covered with a ſort of red ſilky down, as well as the fore part of his head: the middle part of the eyes is full of black ſpecks: the feathers on the neck and breaſt are of a deep black, and have the reſemblance of ſilk: the back, wings, and tail, are all of the ſame colour, that is, of a duſky yellow: the feathers which cover the belly are white, but near the wings black: the quills are ſlender and black, and at the end rolled into a ſort of ball: on one ſide of them are long, fine, ſhaggy hairs: the upper ſide is of a ſhining deep green, but they are of a duſky yellow underneath.

Mr. Edwards's king of the birds of Paradiſe differs from that of Cluſius. The beak and thighs of his are white, though the lower part of the thighs above the knees inclines to brown.

The golden bird of Paradiſe has a gold coloured neck as well as beak: the feet and toes are yellow: the breaſt and back of a pale orange colour: and the large feathers of the wing and tail are of a reddiſh orange.

A bird of Paradiſe, different from thoſe which we have deſcribed, is found, now and then, in the iſland of Ceylon, in the Eaſt-Indies; but no writer has given a particular deſcription of it.

Linnæus mentions only two of theſe birds in his Syſtem. Not. 1, Paradiſæa, with two long threads at the tail, which are feathers at the points, and rolled up. 2. Paradiſæa, with feathers at the ſides longer than the body, and two long briſtly feathers in the tail.

The reflective reader will note, in every inſtance produced, the great beauty and variety of the Creator's works, which all unite to atteſt his power, his goodneſs and wiſdom.

ANTIQUITIES.

I.

A DISSERTATION *on the* ROBE *of* MANY COLOURS, GIVEN *by* JACOB *to* JOSEPH.

Geneſis chap. xxxvii. ver. 3—5, 11—24.

I.

Robes of different colours, peculiar to perſons of diſtinction. Originally ſtuffs of many colours belonged to the temple, and, conſequently, to the Prieſts. The Iſraelitiſh women, by degrees, appropriated to themſelves the right of wearing them.

THE hatred which the ſons of Jacob bore to Joſeph had many cauſes: one of the principal was the great love which their father had for him, and the marks of preference which he gave him. Their jealouſy could not hold out againſt ſuch a conduct; but it was cut to the quick at the ſight of the *robe of many colours*, which was made by Jacob's order for this his well-beloved ſon.

To judge of the greatneſs of this favour, we muſt remember, that in former times there were none but perſons of a diſtinguiſhed rank who were allowed to wear theſe ſorts of robes. Among the Hebrews this privilege was confined to the ſacerdotal race; and this was only in conſequence of the miniſtry, which conſecrated them to the ſervice of the ark of the covenant, the vail of which was the model of the ſtuff, which God had aſſigned to the uſe of the officiating prieſts. This ſingularity did not laſt always; the Iſraelitiſh women, at leaſt thoſe who were of the royal blood, admiring this dreſs, made no ſcruple to introduce it, and to cloath themſelves with the ſame ſort of many-coloured ſtuffs. The ſcripture ſays ſo in particular of the daughters of the firſt Kings of Iſrael. See 2 Kings xiii. ver. 18. Pſal. xlv. ver. 10, 15.

II.

The uſe of robes of different colours among the Heathens. Among the Greeks and Romans they were at firſt marks of honour, afterwards of infamy. They were always in vogue amongſt barbarians; and, in fine, re-introduced amongſt civilized nations.

The ſame thing was introduced among other nations. The robes of different colours were reſerved for perſons in dignity; but when this diſtinction was relaxed, theſe robes became ſo common, that the Greeks permitted none to wear them but courtezans. Suidas ſays ſo of the republic of Athens, St. Clement of Alexandria, of that of Sparta; Athenæus, of the city of Syracuſe; Diodorus Siculus, of that of Locris; and the Oppian law ſays the ſame of all the Romans. And, as there were people, whoſe profeſſion was not more honourable than that of the courtezans, they gave them permiſſion to wear the ſame ſtuffs; ſuch

were the Eunuchs, thoſe who made a traffic of the honour of women, the Bacchans, the Bacchantes, the Muſicians, the Comedians, and the effeminate men. Upon which St. Clement obſerves, that "the variety of colours in the cloaths of a man, do not leſs note "him to be an adulterer, than the marks in his face ſhew him to "be a fugitive ſlave; which that learned father proves from the "authority of Euripides, who repreſents Paris going to Greece "to the conqueſt of Helen, in a robe embroidered with flowers, "and all ſhining with gold."

The poet, Euripides, means to expreſs that the women loved this mixture of colours in the cloaths of their lovers, and thoſe who preſented themſelves in this taſte, eaſily found the way to their heart. "The regard, ſays he in another place, ſet on the "various-coloured ſtockings only of Paris, tempted Helen, and "engaged that perfidious woman to abandon her ſpouſe to follow "an unknown man*."

Theſe are, in ſome ſort, the epochas which the ſtuffs of different colours have gone through, in different times, in the greateſt part of the world. The laſt was not very favourable to them; but they were comforted, if I may uſe the expreſſion, by the vogue which they always maintained among the nations, whom the Greeks and Romans treated as barbarians, the Phrygians, the Perſians, the Gauls, and others; the detail of whom would carry us too far. In effect, the attachment of the barbarians to theſe robes was ſo great and conſtant, that authors have often taken occaſion from thence to call all thoſe robes *barbarous* which were not in uſe among the Greeks and Romans; though, after all, it is certain, that there was never any change, not even among the Greeks and Romans, with reſpect to their Gods and Prieſts; for theſe ſtuffs have always, among them and others, compoſed the cloaths of both, and have ſerved for myſteries, where religion introduced them at the beginning.

At length, however, ſtuffs of various colours recovered their former honour, and delivered themſelves from the general diſgrace into which they were fallen. The Roman Emperors took a glory in wearing them. Euſebius of Cæſarea remarks, in particular of the great Conſtantine, that he wore them; yet, proteſting, that "this Prince had a profound hatred for the impe-"rial purple, and the robe with a golden ground, and wrought "with different flowers, which he was obliged to wear." Julian, ſpeaking of this robe, ſays, that it was a robe woven with different coloured ſilk. The Emperor Gallinus, who paved the way for Conſtantine, began to wear this robe; but it is uncertain whether it was the imperial robe of which Trebellius Pollio ſpeaks, which was afterwards proper to the Emperors, as the Code mentions.

* Τῆς βυλακῆς τῆς ποικίλης
Περὶ τοῖν σκελοῖν ἑδησα.

Eurip. Cyclops. v. 181.

3

1

2

III.

The garment of Joſeph was a robe. The robe was common to men and women. It was faſtened with claſps. The ſtuff of which it was made. A deſcription of what the ancients made it of. Antiquities which repreſent it. They tied it up with one or more girdles.

The garment of different colours which Jacob gave to Joſeph, was a robe. The robe was a long and flowing garment, which conſiſted of two ſeparate pieces of ſtuff, one for the fore part, the other for behind. Among the Greeks and Romans the robe was little uſed, except by the women. However, the men ſometimes wore it; and there were women whoſe buſineſs it was to make it. The ground of the robe was white, light, and made of Byſſus, which was a very fine linen, very white and precious. The robe was not put on like the other cloaths, that is, it did not go over the head or feet by an opening, becauſe it was faſtened with claſps. This is the deſcription which Homer gives of a robe offered to Penelope by one of her ſuitors: "It was "grand and magnificent, it's embroidery admirable, the colour "ſhaded with much underſtanding and art; and it had twelve "claſps, well made of ſolid gold." Upon which Euſtatius ſays, after the ancients, whom he had conſulted, "That the robe was "a great garment, which was faſtened with claſps, it covered "the left ſhoulder before and behind, and left the right ſhoulder "and arm free and at liberty, becauſe it's two extremities, "which were like two wings, joined only at the right ſide, and "that under the arm-pit."

M. Spanheim diſagrees here with Euſtatius, and maintains, that the robes were faſtened ſometimes upon the right, ſometimes upon the left ſhoulder, ſometimes upon both, and often under the breaſt upon the left arm: in proof of which he has given ſeveral antiquities, which he has cauſed to be engraved, two medals of which I have drawn, which the reader may ſee in the plate 1, 2.

The propoſition of M. Spanheim is too general, we muſt extend it only to the robes of women. The robes of men were different from thoſe of women, for they had ſleeves, and covered the whole body, at leaſt in the latter times. Such is the robe with which Conſtantine is cloathed, in the figure which I have here given of that Prince; it is drawn in the relievos of his arch, which is ſtill to be ſeen at Rome. Conſtantine is repreſented ſitting upon a ſort of alcove, having a foot-ſtool under him, he is cloathed with a robe, of which Euſebius and Julian the apoſtate ſpeak. This robe is long, and goes down to the feet; it has ſleeves which reach as far as the wriſt. The Prince is making a largeſs, and holds a billet, which he gives as an order for money out of the treaſury. Under are repreſented many Romans, who ſtretch forth their hands to have a part in his liberality. See plate 3.

Upon the credit of theſe figures, and of all the authorities I have cited, it is certain that the robe was a garment which they

wore

wore at full length, and immediately upon the ſkin, or which was put on the other cloaths, as a ſur-tout: and was tied up with one or more girdles, as it is deſcribed by Theocritus * and his ſcholiaſt; and as it is ſeen on ancient monuments: without this precaution, it was impoſſible to walk, to travel freely, or do any thing. It is to this that JESUS CHRIST makes an alluſion, when he orders the faithful always to have their *loins girt*, that is to ſay, never to be inactive, but always ready in the ways of grace and perfection.

Theſe diſquiſitions ſerve to diſcover another thing regarding Joſeph. It is not expreſſly ſaid in ſcripture, but we may gather from it, that Jacob, in giving to his ſon the robe of many colours, exempted him from the employments in which his brethren were occupied; and, conſequently, we do not ſee him keep the ſheep with his brethren; he ſtaid at home to comfort his father, as Benjamin did afterwards; but with this difference, the one only ſucceeded the other.

The claſps with which the robe of Joſeph was adorned furniſh another reaſon to think that he was above the low occupations of his brethren. Claſps were a mark of the higheſt diſtinction; none but kings had a right to wear them, and thoſe whom they were deſirous highly to honour †. The patriarchs bore an equality with kings, and made treaties with them: ſo they enjoyed the ſame honours as princes, and gave them to thoſe of their ſons whom they were pleaſed to diſtinguiſh.

* See Idyll. i. ver. 21. † See 1 book of Maccab. x. xi. xiv.

☞ *The Hiſtory of the Inquiſition ſhall be given in a very little time.*

MISCELLANEOUS DIVINITY.

I.

Further REMARKS on GALATIANS III. 19, 20.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

AS I am always attentive to any thing that tends to promote a right underſtanding of the Holy Scriptures, I was particularly pleaſed with the requeſt of *Philo-ſcript* in your Magazine of October laſt, relating to Gal. iii. 19, 20; hoping it would lead to ſome ſatisfactory explanation of that paſſage, which hath generally been deemed obſcure. Accordingly, I find ſeveral interpretations have been ſent and inſerted by you; which, however ingenious, have not, in my judgment, rendered all further attempts ſuperfluous, eſpecially with relation to the 20th verſe; where ſome difficulty ſeems to remain ſtill, which yet, perhaps, may eaſily be removed, as, I apprehend, it lies only in our tranſlation of it. Let it be obſerved, then, that the Apoſtle having ſaid, ver. 19. *the law was ordained by angels, in*

χειρὶ Μεσίτου, *in the hand of a Mediator,* immediately ſubjoins, ver. 20. Ὁ δὲ Μεσίτης, ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς εἷς ἐστιν. which I tranſlate thus — "But the Mediator is not a Mediator of one; but the "God is one:" — meaning, that the law being given to the Jews only, and not to the Gentiles, conſequently, Moſes, the Mediator, or middle perſon employed, was *not a Mediator of one,* viz. of the Gentiles, but of the Jews only; but the ſame God (whoſe mercy is over all his works) is the God of them both; — that, therefore, the Gentiles, by virtue of the promiſe made to Abraham (long before the giving of the law) on account of his eminent faith, and, by embracing the ſame principle, which had juſtified *him,* were truly his ſeed, in a ſpiritual ſenſe, though not lineally deſcended from him — and, conſequently, were as much entitled to the bleſſings of that promiſe, as the Jews themſelves.

This is the tranſlation and interpretation, I had to offer; which appears, not only to be agreeable to the Apoſtle's original text, and his whole deſign in this epiſtle; but alſo to be well ſupported by another paſſage of his, Rom. iii. 29, 30, where he argues thus, *Is he the God of the Jews only? is he not alſo of the Gentiles? yes, of the Gentiles alſo: ſeeing it is one God,* or, *the God is one, who ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.*

If you ſhall think this worthy of a place in your magazine (for, indeed, it was wrote, and ſent away in haſte, for fear of being too late for your publication this month) I may be incouraged, perhaps, to ſend you from time to time, my thoughts on ſome other paſſages of ſcripture, being, Gentlemen,

January 21, 1764. Your well-wiſher and conſtant Reader, HEREFORDENSIS.

P. S. I have, ſometimes, been thinking, whether the former part of ver. 20. Ὁ δὲ Μεσίτης, ἑνὸς οὐκ ἔστιν, might not be taken, as put into the mouth of a Jew, boaſting and triumphing over the Gentiles, that they had not been favoured with a divine revelation as the Jews were: and the latter part, as the Apoſtle's anſwer, that, though the Gentiles had not a revelation, yet the ſame God was their God, who would not deal unjuſtly, or partially with his creatures: and if ſo, is it not a full confirmation of the tranſlation and explanation before given? But I leave it to the conſideration of the learned and judicious.

II.

Further REMARKS on GAL. III. 19, 20.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

I AM ſomewhat ſurpriſed that none of your correſpondents have taken notice of Mr. Le Clerc's tranſlation of the famous paſſage, Gal. iii. 20. which ſeems to open a way to the leaſt embaraſſed ſenſe

ſenſe of the place; it is this, given in a parentheſis (car ce n'eſt pas du ſeul evangile, qu'il y a un Mediateur, mais il n'y a qu'un ſeul Dieu) there is not a Mediator of one, that is, of one law or diſpenſation; but there is but one God, who has ordained both laws, and, therefore, God being one, and unchangeable, they cannot be contrary, but rather ſubſervient to each other; and this God, who promiſed to Abraham, that all the families of the earth ſhould be bleſſed in his ſeed, muſt be expected to make this promiſe good, in Chriſt, his ſeed, in whom, or with reſpect to whom the promiſe was made.

I am, Gentlemen,

London, January, Your moſt humble ſervant,
1764. And conſtant Reader, P. P.

III.

PSALM XC. 11. EXPLAINED.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

YOUR late correſpondent, who uſed to ſign himſelf F.Y. PONTOON would be glad of an explanation of the following paſſage: Pſalm xc. 11. *But who regardeth the power of thy wrath: for even thereafter as a man feareth ſo is thy diſpleaſure.* The Pſalmiſt, after ſpeaking of the brevity of human life makes this aſſertion, which ſeems incongruous to him who uſually chants forth the praiſes of his Creator.

ANSWER.

IN the Bible tranſlation this verſe runs thus: *Who knoweth the power of thine anger? even according to thy fear,* ſo is, *thy wrath. So is* being printed in Italic, we learn, that it is not in the Hebrew. The Pſalmiſt is evidently ſpeaking of ſome judgments and chaſtiſements inflicted by the hand of God. Read ver. 3. 7, 8. he complains that God's *wrath,* occaſioned by men's iniquity, cut ſhort their lives — yet, ſays he, *who knoweth,* who conſidereth, *the* mighty *power of thine anger? and, according to thy fear, to eſtimate thy wrath?* — Thus we take in, after the LXX, the firſt word of the next verſe: which we read thus: *So give us to know thy right arm, and we ſhall bring our heart to wiſdom.* This is nearly the ſame rendering with that given by Mr. Mudge: who thus paraphraſes it: "They had ſo long felt the "effects of the divine wrath for their ſin, that it becomes very "natural to ſay: That nobody knew or conſidered the force of "God's anger, and how to eſtimate or meaſure the greatneſs of "his wrath ſuitably to the fear we ought to conceive of him: he "therefore prays God to give them a thorough knowledge of his "*right-arm,* his almighty power; that thy might gain a heart of "wiſdom, and ſo behave more wiſely for the future."

If this interpretation appears not ſatisfactory, we are very ready to admit any other, which ſhall be judged more ſo.

IV.

Of the SALVABILITY *of the* HEATHENS.

From Dr. DODDRIDGE.

IT has been much diſputed whether it be poſſible that the Heathens ſhould be ſaved. Some have abſolutely denied it, upon the authority of the texts which univerſally require faith in Chriſt. But to this it is anſwered, that they can only regard ſuch to whom the goſpel comes, and are capable of underſtanding the contents of it. The truth ſeems to be this, that none of the Heathens will be condemned for not believing the goſpel, but they are liable to condemnation for the breach of God's natural law: nevertheleſs, if there be any of them in whom there is a prevailing love to the Divine being, and care in the practice of virtue, there ſeems reaſon to believe, that, for the ſake of Chriſt, though to them unknown, they may be accepted by God; and ſo much as the ancient Jews, and even the Apoſtles of Chriſt, during the time of our Saviour's abode upon earth, ſeem to have had but little notion of thoſe doctrines, which they who deny the ſalvability of the Heathens are moſt apt to imagine fundamental. Compare Rom. ii. ver. 10, *&c.* 26. Acts x. ver. 34, 35. Matt. viii. ver. 11, 12. to which may be added 1 John ii. ver. 2. which Mr. Rymer ſuppoſes intentionally deciſive on this queſtion, as to the application of Chriſt's merits to all virtuous men, who may not have opportunities of hearing of his name.

Rymer's Repreſ. of Rev. Rel. c. 5. p. 88—133.
Scott's Chriſtian Life, vol. 2. p. 265—268.
Owen on the Spirit, p. 535.
Tayl. Key to the Rom. c. 13. p. 104—106.
Turret. Loc. 1. Quæſt. 4. § 1, 2, 17.
Baxt. Saints Reſt, p. 1. c. 8. § 2.
Mede's Works, p. 166.
Baxt. Works, vol. 3. p. 846, 847. vol. 4. p. 959.
Barclay's Apol. p. 181—196.
Strength and Weakn. of human Reaſon, p. 264—276.
Goodw. Heath. Debt and Dowry, paſſ.

☞ *WE ſhall be glad, if any able correſpondent would favour us with a full diſcuſſion of this queſtion.*

V.

A Call to PRAYER for the late STORMS, &c.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I trouble you with the following, but it muſt be left to your prudence whether for publication or the fire.

I am your ſincere well-wiſher, A. B.

MY dear countrymen, who ſhun the play, the ball, the rout, and maſquerade; who ſcorn the fatal glaſs and life-deſtroying bowl, and fly the deadly waſters of our precious time, deſtructive cards and dice, thoſe foes to peace and ſweet tranquility, and all the happineſs of domeſtic life; who fear your God,

and dare not to offend; —To you I call, and through you to the whole nation.

Now, in this moment of deep diſtreſs, when the heavens are convulſed over our heads, when the tempeſt roars, the ſea boils, the waves and clouds combat, the ſhips founder, and they who ſail on the mighty ocean deſcend to the bottom of the deep never to riſe more; when the waters deſcend from on high, when the floods are ſpread over our lands, when our houſes are deluged, our cattle drowned, and our bleſſed wheat, the beſt gift of God below, rots in our fields; oh my country! hear the affectionate calls of a friend to mankind, and a lover of Britain.

Iſaiah, the highly inſpired prophet, has declared, that, when the judgments of the Lord are on the earth, the inhabitants of the world will learn righteouſneſs," c. xxvi. ver. 9. O Britain, hear the loud calls of the Almighty! who now ſpeaks to you from the raging ſtorm and devouring tempeſt! Implore his mercy, before he heaps his ſeven times increaſed judgments on our devoted heads!

I, ſunk in years and private life, can only exhort to deep humiliation and unfeigned repentance. I cannot call with the voice of public authority. But I can recommend to your ſerious conſideration a truly humble and affectionate ſupplication, given by authority for the ſolemn faſt, kept in this nation, for the terrible ſtorm on Nov. 27, 1703: the like to which, for the deſtruction of ſhips and ſeamen, this comes the neareſt of any I have known, who have ſeen eighty years roll over my head; if we view it in every light, if we take in the ſeveral returns of the tempeſt in the compaſs of a few months; of one of which, thou, o Maidſtone! art a melancholy inſtance.

The prayer I here recommend can be now known but to very few; I ſhall, therefore, give it you from an authentic copy. And God, of his infinite mercy, incline the hearts of the whole nation to pour out this, or ſome ſuch ſupplications, in their private families and cloſets, ſince there is no call from the public: That ſo our moſt gracious, yet terrible, God, may ſtay his hand, and give us to ſee, in this our day, the things which belong to our peace; leſt, if we harden our hearts under his righteous chaſtiſement, they be hid from our eyes for ever.

The PRAYER.

Great and glorious Lord God, great and terrible in thy judgments, and unſearchable in all thy ways, at whoſe rebuke the earth trembles, and the very foundations of the hills ſhake; who alſo commandeſt the winds and the ſea, and they obey. We, vile duſt and miſerable ſinners, in a moſt awful ſenſe of thy amazing judgments, our own great and manifold provocations, and thy tender mercy to the penitent, do, with all humility of ſoul, caſt ourſelves down before thy footſtool, bewailing our unworthineſs, and imploring thy pity, and the bowels of thy compaſſion. We beſeech thee, o Lord! to awaken our conſciences, that

that we may ſee and duly conſider thy hand, which in ſo aſtoniſhing a manner, has been lifted up againſt us. Pardon our own crying ſins, and thoſe of the whole nation, which have drawn down this thy heavy diſpleaſure upon us; and grant us ſuch a meaſure of thy grace, that we may no more diſobey thy laws, abuſe thy goodneſs and forbearance, and deſpiſe this, and other thy chaſtiſements, leſt a worſe thing come upon us. It is of thy goodneſs, o Lord! that we were not conſumed by the late winds and ſtorms which fulfilled thy commandment, and that, in the midſt of judgment, thou didſt remember mercy, ſhewing forth the care of thy providence in ſo many wonderful preſervations of thy people. Let the remembrance of them work in us ſuch a thankfulneſs of heart, and ſuch a ſerioufneſs and watchfulneſs of ſpirit, that no calamity may ever be a ſurprize to us, nor death itſelf come upon us unawares; that ſo we may at length arrive ſafely at that bleſſed kingdom which cannot be ſhaken, for the ſake of Jeſus Chriſt, our only Mediator and Advocate.

VI.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

By inſerting the following Quære on Acts, chap. ii. ver. 24, you will oblige Yours, *&c.*

W. C.

HOW could God be ſaid *to looſe the pains of death* by the reſurrection of Chriſt, when thoſe pains muſt naturally have ended in the death of his body, and, conſequently, not continued till his reſurrection?

VII.

On PROVIDENCE.

Whatever is, is right. POPE.

IT is a truth too plain, and, I doubt not, but too obvious to moſt, if I may not ſay to all of us, that we blame Providence for every ſlight and trivial accident: here we ſuffer ignorance to take place of our reaſon, and folly to baffle the projects of true wiſdom. But whence ariſes this diſcontent, this trouble and uneaſineſs of mind, this diſtruſt of Providence, this enormous ingratitude, in blaming him who gave us life, breath, and being, nay, even all things; whoſe we are, and who has a juſt right to diſpoſe of us as he thinks fit? This, ſurely, is folly carried to the higheſt pitch; for ſhall not the author of the univerſe do right? Shall not he, at whoſe command the ſun, the moon, the ſtars, and all the heavenly bodies perform their wonted courſe; — Shall not he at whoſe command all things were made, ſhall not the dread Sire of all the earth do right? Shall we, whom he has ſo fitly formed, ſo exactly ſtamped with his own image, to whom he has given the earth and the denizens thereof, ſhall we find

ſault, or even dare to ſay that he is wrong? It is we, it is we who are wrong: we often blame him for thoſe things which deſerve our greateſt gratitude to him. It very often happens that the greateſt bleſſings are concealed to us under the greateſt misfortunes. I cannot, in this place, paſs by a very ſignal example of this in the life of that worthy champion of the goſpel Bernard Gilpin, who was wont, very often, to make this obſervation, that nothing happened but what was intended for our good: As he was going up to London, where, had he arrived, without doubt he would have ſuffered as a martyr, he broke his leg; upon which ſome perſons, in whoſe cuſtody he was, aſked him whether he thought that was deſigned by Providence for his advantage, he anſwered meekly, he made no queſtion but it was; and, indeed, the event proved it to be ſo; for before he was in a capacity to travel, Queen Mary died. The patience and reſignation of this great man not only deſerves our higheſt applauſe, but, at the ſame time, demands our imitation: he blamed not Providence for his misfortunes, but bore them with a patience becoming a man and a Chriſtian. Such beſt enjoy the bleſſing of proſperity who are not chagrined, but even elated with adverſity. And they are fitteſt for a bleſſed eternity whoſe minds are calm, eaſy, and contented, under the croſſes and diſappointments of mortality.

To how many have the checks and diſappointments of life ſhewn vice, bereft of all her decorations, in her true light, (which who can ſee and not repent?) who, had they proſpered, might have continued in their profligate and abandoned ſtate, and might have never ſeen their error till too late. Yet, although ſo great advantages ſpring from the rod of the Almighty, we are apt to regard, too much, the outward appearance of things, and blame the all-wiſe Governor of the univerſe, for thoſe ſigns of his goodneſs towards us, his correction; the intent, certainly, of which is good; but if we are ſo ungrateful as to blame our Creator for it, it will certainly prove our greater damnation. The royal Pſalmiſt gives us an evident proof of this, when he ſays, "Before I was troubled I went wrong, but now have I kept thy commandments." Would we but copy his example, who, though a King, yet praiſed the King of Kings for what, too often, we are apt to repreſent as unkindneſs in him towards us; ſoon ſhould we find that the Lord ſcourgeth him whom he loveth, and correcteth every ſon whom he receiveth. Then ſhould we find, that though men are wicked and diſobedient, yet God is ever loving, kind, and good. O that we would but look upon our afflictions in a juſt and impartial light, and not think that man the happieſt who is bleſſed with the good things of life, and with a continual ſeries of proſperity here: believe me, proſperity proves too often a curſe rather than a bleſſing to us; it makes us to be too much taken up with the things of this life, and to be careleſs and indifferent concerning thoſe of another. Yet, for all this, we are apt to look no farther than the preſent ſtate; it is, therefore, that which makes us ſo often diſſatisfied, and find fault with the diſpoſitions of Provi-

dence.

dence. But what are we that we ſhould reply againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me ſo? Here, alas! lies our error. God is good and merciful, but we are unworthy of his goodneſs and mercy.—I hope the candid reader will excuſe my concluding ſo abruptly with the following excellent lines of Mr. Pope:

" Then ſay not man's imperfect, Heav'n in fault;
" Say, rather, man's as perfect as he ought;
" His being meaſur'd to his ſtate and place,
" His time a moment, and his point a ſpace.

P. G.

VIII.

Nov. 22, 1763.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I obſerve that you have given the public moſt of the pieces I have formerly ſent you; and I wiſh that you had mentioned one circumſtance reſpecting the author of the Student's and Paſtor's Prayer, which I think I communicated to you, *viz.* that he was miniſter of Modbury in Devonſhire, before the year 1608, that being the year in which the edition of his works was publiſhed from whence I made my extracts. His name, I think, I told you was Samuel Hieron, and I find him, more than once, in the liſts of the writers of that time by Biſhop Wilkins. Any perſon, ſurely, who reads thoſe prayers after this information, will particularly remark the beauty and correctneſs of his language which would do honour to a writer of the preſent day.

I now addreſs myſelf to the performance of what I once promiſed you, i. e. to tranſcribe, for your Magazine, another portion of thoſe valuable Collectanea, which, having a place there, will appear in very good company.

I am yours, *&c.*

Cornwall. A COUNTRY CURATE.

A DIRECTION *for a* CHRISTIAN MAN'S DAILY CARRIAGE.

By SAMUEL HIERON, Author *of the* PRAYERS.

Queſtion. WHAT muſt be our work in the morning?

Anſ. To let our prayers come before the Lord, and to praiſe his mercy, which he ſheweth in our continual preſervation; and thus to do is to awake with God. Pſalm lxxxviii. ver. 13. and lix. ver. 16.

Q. What muſt our apparel be?

A. Such as becometh thoſe who profeſs the fear of God; therefore, neither coſtly beyond ability, nor gairiſh or flaunting beyond modeſty. 1 Tim. ii. ver. 9, 10.

Q. What is next to be done?

A. We

A. We muſt follow our own buſineſs with quietneſs, 1 Theſſ. iv. ver. 11. 2 Theſſ. iii. ver. 12.

Q. What muſt chiefly be cared for in our buſineſs?

A. To walk with God: (to remember his all-ſeeing preſence, and to ſeek to approve ourſelves unto him) Gen. v. ver. 22. Heb. xi. ver. 5.

Q. What muſt our ſpeech be?

A. Gracious always: (ſuch as may be a witneſs of the grace of the heart) Col. iv. ver. 6.

Q. What things muſt chiefly be avoided in ſpeaking?

A. Lying, ſwearing, filthineſs, fooliſh talking, jeſting, railing: (this is called corrupt communication, bewraying a corrupt heart, Eph. iv. ver. 29.) Eph. iv. ver. 25. v. ver. 4. James v. ver. 12. 1 Cor. v. ver. 11.

Q. What company muſt we keep?

A. All our delight muſt be to the ſaints that are in the earth, Pſ. xvi. ver. 3. (We may, and muſt, ſhew to others a love of pity, but not of delight. By the ſaints is meant ſuch as make conſcience of a holy life.)

Q. What muſt we do, when we come to our meat?

A. We muſt look up to heaven, and give thanks, Matt. xiv. ver. 19.

Q. How many things muſt chiefly be looked to in our diet?

A. Three.

Q. What is the firſt?

A. That our hearts be not oppreſſed with ſurfeiting and drunkenneſs, Luke xxi. ver. 34.

Q. What is the ſecond?

A. That we forget not the work of the Lord (i. e. the end why the Lord giveth us food) Iſ. v. ver. 12.

Q. What is the third?

A. That of *what* remaineth nothing be loſt: John vi. ver. 12.

Q. Ought not ſome part of every day to be ſet a part for ſpiritual uſes?

A. We muſt redeem the time, (i. e. make the beſt uſe of it) becauſe the days are evil: Eph. v. ver. 16.

Q. May not recreations be ſometimes uſed?

A. Yes, there is a time to laugh: Ecl. iii. ver. 4.

Q. What kind of ſports (pleaſures, diverſions, amuſements, relexations, entertainments) may we uſe?

A. Such as be of good report, Phil. iv. ver. 8. (None of thoſe ſports which beget lightneſs and impudence, or ſtand only upon hazard, being no exerciſe either of wit or body, are ſuch: theſe have neither the good report of ſcripture, nor good men.)

Q. How many things muſt be looked to in the uſe of our delights?

A. Two.

Q. What is the firſt?

A. That

A. That our rejoicing hinder not better duties, 1 Theſſ. v. ver. 16, 17. (St. Paul joineth rejoicing with prayer, to teach us that mirth is evil, when it hindereth prayer.)

Q. What is the ſecond?

A. That we cauſe not our good (i. e. our Chriſtian liberty to uſe innocent relaxations) to be evil ſpoken of (as though it were the ground of licentiouſneſs) Rom. xiv. ver. 16.

Q. What is the evening duty?

A. To examine ourſelves (what has been our behaviour that day) upon our bed; and every man to ſay to himſelf, What have I done? Pſ. iv. ver. 4. Jer. viii. ver. 6.

Q. What muſt we do elſe?

A. Pray (that the ſin of the day may be pardoned, and in the night following we may be preſerved) Pſ. lv. ver. 17.

Q. How many things make ſleep comfortable?

A. Two.

Q. What is the one?

A. Honeſt labour (in the duties of a man's calling.) Ecl. v. ver. 12.

Q. What is the other?

A. A godly care to thrive in religion, Prov. iii. from ver. 13. to 27.

Q. How muſt ſleep be uſed?

A. Love it not, leſt thou come to poverty, Prov. xx. 13.

[*The Prayer in the next.*]

IX.

A LETTER to a Friend inclined to DEISM.

SECTION VIII.

I CANNOT forbear to mention the common *topic* of the truth and ſincerity of the pen-men of the Holy Scriptures, though I do not make it the chief foundation of my argument. For, 1. If it were but a *probability*, it wants not it's force; for it is thought unreaſonable to deny a flagrant *probability*, where there is not as ſtrong a *probability* on the other ſide, for then that makes a doubt. — But in this caſe, I think, there is an *infallible* aſſurance, as *infallible* as the *ſenſes* of all mankind. And, I ſuppoſe, you will not aſk a greater. And,

2. Though ſome have ſuffered death for *errors*, yet they thought them true. Indeed men may be deceived in their judgments, we ſee many examples of it. But if the *facts* related be ſuch, as that it is *impoſſible* for thoſe who tell them to be impoſed upon themſelves, or for thoſe to whom they are told to *believe* them, if not *true*, without ſuppoſing an univerſal *deception* of the *ſenſes* of mankind, then I hope I have brought the caſe up to that infallible *demonſtration* I promiſed. And this is the caſe of the facts related in the Holy Scriptures. They were told by thoſe who *ſaw* them and *did* them, and they were told to thoſe who *ſaw* them likewiſe

likewiſe themſelves; and the *relators* appealed to this. So that here could be no deceit.

You muſt grant there is a great difference betwixt *errors* in *opinion* and in *fact*. And that ſuch *facts* as are told of *Moſes* and of *Chriſt*, could not have paſſed upon the people then alive, and who were ſaid to have ſeen them. And I find that both *Moſes*, *Chriſt*, and the *Apoſtles*, did appeal to what the people they ſpoke to had *ſeen* themſelves.

With this conſideration their patient ſuffering, even unto death, for the truth of what they taught, will be a full *demonſtration* of the truth of it.

3. Add to this, that their enemies who perſecuted them, the *Romans* as well as *Jews*, to whom they appealed as witneſſes of the *facts*, did not offer to deny them.

That none of the *apoſtates* from Chriſtianity did attempt to detect any falſhood in the facts, though they might have had great rewards, if they could have done it; the Roman Emperors being then *perſecutors* of *Chriſtianity*, and for three hundred years after Chriſt; and *Julian*, the Emperor, afterwards turned *apoſtate*, who had been initiated into the *ſacra* of *Chriſtianity*, yet could not detect any of the *facts*.

4. And it was a particular providence for the further *evidence* of Chriſtianity, that all the *civil governments* in the world were againſt it, for the firſt *three hundred* years, leſt it might be ſaid (as it is ridiculouſly in a Deiſtical book called *Amintor*) that the awe of the *civil government* might hinder thoſe who could make the detection.

Now, Sir, to apply all that has been ſaid, I deſire you would compare theſe evidences I have brought for *Chriſtianity*, with thoſe that are pleaded for any other *religion*.

There are but *four* in the world, *viz. Chriſtianity*, *Judaiſm*, *Heatheniſm*, and *Mohammediſm*.

1. *Chriſtianity* was the *firſt*. For, from the promiſe of Chriſt made to *Adam*, during the *patriarchal* and *legal* diſpenſations, all was *Chriſtianity* in *type*, as I have ſhewn.

And, as to *Moſes* and the *law*, the Jews can give no evidence for that which will not equally eſtabliſh the truth of *Chriſt* and of the *goſpel*. Nor can they diſprove the facts of Chriſt, by any topic which will not likewiſe diſprove all thoſe of *Moſes* and the *Prophets*. So that they are hedged in on every ſide. They muſt either renounce Moſes, or acknowledge Chriſt.

Moſes and the law have the five evidences, but they have not the *ſixth* and the *ſeventh*, which are the ſtrongeſt.

This, as to *Judaiſm* before Chriſt came. But ſince, as it now ſtands in oppoſition to *Chriſtianity*, in favour of any future *Meſſiah*, it has none of the evidences at all.

2. Next for *Heatheniſm*, ſome of the facts recorded of their *Gods* have the *firſt* and *ſecond* evidences, and ſome the *third*, but not one of them the *fourth*, or any of the other evidences. But,

truly

truly and properly ſpeaking, and if we will take the opinion of the *Heathens* themſelves they were no *facts* at all, but mythological *fables* invented to expreſs ſome moral virtues or vices, or the hiſtory of nature, and power of the elements, *&c.* as likewiſe to turn great part of the hiſtory of the *Old Teſtament* into *fable*, and make it their own, forthey diſdained to borrow from the Jews. They made gods of men, and the moſt *vicious* too; inſomuch, that ſome of their wiſe men thought it a corruption of youth to read the hiſtory of their gods, whom they repreſented as notorious *lyars*, *thieves*, *adulterers*, &c. though they had ſome *mythology* hid under all that.

And, as *men* were their *gods*, ſo they made the *firſt man* to be *father of the gods*, and called him *Saturn*, not begot by any *man*, but the ſon of *Cœlum* and *Veſta*, that is, of *Heaven* and *Earth*. And his maiming his father with a ſteel *ſcythe* was to ſhew how *Heaven* itſelf is impaired by *time*, whom they painted with *wings* and a *ſcythe*, mowing down all things. And *Saturn* eating up his own *children* was only to expreſs how time devours all it's own productions. And his being depoſed by *Jupiter*, his ſon, ſhews, that *time*, which wears away all other things, is worn away itſelf at laſt.

Several of the Heathen *authors* have given us the *mythology* of their gods, with which I will not detain you.

They *expreſſed* every thing, and *worſhipped* every thing under the name of a God, as the God of *ſleep*, *muſic*, *eloquence*, *hunting*, *drinking*, *love*, *war*, &c. They had above *thirty thouſand* of them, and, in what they told of them, and as they deſcribed them, they often traced the *ſacred* ſtory.

Ovid begins his *Metamorphoſes* with a perfect poetical verſion of the beginning of *Geneſis*: *Ante mare & tellus*, &c. Then goes on with the hiſtory of the *creation*; the formation of *man* out of the duſt of the earth, and his being made after the *image* of *God*, and to have dominion over the inferior creatures. Then he tells of the general corruption, and the *giants* before the flood, when the earth was filled with violence; for which all mankind, with the beaſts and the fowl, were deſtroyed by the univerſal *deluge*, except only *Deucalion* and *Pyrrha* his wife, who were ſaved in a *boat*, which landed them on the top of mount *Parnaſſus*. And from theſe *two* the whole earth was re-peopled. I think it will be needleſs to detain you with an application of this to the hiſtory of the creation ſet down by Moſes, of the *flood*, and the *ark* wherein *Noah* was ſaved, and the earth re-peopled by him, *&c.*

Noah was plainly intended by them, likewiſe, in their God *Janus*, with his two *faces*; one *old*, looking backward to the *old world* that was deſtroyed; the other *young*, looking forward to the *new world* that was to ſpring from him.

So that even their turning the ſacred hiſtory into fable is a confirmation of it. And there can be no compariſon betwixt the truth of the facts, ſo atteſted as I have ſhewn, and the fables which were made from them.

3. Laſtly,

3. Laſtly, as to the *Mohammedan* religion, it wants all the evidences we have mentioned; for there was no miracle ſaid to be done by Mohammed *publicly*, and in the *face of the world*, but that only of conquering with the *ſword*. Who ſaw his *meſra*, or journey from *Mecca* to *Jeruſalem*, and thence to *Heaven*, in one night, and back in bed with his wife in the morning? Who was preſent and heard the converſation the *moon* had with him in his cave? It is not ſaid there was any witneſs. And the Koran c. vi. excuſes his not working any miracles to prove his miſſion. They ſay that *Moſes* and *Chriſt* came to ſhew the *clemency* and *goodneſs* of *God*, to which miracles were neceſſary. But that *Mohammed* came to ſhew the *power* of *God*, to which no *miracle* was needful but that of the ſword. — Indeed the Koran itſelf is a rhapſody of ſtuff without head or tail — And their *legends* moſt ſenſeleſs. — When you compare this with our Holy *Scriptures* you will need no argument to make you ſee the difference.

But, Sir, if there is truth in the Koran, then the Holy Scriptures, are the word of God, for the Koran ſays ſo, and that it was ſent to confirm even the Scriptures of both the Old and New Teſtament. And it expreſſly owns our *Jeſus* to be the Meſſiah, at the end of the fourth chapter. — But, you will ſay, if Mohammed gave thus the preference to Chriſt in every thing, and ſaid that his Koran was only a confirmation of the goſpel, how came he to ſet it up againſt the goſpel, and to reckon the *Chriſtians* among the *unbelievers?* The anſwer is plain. No otherwiſe than as other *heretics* did, who call themſelves the only true *Chriſtians*, and invent new interpretations of the Scriptures *.

So that in ſtrictneſs I ſhould not have reckoned *Mohammediſm* as one of the *four religions* in the world, but as one of the hereſies of Chriſtianity. But becauſe of it's great *name*, and it's having ſpread ſo far in the world, by the conqueſts of Mohammed and his followers, and that it is vulgarly underſtood to be a diſtinct religion by itſelf, therefore I have conſidered it as ſuch.—But you ſee plainly, that the Koran comes in atteſtation and confirmation of the facts of Chriſt and the Holy Scriptures. A Deiſt, not come yet ſo far as to enter into the diſputes of the ſeveral ſects of Chriſtianity, muſt own, that, as to the facts of Chriſt and of the Scriptures in general, *Mohammediſm*, does rather confirm than oppoſe it.

And, as for *Judaiſm*, as it now ſtands in oppoſition to *Chriſtianity*, it is not only without any evidence, the time propheſied of for the coming of the Meſſiah being long ſince paſt: but all the former evidences turn directly againſt it, and againſt any Meſſiah who hereafter ſhall come. — So that they are witneſſes againſt themſelves.

And, as for the ſtories of the *Heathen Gods*, they are no more to be believed than all the ſtories in Ovid's Metamorphoſes; nor did the wiſer Heathens believe them.

* See Vincentius Lirinenſis's Commentary in Reeves's tranſlation of the Apologies of the ncient Fathers.

[*To be continued.*]

RULES

X.

RULES *to make a* good TRADESMAN.

1. ENDEAVOUR to be perfect in the calling you are engaged in; and be aſſiduous in every part thereof,—Induſtry being the natural means of acquiring wealth, honour, and reputation,—as idleneſs is of poverty, ſhame, and diſgrace.

2. Lay a good foundation in regard to principle.—Be ſure not, willfully, to over-reach or deceive your neighbour; but keep always in your eye the golden rule of Doing as you would be done unto.

3. Be ſtrict in diſcharging all legal debts. Do not evade your creditors by any ſhuffling arts, in giving notes under your hand, only to defer payment. But, if you have it in your power, diſcharge all debts when they become due. Above all, when you are ſtraitened for want of money, be cautious of taking it up at high intereſt. This has been the ruin of many; therefore endeavour to avoid it.

4. Endeavour to be as much in your ſhop or warehouſe, or in whatever place your buſineſs properly lies, as poſſibly you can. Leave it not to ſervants to tranſact; for cuſtomers will not regard them as yourſelf; they generally think they ſhall not be ſo well ſerved: beſides, miſtakes may ariſe by the negligence or inexperience of ſervants, and, therefore, your preſence will prevent, probably, the loſs of a good cuſtomer.

5. Be complaiſant to the meaneſt as well as to the greateſt: you are as much obliged to uſe good manners for a farthing as a pound; the one demands it from you as well as the other.

6. Be not too talkative, but ſpeak as much as is neceſſary to recommend your goods; and always obſerve to keep within the rules of decency. If cuſtomers ſlight your goods and undervalue them, endeavour to convince them of their miſtake, if you can, but not affront them. Do not be pert in your anſwers, but with patience hear, and with meekneſs give an anſwer; for if you affront in a ſmall matter, it may probably hinder you from a future good cuſtomer. They may think that you are dear in the articles they want, but by going to another may find it not ſo, and probably may return again; but, if you behave rude and affronting, there is no hopes either of their returning, or their future cuſtom.

7. Take care in keeping your accounts well: enter every thing neceſſary in your books with neatneſs and exactneſs; often ſtate your accounts, and examine whether you gain or loſe; and carefully ſurvey your ſtock, and inſpect into every particular of your affairs.

8. Take care, as much as you can, whom you truſt; neither take nor give long credit; but, at fartheſt, ſettle your accounts annually. Deal at the fountain-head for as many articles as you can; and, if it lies in your power, for ready money: this method you will find to be the moſt profitable in the end. Endeavour to keep a proper ſortment in your way, but not over-ſtock

yourſelf. Aim not at making a great figure in your ſhop, in unneceſſary ornaments, but let it be neat and uſeful. Too great an appearance may rather prevent than engage cuſtomers.

9. To all theſe things, and above all, add a ſerious and conſcientious regard to the practice of all the duties of the Chriſtian religion. They have a natural tendency, in themſelves, to promote your preſent as well as future felicity; beſides that, by ſuch a practice you will infallibly ſecure the bleſſing of Providence, which is better than every earthly bleſſing. And let me add, that I never knew a tradeſman who was regular and conſcientious in religious duties, who lived himſelf, and family, in the fear of God, who failed of good ſucceſs; though thouſands are daily to be produced, where ruin and miſery are evidently deducible from their contempt of Chriſtianity, and all thoſe graces and virtues which are inſeparable from the true belief of it.

XI.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

As a ſhort ſpecimen how religion and recreation may go hand in hand, accept the following, made by a dear friend of mine in a diſtant county, in a morning's excurſion. He is one who I believe to be a Chriſtian in earneſt, and as ſuch, the inner room of his heart is reſerved for the Almighty, while the outer court of it is the common reſort of lawful deſires that may come and go; but in the other God has his fixed habitation, here in faith, hereafter in glory. If you think it will enrich your treaſury, pleaſe to allot it a place in it at your leiſure, which will give pleaſure to, Gentlemen,

Your obliged and faithful reader
RUSTICULA.

SHOOTING SPIRITUALISED.

HOW to uſe this world without abuſing it, is a conſideration that ſhould claim our utmoſt attention and regard, eſpecially ſince the general practice of the preſent ſtate of men makes the *uſe* and *abuſe* of worldly pleaſures conſtantly accompany each other. Recreation is moſt certainly neceſſary for the body as contemplation is for the ſoul; and unleſs we keep our clay cottage in order, it's glorious inhabitant will never exert it's faculties as it ought. Let us then ſpiritualiſe our recreations, that whatever we do, whatever amuſements we are in purſuit of, it may tend to the glory of God. To illuſtrate my meaning, take the following thoughts which offered themſelves to me in a late morning's walk, which I took, with my gun in my hand.

On charging the fowling-piece we may look on the ſhot as a lively repreſentation of mankind, who are ſluggiſh and unable of themſelves to do any thing, till, actuated and enlivened by ſpiritual fire, they are enabled to preſs forward to the mark of the high

high calling of God; they have then power to purſue the way of his commandments, when he has ſet their hearts at liberty. When the piece is diſcharged ſome of the ſhot fly wide of the object aimed at, occaſioned by cavities and flaws in them; ſo many a Chriſtian has in him a deceitful heart of unbelief, which makes him depart from the living God. Some ſhot, on account of their lightneſs, drop ſhort of the mark; thus, likewiſe, Chriſtians, though they *all* have a promiſe of eternal reſt, yet many of them come ſhort of it, being weighed in the balance, and found lighter than vanity itſelf. Part of the ſhot are ſometimes rendered ineffectual, being intercepted by twigs or thorns, and turned out of the right and ſtraight way; thus worldly cares, or riches, often interpoſe and cut us off from that which ought to be the chief end of all our wiſhes, the chief object of all our deſires. Others fly above, and go beyond the mark; to which they may fitly be compared who are actuated with a fiery zeal, void of knowledge, and not according to godlineſs; wild enthuſiaſts, who are for finding out ways of their own, in the mean time neglecting the plain means of ſalvation inſtituted by the church of Chriſt, ſoaring in the clouds and aſpiring, till, loſt in airy mazes of their own imagination, they at length drop to the earth.

By much the greateſt number of the ſhot fall ſhort of the end for which they were deſigned, and, after compleating their airy flight, are for ever loſt, beyond the power of man to collect and make uſe of them again. Thus, when we have finiſhed our courſe, our doom is determined, beyond a poſſibility of ever ſetting forward again in the race of Chriſtianity. When the ſhot are once diſcharged from the mouth of the piece it is too late to recall them, till they fall of themſelves, having ſpent their force. Thus, when we are born into the world, we muſt run either in the way of God or the fleſh, there is no ſtanding ſtill; we muſt perſevere till the fire of our life is extinguiſhed, and ceaſes to act upon us; then we return again to our earth, and all our thoughts periſh.

The ſkilful markſman directs all his ſhot equally ſtraight to the object he aims at. Chriſt ſhews *all* the path of life; would have *all* men to be ſaved. Sometimes it happens that the mark is entirely miſſed, not a ſingle ſhot coming near it: this, likewiſe, has it's parallel; they are all gone out of the way, there is none that doeth good, no not one. Laſtly, the few ſhot that ſtrike the mark are the only ones that are to be eſteemed, and reckoned to anſwer the end and deſign of the fowler, though they have all an equal chance for ſucceſs. Thus, among Chriſtians, many are called but few choſen. Heaven and happineſs is the object we all aim at, let us all earneſtly contend to be among the number of thoſe *few* who find it.

XII.

A DIALOGUE *on* PROVIDENCE, *from Mrs.* FIELDING'S TRANSLATION *of* XENOPHON*.

SOCRATES, ARISTODEMUS.

SOCRAT. TELL me, Ariſtodemus, is there any man whom you admire on account of his merit?

ARISTOD. Many.

SOCRAT. Name ſome of them, I pray you.

ARISTOD. I admire Homer for his epic poetry, Melanippides for his dithyrambics, Sophocles for tragedy, Polycletes for ſtatuary, and Zeuxis for painting.

SOCRAT. But which ſeems to you moſt worthy of admiration, Ariſtodemus;—the artiſt who forms images void of motion and intelligence; or one who hath the ſkill to produce animals that are endued, not only with activity, but underſtanding?

ARISTOD. The *latter*, there can be no doubt, provided the production was not the effect of chance, but wiſdom and contrivance.

SOCRAT. But ſince there are many things,—ſome of which we can eaſily ſee the uſe of, while we cannot ſay of others to what purpoſe they were produced; which of theſe, Ariſtodemus, do you ſuppoſe the work of wiſdom?

ARISTOD. It ſhould ſeem the moſt reaſonable to affirm it of thoſe, whoſe fitneſs and utility are ſo evidently apparent.

SOCRAT. But it is evidently apparent,—that he who, at the beginning made man, endued him with reaſon, becauſe it was good for him; eyes, wherewith to behold whatever was viſible; and ears, to hear whatever was to be heard. For ſay, Ariſtodemus,—to what purpoſe ſhould odours be prepared, if the ſenſe of ſmelling had been denied? Or why the diſtinctions of bitter and ſweet, of ſavoury and unſavoury, unleſs a palate had been likewiſe given, conveniently placed, to arbitrate between them, and declare the difference? Is not that Providence, Ariſtodemus, very conſpicuous; which, becauſe the eye of man is very delicate in it's contexture, hath prepared eyelids, like doors, whereby to ſecure it, which extend of themſelves, whenever it is needful; and again cloſe when ſleep approaches? Are not theſe eye-lids provided, as it were, with a fence on the edge of them, to keep off the wind, and guard the eye? Even the eye-brow itſelf is not without it's uſe; but, as a pent-houſe, is prepared to turn off the ſweat, which, falling from the forehead, might enter and annoy that no leſs tender than aſtoniſhing part of us? Is it not to be admired, that the ears ſhould take in ſounds of every ſort, and yet are not too much filled with them?—That the fore-teeth of the animal ſhould be formed in ſuch a manner as is evidently beſt ſuited for the cutting of it's food, and thoſe on the ſide for grinding it in pieces?—That the mouth, through which this food is conveyed, ſhould be placed ſo near the noſe and the eyes, as to prevent the

* See Vol. III. p. 558.

paſſing,

paſſing, unnoticed, what is unfit for nouriſhment; while nature, on the contrary, hath ſet at a diſtance, and concealed from the ſenſe, all that might diſguſt, or any way offend them?—And canſt thou ſtill doubt, Ariſtodemus! whether a diſpoſition of parts like this ſhould be the work of chance;—or of wiſdom and contrivance?

ARISTOD. I have no longer any doubt; and, indeed, the more I conſider it, the more evident it appears to me, that man muſt be the maſter-piece of ſome great artificer; carrying along with it infinite marks of the love and favour of him who hath thus formed it.

SOCRAT. And what thinkeſt thou, Ariſtodemus, of that deſire in the individual, which leads to the continuance of the ſpecies? Of that tenderneſs and affection in the female towards her young; ſo neceſſary for it's preſervation!—Of that unremitted love of life, and dread of diſſolution, which take ſuch ſtrong poſſeſſion of us from the moment we begin to be?

ARISTOD. I think of them as ſo many regular operations of the ſame great and wiſe artiſt; deliberately determining to preſerve what he hath once made.

SOCRAT. But farther,—unleſs thou deſireſt to aſk me queſtions?—Seeing, Ariſtodemus, thou thyſelf art conſcious of reaſon and intelligence, ſuppoſeſt thou there is no intelligence elſewhere?—Thou knoweſt thy body to be but a ſmall part of that wide-extended earth which thou every-where beholdeſt: the moiſture contained in it, thou alſo knoweſt to be a ſmall portion of that mighty maſs of waters, whereof the ſeas themſelves are but a part; while the reſt of the elements contribute, out of their abundance, to thy formation:—it is, then, the ſoul alone,—that intellectual part of us! which is come to thee by ſome lucky chance; from I know not where; if ſo be, there is, indeed, no intelligence elſewhere: and it muſt be confeſſed, that this ſtupendous univerſe, with all the various bodies contained therein; equally amazing, whether we conſider their magnitude or number;—whatever their uſe, whatever their order,—all have been produced, not by intelligence, but chance!

ARISTOD. It is with difficulty that I can ſuppoſe otherwiſe; for I behold *none* of the Gods, whom you ſpeak of, as making and *governing* all things; whereas, I ſee the artiſts when at their work here among us.

SOCRAT. Neither yet ſeeſt thou thy ſoul, Ariſtodemus; which, however, moſt aſſuredly *governs* thy body:—although it may well ſeem, by thy manner of talking, that it is *chance*, but not *reaſon*, which governs thee.

ARISTOD. I do not deſpiſe the Gods; on the contrary, I conceive ſo highly of their excellence, as to ſuppoſe they ſtand in no need either of me or of my ſervices.

SOCRAT. Thou *miſtakeſt* the matter, Ariſtodemus;—the greater magnificence they have ſhewn in their care of *thee*, ſo much the more honour and ſervice thou oweſt them.

ARISTOD.

ARISTOD. Be aſſured, if I could be perſuaded the Gods took care of men, I ſhould want no monitor to remind me of my duty.

SOCRAT. And canſt thou doubt, Ariſtodemus, if the Gods take care of man! Hath not the glorious privilege of walking upright been *alone* beſtowed on him, whereby he may, with the better advantage, ſurvey what is around him; contemplate, with more eaſe, thoſe ſplendid objects which are above, and avoid the numerous ills and inconveniencies which would otherwiſe befal him? Other animals, indeed, they have provided with feet, by which they may remove from one place to another; but to *man* they have alſo given *hands*, with which he can form many things for his uſe, and make himſelf happier than creatures of any other kind. A tongue hath been beſtowed upon every other animal;—but what animal, except man, hath the power of forming words with it, whereby to explain his thoughts, and make them intelligible to others? And, to ſhew that the Gods have had regard to his very *pleaſures*,—they have not limited them, like thoſe of other animals, to *times* and *ſeaſons*; but man is left to indulge them whenever not hurtful to him.

But it is not with reſpect to the body alone that the Gods have ſhewn themſelves thus bountiful to man! their moſt excellent gift is that *ſoul* they have infuſed into him; which ſo far ſurpaſſes what is elſewhere to be found. For, by what animal, except man, is even the *exiſtence* of thoſe Gods diſcovered, who have *produced*, and ſtill *uphold*, in ſuch regular order, this beautiful and ſtupendous frame of the univerſe? What other ſpecies of creatures are to be found that can ſerve! that can adore them! What other animal is able, like man, to provide againſt the aſſaults of heat and cold;—of thirſt and hunger! that can lay up remedies for the time of ſickneſs, and *improve* the ſtrength nature hath given by a well proportioned exerciſe! that can receive, like him, information and inſtruction, or ſo happily keep in memory what he hath ſeen, and heard, and learnt? Theſe things being ſo, who ſeeth not that man is, as it were, *a God*, in the midſt of this viſible creation; ſo far doth he ſurpaſs, whether in the endowments of ſoul or body, all animals whatſoever that have been produced therein! For if the *body* of the *ox* had been joined to the *mind* of *man*, the acuteneſs of the latter would have ſtood him in ſmall ſtead, while unable to execute the well deſigned plan: nor would the *human* form have been of more uſe to the brute, ſo long as it remained deſtitute of underſtanding. But in thee, Ariſtodemus! hath been joined, to a wonderful *ſoul*, a body no leſs wonderful;—and ſayeſt thou after *this*,—"The Gods take "no thought for me!"—What wouldeſt thou then more to convince thee of their care?

ARISTOD. I would they ſhould ſend and inform me what things I *ought* or *ought not* to do, in like manner as thou ſayeſt they frequently do to thee.

SOCRAT. And what then, Ariſtodemus? Suppoſeſt thou, that when the Gods give out ſome oracle to *all* the Athenians, they mean

mean it not for *thee* ?—If, by their prodigies, they declare aloud to all Greece,—to *all* mankind, the things which ſhall befal them, —are they dumb to *thee* alone ?—And art *thou* the only perſon whom they have placed beyond their care ? Believeſt thou they would have wrought, into the mind of man, a perſuaſion of their being *able* to make him happy or miſerable, if *ſo be* they had not ſuch *power ?* Or would not even man himſelf, long ere this, have ſeen through the groſs deluſion? How is it, Ariſtodemus, thou remembereſt, or remarkeſt not, that the kingdoms and common-wealths moſt renowned as well for their *wiſdom* as antiquity, are thoſe whoſe piety and devotion have been *moſt* obſervable ? — And that even man himſelf is never ſo well diſpoſed to ſerve the Deity, as in that part of life when reaſon bears the greateſt ſway, and his judgment is ſuppoſed in it's full ſtrength and maturity. Conſider, my Ariſtodemus ! that the ſoul which reſides in thy body, can govern it at pleaſure ; why, then, may not the ſoul of the univerſe, which pervades and animates every part of it, govern it in like manner ? If thine eye hath the power to take in *many* objects, and theſe placed at no ſmall diſtance from it, marvel not if the eye of the Deity can, at one glance, comprehend *the whole !*—And, as thou perceiveſt it not beyond thy ability to extend thy care, at the ſame time, to the concerns of Athens, Ægypt, Sicily ; why thinkeſt thou, my Ariſtodemus, that the providence of God may not eaſily extend itſelf throughout the whole univerſe ?—As, therefore, among men we make the beſt trial of the affection and gratitude of our neighbour, by ſhewing him kindneſs, and diſcover his wiſdom, by conſulting him in our diſtreſs : do thou, in like manner, behave towards the Gods ; and, if thou wouldeſt experience what their wiſdom, and what their love intend, render thyſelf deſerving the communication of thoſe divine ſecrets, which may not be penetrated by man, and are imparted to thoſe alone who conſult, who adore, who obey the Deity. Then ſhalt thou, my Ariſtodemus ! underſtand there is a Being, whoſe eye pierceth throughout all nature, and whoſe ear is open to every ſound ; *extended* to all place ; extending through all time : and whoſe bounty and care can know no other bounds than thoſe fixed by his own creation !

XIII.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I have ſent, for your truly excellent Pamphlet, ſome remarks on ſeveral places of Scripture ;—by inſerting which you will greatly oblige,

Gentlemen,

Your moſt humble ſervant,

D. X.

REMARKS on 2 Chron. xxii. ver. 2.

THROUGH the inattention or ignorance of tranſcribers injury has been done to ſeveral paſſages of Sacred Writ,—an inſtance of which we have in this verſe. It is here aſſerted that Ahaziah was forty-two years of age when he began to reign; by which account he muſt have been born two years before his father, who lived only to the age of forty, as is clear from the fifth verſe of the twenty-firſt chapter. This account, alſo, contradicts that given us, 2 Kings viii. ver. 26. "Twenty and two years old was Ahaziah when he began to reign, *&c.*" which is certainly the true account, as, according to it, he was born in the eighteenth or nineteenth year of his father's age. As no lovers of revealed truth can be pleaſed to ſee ſuch a contradiction in their Bible, perhaps it may be judged proper to recommend it to the printers to correct this miſtake in all future editions of this Sacred Book.

REMARKS *on the* PHRASE—BEAUTY OF HOLINESS.

SOME commentators think that this phraſe denotes the diſpoſitions of the mind requiſite for every true worſhipper of God. No doubt, God will be ſanctified in all thoſe who draw nigh to him, and holineſs becomes all thoſe who worſhip him: but I am rather inclined to think that this phraſe reſpects the Shechinah, the viſible glory of Jehovah, in which he appeared to the Old-Teſtament church. I am diſpoſed to think ſo, 1ſt, becauſe the word הדר, here rendered *beauty*, denotes, properly, ſome external ſplendor or glory, and ſuch as pertains only to the object of worſhip. See Leigh's Critica ſacra on the word. 2dly. Becauſe the Beauty of Holineſs is ſaid to be worſhipped or praiſed, 2 Chron. xx. ver. 21. He (Jehoſhaphat) appointed muſicians to Jehovah, or to praiſe Jehovah, and ſingers to the Beauty of Holineſs, or to praiſe the Beauty of Holineſs, *&c.* Here it would appear, after the Hebrew manner, there is a repetition of the ſame thing in different terms: Jehovah and the Beauty of Holineſs denote the ſame object.—Jehovah may well be ſo called, becauſe he always appeared to the Iſraelites in that glory; he dwelt in it, and to him it only pertained. Hence it is always called the Glory of the Lord, or of Jehovah. This viſible Glory may be called Jehovah, as it was the emblem of his preſence in the Jewiſh church, and it only appertained to him. It may, alſo, be termed—The Beauty of Holineſs, or Glory of Holineſs, as the Holy One of Iſrael dwelt in the midſt of it; for which reaſon, the apartment of the tabernacle, and, after it's diſſolution, of the temple, where it reſted, was called the Holy Place, and the Holy of Holies.

This being granted, the meaning of Pſalm xxix. ver. 2. will eaſily appear: "Worſhip Jehovah in the Beauty of Holineſs;"

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i. e. Worſhip, or bow to Jehovah, who dwells in the Beauty of Holineſs, or the Shechinah.

This view may, perhaps, alſo let in ſome light upon Pſalm cx. ver. 3. "Rule thou thy willing people in the day of thy power;" in, or by, the Beauties of Holineſs from the womb of the morning, *&c.* A multitude of Jews were converted to Chriſtianity a conſiderable time before the Gentiles were called to partake of ſuch a bleſſing. They were the firſt people who willingly offered themſelves to Chriſt after his aſcenſion: and thus the firſt free-will offering, in the Chriſtian church, was made on Mount Zion, or in the Temple. The Temple was called the Holy Place, becauſe the Beauty of Holineſs dwelt there: for which reaſon it may be called the beautiful Place of Holineſs, or the Place of the Beauty of Holineſs. The verſe, then, may be thus paraphraſed:---Rule thou thy willing people, the people who willingly ſubmit themſelves to thee, in the day of thy power, in the goſpel day, wherein all power in heaven and earth is given to thee, (Matt. xxviii. ver. 18.) in the Beauties of Holineſs, among the Jews, to whom pertains the glory, or the Beauty of Holineſs, from the womb of the morning, or from the commencement of the Chriſtian diſpenſation: the dew of thy youth ſhall be to thee, or thou ſhalt have a vaſt number of ſubjects, in the beginning of thy reign, at Jeruſalem, the place of the Beauties of Holineſs. If this verſe reſpects both the Jews and Gentiles, or all Chriſt's ſubjects, it may, I think, be explained thus:---Rule thou thy ſubjects, from the beginning of thy reign, in or by the Holy Spirit, who, at that time, was the Beauty of Holineſs, or the viſible emblem of God's preſence in the Chriſtian church (Acts ii. ver. 1, 2, 3.) as the Schechinah was to the Jewiſh.

XIV.

CONSOLATION.

From HOMAR, *an* HERMIT *of the* EAST.

NUMBER II.

The PARENT COMFORTED.

(Continued from page 9.)

AH, wretched father! HOMAR ſympathiſes with thee! Thou haſt loſt thy ſon, thy only ſon, the ſtaff of thy age, the ſolace and ſupport of thy declining days. And now, abandoned to grief and deſpair, thou art reſolved to go mourning to thy much-deſired grave.

Melancholy and afflicted parent, my heart bleeds for thee, and for her, the faithful companion of thy life, the affectionate and diſtreſſed mother, who ſits weeping in dumb ſorrow by thy ſide. Great, indeed, is the calamity which hath befallen you; but let not the cries of anguiſh drown the ſoft and perſuaſive voice of

conſolation,—let not the demon of deſpair prevail over the angel of truth and reflection.

Great is the calamity which hath befallen you: but, alas! not greater than many fellow-creatures have had cauſe to deplore. —Oh my ſon, my firſt-born, how doth the remembrance of thy untimely fate recur to my mind! Hearken unto me, ye afflicted parents, and receive comfort from the lips of a partner in woe. The ſon of HOMAR was graceful and pleaſing to behold: he grew up as the lilly of the mountains, and flouriſhed as the roſe of Sharon: health mantled in his cheek, and ſenſibility ſpoke from his radiant eye! He lent his ear to inſtruction, and received, with ſtill-encreaſing thirſt, the flowing cup from the hand of wiſdom! Duty and reſpect bowed his head every morning to the parents who adored him; and flattering felicity ſeemed proud to accompany his goings.

Lo he fell! my ſon, my firſt-born, my beloved! A ſudden ſtroke left him a liſeleſs corpſe in my arms; the lovely flower withered in my boſom! God ſnatched him from me — And, o my God, thy ſeverity was wholeſome!

But could I, oh ye parents, ſay, could I refrain from lamentation and tears? Give to humanity it's tribute.—Weep, oh ye ſufferers, your tears are allowed: weep, oh ye ſufferers; but weep as men, as immortals, as Chriſtians!

For reflect with me: Is your ſon, your child, your friend, loſt, for ever loſt and gone? Is there no hope, no probability of a future meeting? Is all of the man buried with the body in the grave! And do all our thoughts and expectations vaniſh there! Forbid it, reaſon! — And thou divine diſplay of high benevolence to man thou glorious goſpel of my Saviour, hail! — hail thou who haſt brought Life immortal to full and perfect light!

Man's treaſure is immortality. Sorrow, then, no more, thou bleſſed heir of this ineſtimable treaſure. For what is earth, or what is time to thee, who art appointed to live eternally in the paradiſe of thy God? There, triumphant thought! there ſhalt thou receive again the ſon whom thou now lamenteſt ſo tenderly! There, oh my *Selim*, my beloved! there ſhall thy father welcome thee, once more, to his embraces; and for ever enjoy the bright diſplay of thy virtues, without fear of loſs, or ſeparation, without the dread of decay, or the alarming apprehenſion of ſeduction or defilement. Placed beyond the reach of temptation, beyond the power of ſin; death ſhall never enter there,— all ſhall be ſtable and perfect, as the God himſelf, who is the light and glory of his ſaints!

Can the reflexion fail to chear thy ſoul, o melancholy mourner over thy departed child! He is not loſt.—Thou ſhalt go to him, but he cannot return to thee: wherefore, then, ſhouldeſt thou weep? Study to reſign thyſelf to the will of perfect wiſdom; ſo wilt thou ſecure to thyſelf the fruition of a happy future meeting. Shew not thyſelf untutored and refractory to the diſpoſal

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of him. who ruleth over all, mighty in power! Was not the ſon, thou lamenteſt, his gift; and wilt thou be reſentful, becauſe he reclaims his own! Rather, oh rather learn to bow thy head, and ſay, "The Lord gave; the Lord hath taken away: bleſſed be the "name of the Lord."

Or canſt thou think that he deprived thee of thy child, he whoſe goodneſs is everlaſting, for no cauſe but to afflict thy ſoul, and to draw the throb of anguiſh from thy heart! Ceaſe the vain imagination. He correcteth not for his pleaſure, but for our profit: he doth not afflict willingly, nor grieve the children of men! —Sovereign of the world, all-wiſe and all-good, I humbly adore the mercy of thy puniſhment! I ſee, and confeſs the riches of thy fatherly kindneſs!—The deſire of my eyes was cut off at a ſtroke; but the ſtroke which pierced the father's heart, wounded it for God! yea, and reclaimed it to him! *Selim*, my ſon, my firſt-begotten, was dearer to me, than—oh how ſhall I dare to ſpeak!—Pardon me, thou great giver of the bleſſing,—that the gift occaſioned a forgetfulneſs of thee. Let me adore thee, oh thou gracious withdrawer of the bleſſing, that thou haſt made what was ſo dear to me in life, by death, the inſtrument of my eternal well-being!

Reflect, o ye ſuffering parents, and ſee the hand of God in the trial, which ſinks your ſouls in ſorrow! Reflect, and look to that immortal kingdom, where, once more, we ſhall meet our friends departed; and which, if we are ſo bleſſed as to obtain, we ſhall thank the adorable Redeemer for every kind chaſtiſement here, which has been in any ſort inſtrumental to our obtaining ſo glorious a poſſeſſion.

[*To be continued.*]

XV.

A PROPOSAL FOR THE RELIEF OF PRISONERS FOR DEBT.

NO two ſtations in life appear leſs connected than thoſe of the rich and the poor; yet what two ſtations ought to have more intimate connection? Whoever wants my aſſiſtance, when I can give it, has a claim to it. Accident, chance, fortune, it cannot be denied, give affluence to many. Accident, chance, fortune, reduce more to poverty. Can I withhold ſome part of what I have acquired without any merit, or induſtry of my own, from thoſe who, perhaps, with greater merit, have not been ſo fortunate? Few are ſo hard-hearted as to deny ſome temporary relief to a beggar who appears a real object of charity: our preſent ſenſation of eaſe is diſturbed by the appearance of diſtreſs; yet how many more real objects of charity are there, what greater objects of diſtreſs, who have it not in their power to preſent themſelves before this temporary compaſſion, who cannot even be ſo

happy

happy as to undergo the ſhame and wretchedneſs of ſollicitation? Who ſuffer as much cold, hunger, and thirſt, and, who yet are detained, by locks and bolts, from aſking caſual relief from inſtant want? Whoſe families are pining in miſery, without the poſſibility of being aſſiſted by the induſtry and labour of the father or huſband? He knows their neceſſities, but has not even the opportunity of telling their wants and his own. This worſt ſtate of poverty, for ſurely impriſonment is the higheſt aggravation of poverty, by cutting off all hopes of redreſſing it, is the caſe of PRISONERS FOR DEBT. Deprived of every means of redreſſing the injuries of fortune, they are loſt to the world, without being removed out of it. Hope, that alleviates every other pang, is not theirs! What chance of relief has a man in priſon, who is there only becauſe he could find no relief when at liberty! When do the rich viſit priſons? Merit, talents are not heard of in jails. Did ever any one leave a legacy to impriſoned debtors? Whence is his relief to come?—I hope from thoſe who ſhall read this.

Two anſwerable reaſons plead for the propoſal I am going to make, one of a private nature, the other of a public one. The firſt I have explained. Humanity and Chriſtian compaſſion call on us, each in our private capacities, to aſſiſt our fellow-creatures in their adverſity. Ye proud, ye rich, they are your fellow-creatures! The priſons which they cannot quit, you ought to enter for their relief. The ſecond, I have ſaid, is of public conſideration. Every honeſt man or woman, reduced to a priſon by undeſerved misfortunes, is a loſs to the public: his induſtry is loſt to his country. If there are any whoſe induſtry is not loſt, their caſes come more ſtrongly under the firſt head. If age and infirmity prevent them from labouring for their livelihood, the more urgent is their plea to our compaſſion; and the nearer it comes to us. Our riches may keep us from diſtreſs, they cannot ſave us from age and infirmities. If riches can relieve thoſe calamities, does it not ſtrike that riches ought to relieve thoſe infirmities? If beds of down, if medicines can alleviate the ſad hours of decrepitude and pain, our own feebleneſs, our own pain; ought they not to alleviate thoſe of others too? Bare walls, grates, and ſtone pavements, are melancholy chambers for the aged and the ſick. This nation boaſts itſelf for good-nature, and with great reaſon: where are ſo many hoſpitals, ſo many noble endowments of charity? We have alone forgotten one of the moſt neceſſary. Lunatics, who do not feel their own miſery, are provided for. But we want charity for poverty, for misfortunes, for that, perhaps, greateſt of misfortunes, the miſery of the mind, which, if what I have ſaid above is unanſwerably true, muſt be the caſe of priſoners for debt, for theirs is deſpair; deſpair which, if it went a little farther we ſhould take care of; for the laſt ſtage of deſpair is frenzy.

The Roman Catholic religion, it muſt be confeſſed, has adopted many wiſe, many humane inſtitutions. In the harry of reforming

abuſes,

abuſes, we tore away ſome excellent regulations, or from antipathy to their errors, have ſcorned to imitate what was good in their church. Such is the *Order of mercy* for the redemption of captives. They devote themſelves to the moſt dangerous and painful pilgrimages to redeem their brethren from ſlavery among the Infidels. We ſuffer our brethren to languiſh in captivity, I had almoſt ſaid, under our eyes. I am perſuaded, that nothing but their being removed from our ſight, nothing but forgetfulneſs prevents our extending our charity to priſoners. In all Popiſh countries even the greateſt and moſt delicate ladies viſit hoſpitals and priſons. An injunction of the goſpel, which we ſeem, by our neglect of it, to think was a mere Papal ordinance.

Let us ſhun their ſuperſtition, but let us imitate their Chriſtianity. Though they have ſome religious orders who retire from the world, and ſhut themſelves up in convents in uſeleſs idleneſs, they have others, as I have ſhewn, who travel over the world in ſearch of the afflicted, and in being uſeful to mankind. We may be beneficent without wearing any particular habit: we may unite in brotherhoods, without taking any vows. We may obey the injunctions of the goſpel, without ſeparating ourſelves from the reſt of mankind.

On theſe benevolent views it is propoſed to form a ſociety for the relief of priſoners for debt. The following thoughts are ſubmitted to the public for that end; and if any number of perſons approve theſe hints, it is hoped they will concur together in ſo charitable a deſign, and form a ſociety to be called

The BROTHERHOOD of REDEMPTION.

The heads are as follow; to be digeſted and improved afterwards upon conſultation.

It is requeſted that ſuch perſons as approve this ſcheme will form ſmall ſocieties, and when formed, however ſmall the number be, they are intreated to advertiſe that they are ready to meet and unite with others for the ſame laudable end.

It is likewiſe hoped, that ſuch inſtitutions will be formed in the country, who have no occaſion to be united with the brotherhood in London.

N. B. Though I have given it the name of brotherhood, it is by no means propoſed to exclude the other ſex, who may either form ſiſterhoods for the ſame ends, or concur jointly with the men; nothing being propoſed but to ſubſcribe, and to viſit and relieve priſoners, the leſs complicated the ſcheme is, the more good it will do.

THE PLAN.

IT is propoſed to raiſe by ſubſcriptions, by contributions, and, it may be hoped, by legacies, a pretty large capital, the intereſt of which ſhall be entirely laid out, annually, in delivering

inſolvent

inſolvent debtors by paying their debts, or by compounding with their creditors.

For this purpoſe, a committee ſhall be choſen every year, who ſhall viſit the priſons, ſhall enquire into the circumſtances of the debtors, and ſhall, at their diſcretion releaſe ſuch as they ſhall find moſt deſerving of their compaſſion: taking care to extend this charity to ſuch as appear to have loſt their liberty by unavoidable misfortunes, at leaſt not by extravagance. In the latter caſe if they have families who ſuffer by the faults of their principal, and are undeſervedly reduced to poverty, the committee ſhall be at liberty to give the latter ſome aſſiſtance in proportion to their diſtreſs, or agreeably to the intention of this charity.

No perſon ſhould be delivered a ſecond time, unleſs it moſt evidently appears that their ſecond misfortune can by no means be imputed to their own fault, in which caſe their ſecond misfortune would equally make them objects of the charity with the firſt.

Women ſhall be at leaſt as much intitled to the benefit of this charity as men, it being more difficult for them to get their livelihood than men.

If, when a ſmall ſum only remains to be diſpoſed of, which would relieve one object, and there ſhall happen to be two, who appear equally intitled to it, as near as the committee can judge, the older of the perſons ſhall receive the benefit. Or if one of them is blind, or has loſt any limb or organ, he or ſhe ſhall be preferred.

If happily a very conſiderable capital can be raiſed, a ſmall ſum ſhall be given to the perſons releaſed, to put them into ſome way of buſineſs.

The truſtees ſhall never have any houſe or building; nor any officers but a ſecretary, a treaſurer, and a broker, to manage their ſtock, whoſe ſalaries ſhall be as low as poſſible, that no part of this charity may be waſted in vain and uſeleſs expences.

A liſt ſhall be publiſhed every year of the number of perſons releaſed, but their names not mentioned, that no honeſt perſon may be expoſed to the ſuppoſed diſgrace of having been in priſon, though without their own fault.

The viſitation or delivery ſhall be made once a quarter, as the intereſt of the money becomes due, that no perſon may languiſh in priſon a moment longer than is neceſſary.

A clergyman ſhall be deſired to exhort every perſon delivered, to give or leave a ſum to this charity, in proportion to their abilities, if they ever become hereafter in circumſtances to contribute to it.

☞ THE EDITORS of this MAGAZINE would be very happy in concurring with the worthy propoſer of this ſcheme, and glad to unite all their endeavours to bring it to perfection. If the propoſer, therefore, will favour them with a line, or any gentlemen who approve the plan, a meeting may ſhortly be appointed, and the whole, by God's bleſſing, ſoon brought to effect.

A HYMN

HYMN to HOPE.

By W. DODD, M. A.

PART II.

[See the Conclusion of the last part.]

BUT whither thus precipitate her flight
Urges the gen'ral comforter? Behold
Where, stretch'd upon the bed of sore disease,
Worn out with pain, the sick man languid lies!
She comes, bless'd HOPE! and lo! her kindly arm
Rears from the pillow his enfeebled head,
And lenient sooths his melancholy heart!
Now, pointing to fair health, with roseate bloom,
Rekindling vigour in the mantling cheek:
Now to the robe of white and crown of gold,
Reserv'd for Christ's true servants, in the realms
Of everlasting day! — Thrice faithful Hope,
Thou, like the heart, liv'st first, and diest last;
Nor, e'en in death's extremest pangs wilt leave
The fluttering soul — but, when earth's fears and joys
Sink into darkness all, thy beaming light
Unveloples prospects new, and better far,
Prospects which make man, man: and cause the soul
In death to triumph, and defy the grave!
Nor ceases with the man of sorrow, stretch'd
On bed of sickness, Hope's indulgent aid:
The balm of comfort, see, how she presents
To the dear tender partner of his heart,
The wife, with weeping love, beside the couch
Watching solicitous, with sleepless eye!
Hope shews her the fond husband, to her arms
Once more restor'd: Hope to her aching heart
The valu'd parent represents, once more
Smiling amidst his children: and endear'd,
As thus endanger'd, tenfold more endear'd!
Look thro' the varied scenes of hapless life
Hope all-beneficent, is ever found,
Where'er is found affliction! None so low
Can sink, but Hope will to their wretchedness
Descend, and point out consolation's star
Bright'ning in better skies! not e'en the slave,
Loaden with cruel chains, deep in the mines
Of rich *Potosi*, toiling, though from light
Ever sequester'd of all-cheering day,
Can, from her light, be hid! See, through his soul
It shoots illuminating: and affords
Bright blessing glances of his native land,
Recover'd freedom, and rejoicing friends!
All hail, bright Hope! oh, thro' the weary ways
Of this bad world, be thou the pilgrim's staff
On which my hands may lean, and find sup-
'Gainst all despondency! yet, Goddess! say,
While, on thy altars all of human race
Devoutly sacrifice; while to thy shrine
All mortals bend the knee; whence doth it hap,
That oft the mournful tongue proclaims thee false,
And dares to desecrate thy hallow'd name,
Deceitful calling thee; and apt to slide
Full oft from the embrace, e'en in the hour
Of highest expectation: often found
To promise, what thou never dost bestow?
" Vain mortals — (yes, with serious solemn heed,
I mark thy words, celestial!) " Mortals! " know,
" 'Tis not in hope, 'tis in yourselves, de- " ceiv'd
" And still deceiving, that the error lies.
" Short-liv'd, and of a span, ye stretch your " hopes,
" Proud hopes of sublunary happiness,
" Far into time, as if of time secure,
" As if on earth immortal! or those hopes
" On objects fix, incapable to bless,
" When granted to your wishes! or, more " vain,
" By self-delusion blinded, fancy-led,
" Ye idly hope, where reason's self recoils:
" Thus rendering your existence, dream at " best,
" Still more a dream! — Less credulous and " fond,
" Mortals, be wise; either as mortals hope,
" Or, still more wise, hope as immortals!"
Yes!
With sacred awe thy counsel I receive,
Bless'd teacher: o assist me to obey
It's dictates: far above this waning moon,
Teach me to rise o'er momentary bliss,
Triumphant: and to soar on thy bright wings
Beyond the lessen'd clouds, beyond all time
Deep into vast immensity! where thou,
Though born of immortality, and proof
Of thy high parent's glory—where, e'en thou,
Earth's blessing—never, never shalt be known!
Then, farewell, *Hope*, for ever! — then adieu,
Sweet expectation; when each ravish'd sense
Lives in the plenitude of God's own joy!
But, till that hour, o deign, all-cheering hope,
To smile before me: gild my prospects round
With thy reviving splendor: full in view
Present the vast realities, which wait
Th'immortal stranger, travelling from this world
To his eternal home, his rest, his haven!
So shall my heart ne'er with impatient throbs
Pant for th'uncertain, sublunary gifts
Of this e'er-changing life! So *Reason*'s hand
With *Fortitude* attending, on shall lead

To the neat cottage of retir'd *content*,
Where dwells, man's trueſt happineſs! there lodg'd,
Like *Cæſar*, with a generous diſdain
Preſent poſſeſſions nobly I'll deſpiſe,
And from them frankly part, in the full hope,
Hope, which can ne'er deceive, nor mount too high,
Hope of poſſeſſions, future, better far:
Boundleſs duration: bliſs immutable!
Hail then, bright Hope! of immortality
True, genuine daughter! hail man's chieſeſt good,
And his beſt portion, while no more than man!
Smile o'er the human race; and ſtill vouchſafe
To gild, to gladden all their joys: to ſooth
With gentle blandiſhment their woes: to fill
With juſt contempt of tranſitory life!
Still realizing to their raptur'd view
Heav'n's high felicities! oh! while ſtrong *Faith*,
With ſteady finger, points us to our home,
Do thou invigorate our active feet
Along the rugged way: full, full in ſight
Place that home's glories: while thy ſiſter *Love*
Charms us the while, the weary journey through;
And, when it ends, receive us from the arms
Of *Faith* and thee; to take up our abode
In realms, where GOD and LOVE are all in all.

Miſs SC—TT's Poems continued.

No. II.

EVIL and few our mortal days,
How faſt they glide away!
Not the light bark with fierceſt gales
More ſwiftly ſkims the ſea.

Yet idle viſionary ſchemes,
A ſhadow or a toy,
Through life's uncertain narrow ſpan
The heav'n-born mind employ.

In little, buſy, trifling ſcenes
Our *infant* years are paſs'd;
Then to the joys of blooming *youth*
We preſs with eager haſte.

Now, wrap'd in pleaſure's airy dreams;
Gay phantoms riſe around;
While lawleſs rage, or wild deſires
Traverſe th'enchanted ground.

Ambition next, with tow'ring views
The *manly* boſom fires:
To grandeur, riches, laſting fame
The boundleſs wiſh aſpires.

Reluctant we purſue the way
Which points our ſouls on high:
And, with our own ſupreme concerns,
We truſt *futurity*.

But ah! they're vain deluſions all!
Each *pleaſure* has it's ſting;
And gaudy *honours*, *wealth*, and *fame*
Are ever on the wing.

Death, hid in ambuſh, marks his prey:
Th'unerring jav'lin flies:
And all our with'ring hopes and joys
We mourn in wild ſurprize.

O our Creator! wiſe and good,
Great parent of the mind!
Who to a ſolid laſting bliſs,
Thy fav'rite work deſign'd!

Pity thine off-ſpring's ruin'd ſtate;
Our fond deluſions chace:
And, to thy likeneſs, and thy love,
Reſtore us, by thy grace.

Betimes let wiſdom guide our feet
To run the *heav'nly* road:
Centre our views, and fix our choice
On thee the ſov'reign good.

A Public National THANKSGIVING.

SAY, ſhould we ſearch the globe around,
Where can ſuch happineſs be found,
As dwells in Britain's favour'd iſle?
Here plenty reigns; here freedom ſheds
Her choiceſt bleſſings on our heads,
And bids our bleakeſt mountains ſmile.

Here commerce ſpreads the wealthy ſtore,
That comes from ev'ry foreign ſhore;
Science and art their charms diſplay;
Religion teaches us to raiſe
Our voices to our maker's praiſe,
As truth and conſcience point the way.

When France from pride and envy plan'd
The ruin of our bliſsful land,
Here vict'ry arm'd her choſen race;
Go forth, my valiant ſons! ſhe ſaid,
Go, ſtrike the haughty Gaul with dread,
And triumph in his deep diſgrace.

Theſe are thy gifts, Almighty King!
From thee our matchleſs bleſſings ſpring:
Th'extended trade, the fruitful ſkies,
The raptures liberty beſtows,
Th'eternal joys the goſpel ſhews,
All from thy boundleſs goodneſs riſe.

From thee the zeal and ſpirit came
That did our patriot chiefs inflame;

Their ſkill, their courage, all are thine;
Our daring troops, with glory crown'd,
Tell to the wond'ring nations round,
The hand that leads us is divine.

With grateful hearts, with gladſome tongues,
To God we raiſe triumphant ſongs;
His power, his mercy, we proclaim;
At length, ye faithleſs tyrants! own
JEHOVAH here hath fix'd his throne,
And trembl'd at his aweful name.

Long as the moon her courſe ſhall run,
Or man behold the circling ſun,
O ſtill may God in Britain reign!
Still crown her armies with ſucceſs,
With peace and joy her borders bleſs,
And all her ſacred rights maintain!

On REDEMPTION.

LORD! when my frighted ſoul with terror views
That direful vengeance which our guilt purſues,
Struck with amaze, my blood, with horror, chill'd,
My anxious breaſt with unknown terrors fill'd,
Where ſhall I turn? what power ſhall I invoke?
Can men or angels guard me from the ſtroke
Of wrath Omnipotent? — Alas! in vain
To mortal friends or angels I complain!
Not all the force of men or angels join'd
Can help afford to the diſtracted mind,
Oppreſs'd with guilt! — But ſee, o grace divine!
The ſon of God dies for this ſoul of mine!
On wings of love the pitying Saviour flew,
And met the vengeance to my follies due!
O matchleſs love! let ev'ry mortal tongue
Join in his praiſe, and heaven aſſiſt the ſong.

N. C.

A SOLILOQUY on Recovery from SICKNESS.

DISTRESS'D, o God! yet paſſive, how the ſcales,
That hung ſo poiz'd, would turn; if life or death
Was, by thy maſked Providence, deſign'd;
I late eſſay'd, in doubtful notes to ſing:
But now thy mercy kindly intervenes,
And frees me from the agonizing pains
Which did each noble vital part aſſail,
Now opens to my view a proſpect fair
Of more revolving ſeaſons yet to come.
My heart with zeal and gratitude relenting
Pours forth her thanks before thine awful throne,
For peace, for health, and faculties reſtor'd.
Thou might'ſt, dread Sov'reign! have confin'd me here,
With loſs of quiet, reaſon, ſenſe decay'd,
A ſtate forlorn, and worſe, far worſe than death!
Depriv'd of MYRA, thy beſt fav'rite gift,
And, conſcious of no ſcarlet ſtains within,
Penſive I walk the ſolitary grove,
And often call on death, but call in vain:
My fancy draws him as an angel fair,
And courts him as the meſſenger of peace,
Without whoſe friendly aid I ne'er ſhall reach
Thoſe joys which revelation doth aſſure,
Thou haſt in ſtore for all the truly wiſe.
But, ſince thy will decrees my longer ſtay,
O give me patience! lend aſſiſting grace
To grapple with the num'rous ills of life,
That riſe in hideous forms to ſcare my ſoul,
And plunge me in the gulph of black deſpair.
Should the ſcene change, and gayer proſpects riſe,
Joy ſmile around, and plenty ſtrew my way,
Be ever preſent! equal danger's there.
And o! if, for thy glory life's prolong'd,
Direct the means conducive to that end.
All power is thine, all nature at thy beck,
And nothing able to reſiſt thy will.

An EVENING HYMN.

DARKNESS once more prevails around!
Goodneſs divine! the day has crown'd!
Pleas'd with the bleſſings of the light,
To God we raiſe our praiſe at night!
Bleſs'd be that hand, divinely good!
Which, though 'midſt dangers we have ſtood,
Throughout the changes of the day
Has warded off each baneful ray.
Another fleeting day is paſt,
We're ſo much nearer to our laſt;
O may the ending of each day
Remind us of life's great decay!
Let days which paſſing days ſucceed,
Call to our minds the rapid ſpeed
With which the wheels of nature roll,
To bring us to life's common goal.
This night protect us by thine arm,
From ev'ry danger, ev'ry harm;
And, whilſt in ſleep we thoughtleſs lie,
Alarm us with no midnight cry!
Or, if before night's ſhades are fled,
We mingle with the ſleeping dead,
Let ſome kind ſeraph guide our way
To manſions of eternal day!

Cler. Leiceſ. Juv.

By

By a YOUNG MAN, in lower life, on arriving at the age of XXI. and commencing his FREEDOM.

NOW the ſweet morn of liberty appears,
I graſp at once the joys of future years;
For ever bid each gloomy ſcene depart,
Whilſt joy unrival'd circles round my heart,
And, in full torrents, guſhes through each vein,
While eager tranſports turn almoſt to pain!
But ah! raſh youth, why wrap'd in tranſient joy?
Sickneſs may fade, affliction may deſtroy;
Or death may blaſt, and turn to ſcenes of woe,
Thoſe pleaſures which, in thought, ſo plenteous flow!
Then rouze, my ſoul! ſeek more ſubſtantial bliſs
Above the ſkies, but lightly think of this!

NIGHT.

THE clock ſtruck twelve, o'er half the globe
Darkneſs had ſpread her pitchy robe;
Morpheus, his feet with velvet ſhod,
Treading, as if in fear he trod,
Gentle as dews at even-tide,
Diſtill'd his poppies far and wide.
AMBITION, who when waking dreams
Of mighty, but phantaſtic ſchemes,
Who, when aſleep, ne'er knows that reſt
With which the humbler ſoul is bleſt,
Was building caſtles in the air,
Goodly to look upon, and fair,
But on a bad foundation laid,
Doom'd at return of morn to fade.
Pale STUDY, by the taper's light,
Wearing away the watch of night,
Sat reading, but, with o'er-charg'd head,
Remember'd nothing that he read.
Starving 'midſt plenty, with a face
Which might the court of famine grace,
Ragged, and filthy to behold,
Grey AV'RICE nodded o'er his gold.
JEALOUSY, his quick eye half-cloſ'd,
With watchings worn, reluctant doz'd;
And, mean diſtruſt not quite forgot,
Slumber'd, as if he ſlumber'd not.
Stretch'd at his length, on the bare ground,
His hardy off-ſpring ſleeping round,
Snor'd reſtleſs LABOUR; by his ſide
Lay HEALTH, a coarſe, but comely bride.
VIRTUE, without the doctor's aid,
In the ſoft arms of ſleep was laid,
Whilſt VICE, within the guilty breaſt,
Could not be phyſic'd into reſt. C.

Ludibria Trunci.

The DEATH of the TREES. A PASTORAL ELEGY.

Occaſioned by the late remarkable high-winds.

FAGI and MOPSUS.

FAGI.

SEE! where deſtruction ſpreads her wide domain!
How thick are ſtrew'd the bodies of the ſlain!
Hark! how the woodman's vocal axes ſound,
Shrouding the branchy honours of the ground,
The pride of ages, in a moment's time,
Swept from it's fib'rous baſe in all it's prime.
Ah me! what havock theſe rude winds? —

MOPSUS.

Peace, friend! nor of the ways of heav'n complain,
You cannot murmur but you give me pain. —
In yon fall'n beech, and this up-rooted tree,
The veſtige of a power ſupreme you ſee,
A fragment of offended deity!

FAGI.

Then what the cauſe? (if you can tell, declare)
Of this dread tumult in the troubled air?

MOPSUS.

The cauſe is plain; and, rightly underſtood,
This partial evil's univerſal good.
If reaſon ſcan, and moralize the ſcene,
It thunders "what we are," and what have been;
For this winds roar, and trees thus proſtrate lie —
To rouze the ſoul, and wake attention's eye:
The lord of oaks aſſumes an awful form,
"Rides in the whirlwind, and directs the "ſtorm *."
For this domes rock, and nodding chimnies fall —
Hear and adore, o man! the ſolemn call!
With lowly rev'rence kiſs the chaſt'ning rod!
The tempeſt preaches — and the ſpeaker's — GOD!

FAGI.

Sooth'd with the ſtrains of your harmonious lute,
Methinks I feel the paſſions growing mute,
Which the wild tempeſt's rage had caus'd to riſe;
My friend! proceed ———

MOPSUS.

Long have our ſins the regent of the ſkies
Incens'd — and, thus incens'd, that regent cries —
Let furious blaſts my juſt reſentment ſhew,
That men a diſregarded pow'r may know.

* A literal tranſlation of an elegant Latin line:
Turbine fertur eques, loraque mortis agit.

In

In vain have gentle zephyrs fann'd the grove,
Whilſt none have felt, or, feeling, thank'd my love.
In vain the ſun has run his daily race;
The moon as vain reflects his borrow'd face,
And twinkling ſtars ſhine nightly o'er their heads,
Immerg'd oblivious in their downy beds.
Familiar wonders loſe the art to charm;
Uncommon objects ſtrike the dread alarm.
Heralds of wrath! — go — execute my will!
Go — flaſh conviction on the rifted hill.
In howling ſables dreſt, my Godhead urge,
Bid clouds diſſolve, and ſwell the boiling ſurge;
Bid winds eccentric to their nature blow
(For winds are atheiſts when moving ſlow)
Let this inſpiring ſcourge aſſert my ſway,
And teach mankind to tremble and obey.

FAGI.

Is *ſin* the cauſe? then, Mopſus! faithful ſhew
From what experience you this wiſdom know?

MOPSUS.

While that I ſought the flock a-field to-day,
Perchance a hoary *Druid* croſs'd my way,
The *genius* of the woods — a moſs-clad veſt
Hung graceful o'er his ſhoulders, down his breaſt:
The mantling furze beſpoke his ſapient mind,
And thus he ſpoke: "All hail! thou honeſt "hind!
"I greet thee well, my friend, thy fleecy care,
"And thee their ſhepherd may heav'n guard "and ſpare!"
Imbolden'd thus — the venerable ſeer
I aſk'd — he, ſighing, to my liſt'ning ear
Whiſper'd — in cadence rough, and *Doric* lay,
What now I've pip'd — But ſee! the car of day
With milder luſtre and a finer light,
Peeps o'er the froſted lawn, and ſpangles bright:
Come, to the fold away; what haps abroad
Wreck not, if peaceful in your heart with God.
Thus honeſt Mopſus ſung — an artleſs wight —
The morning next to that tempeſtuous night,
When firſt he ſaw the bruſhy headlings lay,
Cov'ring the ruſſet fields in wild affray:
Mopſus — a calm whoſe guiltleſs boſom finds,
Amidſt the woodland's wreck, and cruſh of winds.

THOUGH, ſpeaking after the manner of men, and in conformity to poetical machinery, the Almighty is here introduced as in wrath, yet we cannot philoſophically ſuppoſe there is, in reality, any ſuch paſſion as what we call anger in the divine nature, but that he is angry only in the *ruinous effects* produced, ſo far as we are any way affected by, or ſuffer from them. — An obſervation which ſhould be carefully attended to by all who would be willing to entertain a reaſonable and worthy conception of their maker, it being a much more manly, pious, and, I may add, comfortable ſentiment, to believe, that the moſt angry and revengeful providences (ſo in effect they appear to us) are all the gracious expreſſions of his love and goodneſs, no leſs than his kindeſt diſpenſations, and all equally intended, ultimately, to *ſave*, not *deſtroy*, a thoughtleſs world. The end propoſed, is, no doubt, the ſame in both, differing only in the *manner* of it's accompliſhment, according as the all-healing phyſician judges of the exigences of his patient's caſe, from time to time. This remark may be extended, only with greater propriety, to the inimitable picturesque deſcription of two celebrated *Jewiſh* writers, where, in colours the moſt vermeil, and, in language beyond ſublime, the Divine Majeſty is deſcribed in an attitude of puniſhing indignation, and attended with a magnificent aſſemblage of the moſt tremendous ſimilar circumſtances. A multifarious group of aſtoniſhing images, dark — firey — rainy — windy — ſhaking — rattling — and roaring — are all ſummoned together at once, to heighten and contraſt the awful ſcenery. Compare *Wiſdom* v. 20. 22, 23. with *Pſalm* xviii. 7—16. incluſive.

FRAMPTONIENSIS ſuper SABRINA.

EPITAPH.

By the Rev. LEWIS JONES,
Vicar of CALDICUT,
In MONMOUTHSHIRE.

THIS plain and humble tomb no flatt'ry knows,
The laſt proud gift which vice on vice beſtows:
Yet dares one ſweet and glorious truth impart —
Tranſcribe the glowing lecture on thy heart!
Haſt thou that powerful faith which works by love,
And, dead to ſenſe, ſtill points to thrones above?
Feed the warm hope which pure religion gives,
Nor fear to die, thou whoſe redeemer lives!
Thy bones ſhall riſe e'en from their earthy bed:
JESUS, who dy'd to ſave thee, ſaves thee *dead*.

HISTORICAL MEMOIRS.

THE Empreſs of Ruſſia is uſing her utmoſt endeavours with all foreign courts to engage them to acknowledge again the count de Biren as duke of Courland and Semi-gallia.

From Warſaw we are informed, that his royal highneſs prince Charles of Saxony, duke of Courland, on the 25th of March, 1760, married, unknown to his father, a French lady, of the family of Corvin Krafinſky, deſcended from Marcus Valerius Corvinus, a noble Roman; and this marriage was acknowledged to be legitimate in 1763, by his royal highneſs the late Elector of Saxony. Prince Charles declared his marriage lately to the grandees of the republic, who immediately went to pay their compliments upon the occaſion to the princeſs.

By an ordonnance of the 17th of January, publiſhed at Denmark, the king alters ſome points in the capitation-tax: the peaſants are no longer to pay for the poor in the country, but the proprietors of land are to bear that burthen: children are exempted from taxation till the age of 16. but all perſons comprehended in the regulation of rank, are to furniſh an annual contribution in the following proportions, viz. thoſe of the 1ſt claſs pay 80 rix-dollars each; of the 2d 70; of the 3d 40; of the 4th 24; of the 5th 18; of the 6th 15; of the 7th 12; of the 8th 8; and of the 9th 6: widows are to pay one half, except when their income does not amount to 100 rix-dollars yearly. All the ſubaltern officers, both by ſea and land, are to pay 24 Daniſh ſhillings (twelve pence Engliſh) every month.

By advices from Conſtantinople it appears, that, upon the remonſtrances made by his Britannic Majeſty's ambaſſador, jointly with the other foreign miniſters reſiding at the Porte, againſt the uncivilized and inhuman behaviour of the Turkiſh officers, in countenancing, rather than reſtraining, the mob in the barbarous ſcenes of rapine and outrage committed by them during the late dreadful fire at Smyrna; the Grand Signor expreſſed very high diſpleaſure againſt the authors and abettors of thoſe proceedings, ſo contrary to ancient privileges, ſo repugnant to hoſpitality, and ſo totally inconſiſtent with the good faith and friendſhip ſubſiſting of old between the crown of Great-Britain and the Ottomon Porte; and an officer of diſtinction was immediately ordered to repair to Smyrna, bearing an imperial command, directing all poſſible means to be uſed for diſcovering the offenders, and puniſhing them in an exemplary manner, according to the degree of their offence, and ordering the plundered effects, as far as they could be diſtinguiſhed and known, to be reſtored to the unhappy ſufferers. Though the imperial command has not, perhaps, in this reſpect, produced all the effect that could be wiſhed, yet as the Grand Signor has ordered it to be regiſtered in the proper offices, to ſerve as a ſtanding rule, and a public manifeſtation of his pleaſure, and to be rigorouſly maintained and obſerved as ſuch, there is no doubt of it's producing very ſalutary conſequences, if ever, in future times, the like calamity ſhould again befal that unhappy city.

CHRONOLOGICAL DIARY.

Wedneſday, Feb. 1.

A MAN belonging to the party of light-horſe, quartered at Kingſton, who had, for ſome time, courted a ſervant maid in that town, on their changing quarters laſt Sunday, would have perſuaded her to accompany him to Kenſington and marry him; but, his arguments not proving ſucceſsful, he took a piſtol, loaded with two balls, and ſhot her. She was immediately taken care of, and the balls were extracted. He is committed to priſon

They write from Dublin, that, at their Chriſtmas

Chriſtmas aſſembly, it was ordered, that the thanks of the Sheriffs and commons of this city, in Common-Council aſſembled, be preſented to the Right Hon. Lord Chief Juſtice Pratt, for the diſtinguiſhed zeal and loyalty which he has ſhewn in aſſerting and maintaining the rights and liberties of the ſubject, in the high ſtation which he now fills with remarkable dignity; and for his particujar ſervices to this kingdom in the office of Attorney-General.

Harwich, Friday, Feb. 3. The Prince and Princeſs of Brunſwic reſided at Griffith Davies's, Eſq; on Friday and Saturday laſt; and, on Sunday, at Ten o'clock, the weather being more moderate, their Highneſſes embarked on board different yachts, but, a gale of wind ariſing, they could not ſail that day. About five in the evening the Prince went to pay a viſit to his conſort, and, afterwards, his Highneſs came on ſhore to lodge. The next morning Mr. Davies carried a letter, which came from the Princeſs Dowager of Wales, to her Highneſs, on board the yacht, when ſhe deſired him to tell the Prince, that ſhe was in good ſpirits, and had ſlept from nine at night till ſeven that morning. On Monday his Serene Highneſs re-embarked, and, about two o'clock in the afternoon, the yachts ſailed, with a fair wind.

On Wedneſday laſt the Count de Marmora, envoy extraordinary from the King of Sardinia, had a private audience of his Majeſty, to notify the birth of a Princeſs, of which the Dutcheſs of Savoy was lately brought-to-bed.

Saturday, Feb. 4. By advices received from Bengal, in the Eaſt-Indies, we have an account of ſome misfortunes attending our ſettlements there, which are reported to be owing to the rapacity of ſome of the company's ſervants; who took every method to oblige the Nabob to break with them, to give them an opportunity of plundering him. This they at length effected; and, in June laſt, one of the company's factory at Patna put himſelf at the head of a conſiderable body of the company's troops, attacked that place, and took it; but, while they were plundering, the Nabob entered it with his forces, and put all the Engliſh and Seapoys he found in arms to death, and only three or four hundred eſcaped. Meſſrs. Amphlet, Wollaſton, Crooke, and Hutchinſon, and Lieutenants Jones, Gordon and Cooper, with about twenty European horſemen, and two companies of Seapoys, who had been with the Nabob at Mongeer, to prevail on him to conſent to ſome demands lately made on him, and which he had refuſed to agree to, were in their paſſage home, ſeized by a party of the Nabob's troops, and put to death, though they had the Nabob's paſs. There ſeems but little probability that our people ſhould have intereſt enough to ſet up another Nabob in the ſtead of Aly Cawn.

Other accounts of the above event are very differently related, and lay the fault entirely on the G———r. A little time will clear up this matter.

Monday, Feb. 6. At Aſhton, in Glouceſterſhire, a large tract of land, near 16 acres, has ſlipped from that ſide of Breedon hill which lies in the pariſh of Grafton, and has entirely covered ſeveral paſture grounds and a conſiderable ſpace of the common field at the bottom of the hill. Some ſtyles that were in the footway to Aſhton, and are left ſtanding, are now ſeventy paces diſtant from the paths which they belonged to. The ground that has thus quitted it's natural poſition, has preſerved it's own ſurface almoſt entire, except in a few places, where chaſms ſeveral feet deep are opened. The tops of trees, twenty feet high, which grew at the lower part of the hill, are ſcarcely now two feet above ground; from whence it is thought the moving earth was near twenty feet in depth. This extraordinary accident is attributed to the inceſſant rains as the ſoil now uppermoſt is of a boggy nature. A very ſingular inſtance of animal ſagacity is related upon this occaſion; a gentleman's ſervant was riding that way the day preceding this accident; but, as ſoon as the horſe came to the ſpot from whence the ground has ſince receded, he ſtopped ſhort, nor could the man, by any means, get him a ſtep further, and was obliged to take another route. This the man was the more ſurpriſed at, as no apparent obſtacle could be then diſcovered.

The continued ſeries of bad weather affords a moſt dreary proſpect; the inundations, which were thought ſubſiding, have again overflowed all the low part of the

the country. The cattle in the fields are ſo much affected by the wet, that many of them have died.

Tueſday, Feb. 7. The Hon. John Murray, now Duke of Athol, received the compliments of the nobility, on his claim to that title being allowed.

At the court of Common-Council this day, the report of the committee of city lands, made to the laſt court, relating to Mr. Dingley's memorial for building a new ſtreet from Moorgate to the Man-ſion-houſe, was again read, and a motion was made, and unanimouſly carried in the affirmative, that the court do agree with the committee in their ſaid report. By this reſolution the deſign for building the ſaid ſtreet is entirely laid aſide for the preſent.

Wedneſday, 8. This evening Mr. Dunn's footboy, who attended him in the King's-Bench priſon, where he has been confined ſince his affair with Mr. Wilkes, went to the keeper, and aſked permiſſion for a box of his maſter's to be carried out of the priſon. The keeper aſſenting to it, a porter was ſent for, and a large deal box put on his ſhoulders, in which Dunn, being concealed, made his eſcape; but he was yeſterday diſcovered at a tavern near Lombard-ſtreet, and conducted to his old lodgings.

Thurſday, 9. The princeſs of Naſſau Weilbourgh was happily delivered of a princeſs in the afternoon of the 6th inſtant.

This day died William Popple, Eſq; late governor of Bermuda.

Saturday, 11. They write from the Hague, that on the 2d inſt. the hereditary prince of Brunſwick, and her royal highneſs the princeſs his conſort, happily landed ſafe at Helvoetſluys, after having been four days at ſea, and, during the whole time, violent tempeſtuous weather. Upon their landing, their ſerene and royal highneſſes were complimented by the ſieur Bigot, cup-bearer to the prince of Orange, by monſ. de Reden as from the king of Great Britain and from the regency of Hanover, and from monſ. de Boilwitz on behalf of the duke of Brunſwick.

We learn from Rome, that lately a ſtatute of Venus was dug up near Albano, of a very large ſize, which though ſomewhat mutilated, ſeems to merit the admiration of the connoiſeurs.

Wedneſday, 15. We learn from the Hague, that the prince and princeſs of Weilbourg, having expreſſed their wiſhes to the hereditary prince and princeſs of Brunſwick, that they would be ſponſors to their new-born daughter, their ſerene and royal highneſſes were pleaſed to aſſiſt at the ceremony of the baptizing, at the great church in this town, on Wedneſday evening laſt; when the young princeſs was named Auguſta-Maria-Carolina. The prince of Weilbourg gave a grand ſupper after the ceremony.

It is ſaid, that Mr. Penn's eſtate in Pennſylvania, has been made to appear to be worth at preſent, at a low valuation, above ten millions ſterling; and will ſoon amount to much more.

This night happened a great riot at the houſe of the Morocco ambaſſador, in Panton-ſquare, occaſioned, as we are informed, by the following incident:

A chairman had arreſted a woman ſervant of his excellency's, whom the ambaſſador, by virtue of his privilege, demanded of the officer, and ſhe was delivered up to his meſſenger. But the chairman meeting with her at night, when ſhe had been ſent out on an errand, attempted to detain her; but ſhe got from him into the ambaſſador's houſe; and the fellow raiſed a mob, telling them the ambaſſador's ſervants had taken away his wife from him by force, and carried her into the houſe; upon which the populace broke open the door, demoliſhed the windows, and broke great part of the furniture; and much miſchief was done to the ſervants of the ambaſſador who oppoſed them.

Monday, Feb. 20. It is impoſſible to deſcribe the deplorable ſituation of the fens, in Lincolnſhire, and this one inſtance, among many that might be given, will give but a faint idea of their wretched condition: at Bourn, laſt week, a farmer, who had a farm in Deeping Fen, ſold, for 5s. only, a ſtack of hay of 140 loads, and a ſtack of oats which grew upon 16 acres of land; ſo great is the loſs in cattle.

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SYSTEMATICAL DIVINITY.

CHAP. XLVI.

RESIGNATION and OBEDIENCE to the LAWS, &c.

RESIGNATION and *obedience to the laws* and *orders* of the ſociety to which we belong, are, *political* duties neceſſary to it's very being and ſecurity, without which it muſt ſoon degenerate into a ſtate of licence and anarchy. The welfare, nay, the nature of civil ſociety, requires that there ſhould be a ſubordination of orders, or diverſity of ranks and conditions in it;—that certain men, or orders of men, be appointed to ſuperintend and manage ſuch affairs as concern the public ſafety and happineſs:—that all have their particular provinces aſſigned them;—that ſuch a ſubordination be ſettled among them, as none of them may interfere with another;—and, finally, that certain *rules*, or common *meaſures of actions* be agreed on, by which each is to diſcharge his reſpective duty, to govern or be governed, and all may concur in ſecuring the order, and promoting the felicity, of the whole political body. Thoſe *rules of action* are the *laws* of the community, and thoſe different *orders* are the ſeveral officers, or magiſtrates, appointed by the public to explain them, and ſuperintend or aſſiſt in their execution. In conſequence of this ſettlement of things, it is the duty of each individual to obey the laws enacted, to ſubmit to the executors of them with all due deference and homage, according to their reſpective ranks and dignity, as to the keepers of the public peace, and the guardians of

public liberty; to maintain his own rank, and perform the functions of his own ſtation with diligence, fidelity and incorruption. The ſuperiority of the *higher* orders, or the authority with which the ſtate has inveſted them, intitle them, eſpecially if they employ their authority well, to the obedience and ſubmiſſion of the *lower*, and to a proportionable honour and reſpect from all. The ſubordination of the lower ranks claims protection, defence and ſecurity from the higher. And the laws, being ſuperior to all, require the obedience and ſubmiſſion of all, being the laſt reſort, beyond which there is no deciſion or appeal.—Beſides theſe natural and ſtated ſubordinations in ſociety, there are others accidental and artificial, the *opulent* and *indigent*, the *great* and the *vulgar*, the *ingenious* and *prudent*, and thoſe who are leſs ſo. The *Opulent* are to adminiſter to the neceſſities of the *indigent*, and the *indigent* to return the fruits of their labours to the *opulent*. The *great* ought to defend and patronize their *dependents* and *inferiors*, and they, in their turn, to return their combined ſtrength and aſſiſtance to the *great*. The *prudent* ſhould improve the ingenuities of the mind for the benefit of the *induſtrious*, and the *induſtrious* lend the dexterities of their ſtrength for the advantage of the *prudent*.

Public ſpirit, *heroic zeal*, *love of liberty*, and the other *political* duties, do, above all others, recommend thoſe who practiſe them to the admiration and homage of mankind; becauſe, as they are the offſpring of the nobleſt minds, ſo *are they* the parents of the greateſt bleſſings to ſociety. Yet, exalted as they are, it is only in equal and free governments, where they can be exerciſed, and have their due effect. For there only does a true *public* prevail, and there only is the *public good* made the ſtandard of the civil conſtitution. As the end of ſociety is the *common intereſt* and *welfare* of the people aſſociated, this end muſt, of neceſſity be the *ſupreme law* or *common ſtandard* by which the particular rules of action of the ſeveral members of the ſociety, towards each other, are to be regulated. But a *common intereſt* can be no other than that which is the reſult of the *common reaſon*, or *common feelings* of all. Private men, or a particular order of men, have intereſts and feelings peculiar to themſelves, and of which they may be good judges; but theſe may be ſeparate from, and, often, contrary to the intereſts and feelings, of the reſt of the ſociety; and, therefore, they can have no right to make, and much leſs to impoſe, laws on their fellow citizens, inconſiſtent with, and oppoſite to thoſe intereſts and thoſe feelings. Therefore a *ſociety*, a *government*, or *real public*, truly worthy the name, and not a confederacy of banditti, a clan of lawleſs ſavages, or a band of ſlaves under the whip of a maſter, muſt be ſuch an one as conſiſts of freemen, chuſing or conſenting to laws themſelves; or, ſince it often happens that they cannot aſſemble and act in a *collective* body, delegating a ſufficient number of *repreſentatives*, i. e. ſuch a number as ſhall moſt fully comprehend, and moſt equally repreſent, their *common feelings* and *common intereſts*, to digeſt and vote

laws

laws for the conduct and controul of the whole body, the moſt agreeable to thoſe common feelings and common intereſts.

A ſociety thus conſtituted by *common reaſon*, and formed on the plan of a *common intereſt*, becomes immediately an object of public attention, public veneration, public obedience, a public and inviolable attachment, which ought neither to be ſeduced by bribes, nor awed by terrors; an object, in fine, of all thoſe extenſive and important duties which ariſe from ſo glorious a confederacy. To watch over ſuch a ſyſtem; to contribute all he can to promote it's good by his reaſon, his ingenuity, his ſtrength, and every other ability, whether natural or acquired; to reſiſt, and, to the utmoſt of his power, defeat every incroachment upon it, whether carried on by ſecret corruption, or open violence; and to ſacrifice his eaſe, his wealth, his power, nay, life itſelf, and what is dearer ſtill, his family and friends, to defend or ſave it, is the duty, the honour, the intereſt, and the happineſs of every citizen; it will make him venerable and beloved while he lives, be lamented and honoured if he falls in ſo glorious a cauſe, and tranſmit his name, with immortal renown, to the lateſt poſterity.

As the PEOPLE are the fountain of power and authority, the original ſeat of Majeſty, the authors of laws, and the creators of officers to execute them; if they ſhall find the power they have conferred abuſed by their truſtees, their majeſty violated by tyranny, or by uſurpation, their authority proſtituted to ſupport violence, or ſcreen corruption, the laws grown pernicious through accidents unforeſeen, or unavoidable, or rendered ineffectual through the infidelity and corruption of the executors of them; then it is their right, and what is their right is their duty, to reſume that delegated power, and call their truſtees to an account; to reſiſt the uſurpation, and extirpate the tyranny; to reſtore their ſullied majeſty and proſtituted authority; to ſuſpend, alter, or abrogate thoſe laws, and puniſh their unfaithful and corrupt officers. Nor is it the duty only of the united body, but every member of it ought, according to his reſpective rank, power, and weight in the community, to concur in advancing and ſupporting thoſe glorious deſigns.

The obligations of every *Briton* to fulfil the political duties, receive a vaſt acceſſion of ſtrength, when he calls to mind of what a noble and well-balanced conſtitution of government he has the honour to partake; a conſtitution founded on *common reaſon*, *common conſent*, and *common good*; a conſtitution of a free and equal laws, ſecured againſt *arbitrary* will and *popular* licence, by an admirable temperament of the governing powers, controuling and controuled by one another. How muſt every one who has tolerable underſtanding to obſerve, or tolerable honeſty to acknowledge it's happy effects, venerate and love a conſtitution, in which the majeſty of the people is, and has been frequently recognized; laws enacted or annulled only by their own conſent, and for their own good, in which none can be deprived of their property, abridged of their freedom, or forfeit their lives without an ap-

peal to the laws, and the verdict of their peers or equals; a conſtitution, in fine, the nurſe of heroes, the parent of liberty, the patron of learning and arts, the dominion of laws, "the "pride of *Britain*, the envy of her neighbours, and their ſanc-"tuary too!" — How diſſolute and execrable muſt their character and conduct be, who, inſtead of ſacrificing their *intereſt* and *ambition*, will not part with the leaſt degree of either, to preſerve inviolate, and entail in full vigour to their poſterity, ſuch a glorious conſtitution, the labour of ſo many ages, and price of ſo much blood and treaſure; but would chooſe rather to ſacrifice it, and all their own independency, freedom and dignity, to perſonal power, and hollow grandeur, to any little pageant of a *king*, who ſhould prefer being the *Maſter of ſlaves* to being the *Guardian of freemen*, and conſider himſelf as the *proprietor*, not the *father* of his people! — but words cannot expreſs the *ſelfiſhneſs* and *ſervility* of thoſe men; and as little the public and heroic ſpirit of ſuch, if any ſuch there are, as have virtue enough ſtill left to ſtem the torrent of corruption, and guard our ſacred conſtitution againſt the profligacy and proſtitution of the corruptors and the corrupted*.

* See the Preceptor.

[*To be continued.*]

BIOGRAPHY.

I.

The LIFE of Dr. WILLIAM DERHAM.

DR. WILLIAM DERHAM, a moſt excellent Chriſtian philoſopher and divine, who lived in the end of the xviith, and beginning of the xviiith centuries, was born at Stowton, near Worceſter, on the 26th day of November, 1657. He was ſent, when young to a ſchool at Brockley, in his native county, and, when he attained the age of 18 years, he was admitted into Trinity-college, at Oxon. He was ordained deacon by Dr. Compton, biſhop of London, and prieſt by biſhop Ward. On the 5th of July, 1682, he was preſented, by Mr. Neville, to the vicarage of Wargrave, in Berkſhire: but he did not long continue there, for, on the 31ſt of Auguſt, 1689, he was preſented, by Mrs. Jane Bray, to the rectory of Upminſter, in Eſſex, a living of about two hundred pounds value, and not more than 15 miles diſtant from London. The nearneſs of Upminſter to the metropolis gave him great opportunity of converſing and correſponding with the virtuoſo of the age. Being placed in this retired ſituation, he applied himſelf, with much aſſiduity, to the ſtudy of natural hiſtory, ſome parts of the mathematics, and experimental philoſophy.

His great talents ſoon became known, and he was choſen a fellow of the Royal Society. He proved one of the moſt curious and induſtrious members of that learned body; frequently publiſhing,

in

William Derham D.D.
Canon of Windsor.
F. R. S.

in the *Philoſophical Tranſactions*, curious obſervations and valuable pieces. His papers are: I. Part of a letter, dated December 6, 1697, containing an account of ſome experiments about the height of the mercury in the barometer, at the top and at the bottom of the monument, in London, and a deſcription of a portable barometer. II. A letter, dated January 13, 1697-8, concerning a contrivance to meaſure the height of the mercury in the barometer, by a circle on one of the weather-plates, with a regiſter or diary of the weather, every day, at Upminſter, in the year 1698. III. A regiſter of the weather, &c. for 1699. IV. Obſervations on the death-watch, or that inſect that makes a noiſe, like the ticking of a watch. V. Obſervations on the weather, rain, winds, &c. for 1699, 1700, 1701, and 1702, compared with other obſervations made at Townley, in Lancaſhire, by Mr. Townley, and communicated to our author. VI. An account of ſome ſpots, obſerved in the ſun, in June, 1703. VII. Obſervations on the great ſtorm, November 26, 1703. VIII. The hiſtory of the death-watch. IX. An account of an inſtrument for finding the meridian, with a deſcription of the ſame. X. Experiments on the motions of pendulums in *vacuo*. XI. Remarks on the weather, winds, and height of the mercury in the barometer, on the firſt day of the month; and of the whole rain in every month in the year 1703, and the beginning of 1704, obſerved at Townley, in Lancaſhire, by Richard Townley, Eſq; and at Upminſter, in Eſſex, by our author. XII. An account of a glade of light, ſeen in the Heavens, 20 March, 1705-6. XIII. Tables of the weather, for the year 1705. XIV. Account of a pyramidical appearance in the heavens, ſeen in Eſſex, April 3, 1707. XV. Experiments and obſervations on the motion of ſound, in Latin, a long and curious paper. XVI. Some remarks on the migration of birds. XVII. Account of an eclipſe of the ſun, September 3, 1703, obſerved at Upminſter, and alſo of an eclipſe of the moon, September 18, 1708. XVIII. An account of an uncommon meteor or *Aurora Borealis*, in September and October, 1706. XIX. An account of a child's crying, when in the womb. XX. The hiſtory of the great froſt, in 1708. XXI. An account of *maculæ*, or ſpots, obſerved in the ſun by our author, from the year 1703, to the year 1708, and from the year 1707, to the year 1711. XXII. Of ſubterraneous trees found at Dagenham breach, in Eſſex. XXIII. An account of an eclipſe of the moon, ſeen at Upminſter, Jan. 11, 1711-12. XXIV. Of a woman big with child at the time ſhe had the ſmall pox, and who was delivered of a child having the ſame diſtemper, Sept. 18, 1713. XXV. An account of the rain at Upminſter, for eighteen years. XXVI. Tables of the barometrical altitudes, for 1708. at Zurich, in Switzerland, and of the rain at Piſa, in Italy, and Zurich, and Upminſter, for 1707, and 1708. With remarks on the wind, heat and cold. XXVII. On the miſchief occaſioned by ſwallowing the ſtones of bullace and ſloes. XXVIII. Extracts from Mr. Gaſcoigne and Mr. Crab-tree's letters, proving Mr. Gaſcoigne to have been the inventor of the teleſcopic ſights of mathematical inſtruments, and not the French.

XXIX.

XXIX. Obſervations on waſps, and the difference of their ſexes. XXX. Obſervations on the *lumen boreale*, or ſtreaming, on October 8, 1726. XXXI. Tables of the eclipſes of Jupiter's ſatellites. XXXII. A letter to Sir Hans Sloane, Bart. R. S. pr. &c. containing a deſcription of ſome uncommon appearances obſerved in an *Aurora borealis*, the 13th day of October, 1728. XXXIII. A paper on the meteor, called, the *ignis fatuus* [*Will with a wiſp*] from obſervations made in England, by our author, and others in Italy, communicated by Sir Thomas Derham, Bart. We have placed theſe ſeveral pieces together, becauſe they are of the ſame kind and nature, and were all publiſhed in the ſame collection, the *Philoſophical Tranſactions*.

Our author printed, in the early part of his life, a book, intitled, *The Artificial Clock-maker*, being a treatiſe on watch and clock work, ſhewing, to the meaneſt capacities, the art of calculating numbers to all ſorts of movements, the way to alter clock-work, to make chimes, and ſet them to muſical notes, and to calculate and correct the motions of pendulums: alſo numbers for divers movements; with the ancient and modern hiſtory of clock work, and many inſtruments, tables, and other matters, never before publiſhed in any other book. The fourth edition of this work, with ſeveral corrections and emendations, appeared in the year 1734, in a ſmall duodecimo volume. In the years 1711 and 1712, our author preached ſixteen ſermons in the church of St. Mary le Bow, in Cheapſide, London, at the Hon. Mr. Boyle's lecture, which, having put into a new form, he publiſhed in 1711 under the title of *Phyſico-theology*, or, a demonſtration of the being and attributes of God, from the works of creation, being the ſubſtance of ſixteen diſcourſes, with large notes and many ingenious obſervations. At the ſolicitation of many correſpondents and friends, he printed, in 1714, *Aſtro-Theology*, or, a demonſtration of the being and attributes of God, from a ſurvey of the heavens. The Dr. did intend a diſcourſe on the *Waters*, and the inhabitants thereof, but ſickneſs and old-age prevented him from accompliſhing his deſign. He had collected many papers on the ſubject, it is pity they were never made public. On the acceſſion of King George I. our author was honoured with many marks of favour; and the late king, then prince of Wales, made him his chaplain, and procured for him a canonry of Windſor, into which he was inſtalled September 19, 1716. The univerſity of Oxford, likewiſe, in conſideration of his merit, ingenuity, and erudition, conferred on him the degree of doctor in divinity, by diploma, the 26th day of June, 1730.

We now return to his literary performances. — When Eleazer Albin publiſhed his natural hiſtory of Engliſh birds and Engliſh inſects, with fine cuts, it appeared, that our author had reviſed that performance, and illuſtrated it with learned notes and obſervations. He alſo reviſed the *Miſcellanea curioſa*, publiſhed in three octavo volumes, anno 1726. The laſt thing he publiſhed, of his own compoſition, was *Chriſto-Theology*, or, a demonſtration of the divine authority of the Chriſtian religion, being the ſubſtance

ſtance of a ſermon preached at Bath, on the 2d day of November, 1729, and publiſhed at the earneſt requeſt of the auditory, London, 1730, 8vo. This excellent Philoſopher and Divine not only obliged the world with writings of his own, but alſo with ſome of the late learned Mr. Ray: he publiſhed new editions of other books, with copious notes, from the author's own manuſcripts. To Dr. Derham we are alſo indebted for the publication of the experiments in philoſophy made by the late eminent Dr. Robert Hooke, F. R. S. and Profeſſor of Geometry at Greſham College, and other eminent naturaliſts of his Time. The work was printed at London, in an octavo volume, in 1720, with copper-plates. Among other curioſities Dr. Derham had a ſpecimen of inſects, and, likewiſe, the male and female of moſt kinds of birds in this iſland, nicely preſerved. Thus this great and good man, having paſſed moſt of his life in the pleaſing and uſeful ſtudies of natural hiſtory, mathematics, and philoſophy, and made all his reſearches ſubſervient to the ends of true piety and religion in this world, departed this life on the 5th day of April, 1735, at Upminſter, near Rumford, in Eſſex, and was interred in the church-yard of that town.

As to his perſon he was tall, and of a ſtrong, healthy, conſtitution. He practiſed every ſocial virtue,—he was a phyſician to the bodies as well as the ſouls of his pariſhioners, few having occaſion to make uſe of any other practitioner, when confined to their beds by diſeaſes:—ſuch was his ſkill in phyſic, as well as in other branches of knowledge.

The late Dr. William Derham, Fellow of St. John's College Oxford, his worthy ſon, communicated moſt of the above particulars of his life.

II.

The LIFE of Dr. HORNECK.

THIS excellent man was born, anno 1641, at Bacchatach, in the Lower Palatinate. His father, Recorder of that place, was a very ſtrict proteſtant, and a perſon of great reputation; and devoting his ſon to the miniſtry from the womb, gave him ſuch an education as might fit him for that ſacred office. He was firſt ſent to Heidelbergh, where he applied himſelf, with great diligence, to the ſtudy of divinity, under the direction and care of the learned Dr. Spanheim, and, at 19 years of age, came over to England, and was even then very eminent, both for learning and piety.

He was entered into Queen's College in Oxford, Dec. 24, 1663, where he was in great eſteem with Dr. Barlow, then Provoſt of that houſe, who valued him highly for his great learning, and more particularly for his ſkill in the eaſtern languages. By his favour he was made Chaplain of the ſaid college ſoon after his entrance, and incorporated Maſter of Arts from the univerſity of Wittembergh. Not long after he was made Vicar of All Hallows in Oxford,

which

which is in the gift of Lincoln College, where he continued a moſt conſtant and painful preacher, about two years. Thence he removed into the family of the Duke of Albemarle, and was received as a tutor to his ſon, Lord Torrington. The Duke beſtowed upon him a living in the dioceſe of Exeter*, and alſo procured him, from Dr. Sparrow, a Prebendary in that church.

Before he married he went over into Germany, 1669, to ſee his friends, where he preached with great acceptation, and was entertained, with great reſpect, at the court of Charles Lodowick, Elector Palatine, who ſhewed him particular kindneſs. After his return he was choſen Preacher at the Savoy, anno 1671, where he continued about twenty-ſix years, till he died, a bleſſing both to the inhabitants of that place, and, indeed, to the city alſo. He was conſtant in the diſcharge of the duties of his ſtation; preached with great vehemence and ardour, and alſo with mighty force and conviction. Speaking the ſenſe of his ſoul, he entered into the hearts of his people, and ſoon convinced them that he was in earneſt, and that he had a true ſenſe of the worth of ſouls, and of the vaſt importance of thoſe truths which he delivered to them. Convinced that he was a man of God, and ſent by him for the good of ſouls, ſuch a vaſt number of very devout and pious perſons, and ſome of the higheſt rank and quality, were his conſtant auditors, that it was no eaſy matter to get through the crowd to the pulpit.

He adminiſtered the ſacrament twice on the firſt Sunday of every month, (in the morning at eight o'clock, and at the uſual time, after the morning ſervice) and preached a preparation ſermon on the Friday preceding; at both which times the number of the communicants, whoſe devotion was very exemplary, held a great proportion to that of his hearers. On theſe occaſions the Doctor took indefatigable pains, being encouraged thereto from the great ſucceſs his labours met with.

He was not only very diligent in preaching and adminiſtering the holy ſacrament, but in all other parts of his duty. He took great pains in catechiſing and inſtructing the youth, in viſiting the ſick, and directing and ſatisfying the doubtful and ſcrupulous, in encouraging good beginnings, promoting worthy deſigns, and provoking thoſe he converſed with to love and good works. He ſpent alſo much time, with his own family, in conſtant prayers, morning and evening, in reading the holy ſcriptures, ſinging of pſalms, in holy conferences, and in all the duties incumbent upon him as the maſter of it. No wearineſs, no weighty buſineſs abroad, excuſed him from the diſcharge of theſe duties, which he performed, not ſlightly and perfunctorily, but ſhewed a very great concern and ardour in them: he would riſe early in the morning to theſe exerciſes, and not ſpare his pains, even after the great and wearieſome labours of the day. Nor did he forbear his ſtudies and cloſet devotions, but ſpent much time therein. It appears, by a

* The Rectory of Doulton in Devonſhire.

diary

diary which he kept for a long time, that he called himſelf to an account every night, for the words and actions of the day paſt; and, perhaps, few men were more ſtrict and ſevere in the matter than he was: if he had done any good that day he gave God the praiſe of it before he ſlept; but, when any words or thoughts eſcaped, which he judged to have wanted due care, he animadverted upon himſelf in a ſevere manner, before he went to reſt. Beſides the conſtant care that was upon him from his pariſh, his family, his cloſet, and ſtudies, he employed himſelf in doing good to thoſe who were more remote. He encouraged piety where-ever he came, particularly in the younger ſort, having ſeveral ſocieties of religious and devout young men under his government and inſpection.

The Doctor had generally ſo much buſineſs upon his hands that he had hardly time to eat his meat. He was often ſent for to ſick and dying people; frequently conſulted by thoſe who were doubtful and ſcrupulous, and addreſſed to with caſes of conſcience, and with thoſe that were ſometimes very extraordinary: he was alſo, beyond all meaſure, followed by the poor and needy, by them who wanted money, or his intereſt to procure them ſome favour from others. His labours were increaſed by the great efforts made uſe of to introduce popery. No man was more ſtout and diligent, at that time, than the Doctor. He preached moſt vigorouſly againſt that corrupt doctrine, and prepared his auditors againſt the day of trial. He declined no labour, ſhunned no conference with the popiſh prieſts, and uſed his utmoſt endeavours to ſtem the tide. Theſe labours, indeed, ceaſed, upon King William's coming to the crown, as the fear of popery then vaniſhed; but he had a trial of another nature. His maintenance at the Savoy, the only preferment he now had, excepting a Prebendary of the church of Exeter, of about 20l. per annum, was ſmall, very ſmall indeed for the ſupport of a wife and four children, eſpecially as the latter were now ſo far grown, as to require a more chargeable maintenance than formerly, and as thoſe, likewiſe, who before contributed to him, withdrew their kindneſſes; becauſe he ſubmitted to the then preſent government. Though thus cramped and mean in his circumſtances for many years after the revolution, he proſecuted his labours with equal ardor, chearfully purſuing the great end of his miniſtry, and the purpoſe for which he was ſent into the world, when it pleaſed God to raiſe him up a friend in Lord Ruſſel, at whoſe ſolicitation he was made Prebend of Weſtminſter by the Queen.

He was now in eaſier circumſtances, and provided with an houſe, which he was not before, at a ſmall diſtance from his people, among whom he conſtantly preached, and diſcharged other miniſterial duties. He kept in his hands ſome part of the houſe he formerly rented, and was there a day or two in a week, beſides his other occaſional times, on purpoſe to attend on thoſe poor, afflicted, and ſcrupulous people who reſorted thither for his

help and advice; and he very often ſtaid all night, that he migh be in a readineſs to aſſiſt thoſe who expected him there.

His prebendary of Exeter he now reſigned, on account of it's great diſtance from him, and had another given him by the Biſhop of Bath and Wells, which, though little better as to it's annual rent, yet was much more convenient, requiring no reſidence, and being much nearer than that of Exeter. He was admitted to it Sept. 28, 1694, and enjoyed it to the day of his death. His circumſtances, as to the world, were now, indeed, better than they had been, but he was no leſs diligent and laborious: he went on in his maſter's work with the moſt unwearied labour, ſpending his whole time and ſtrength in it. It was thought, by thoſe about him, that the pains he took were more than he could long bear; and ſo it came to paſs, for ſoon after he grew ſickly and very infirm, and fell into dangerous fits of the ſtone, making but little water, and that bloody. He now walked with difficulty, and could hardly bear a coach. He was often told that he could not long continue under the fatigues he underwent, and, though convinced of it himſelf, yet he went on in his accuſtomed labours to Chriſtmas, 1619. His work then increaſed upon him. He had more frequent communions, beſides an incredible number of applications from poor people, who then expected relief and aſſiſtance. He went through this trouble with as great chearfulneſs as was poſſible, but ſoon after altered for the worſe. On the 24th of January he was to preach at the Savoy, which being thought not ſafe for him, he was earneſtly ſolicited to ſpare himſelf that day, but to no purpoſe. He did preach, but it was the laſt ſermon he ever preached. In the evening he was in great diſorder, from which time his illneſs increaſed. His urine, in a manner, ſtopping, he was in pain, and greatly indiſpoſed, all that week, and being aſked if he was not in racking torture, only anſwered, that *the pain he felt was tolerable.* Nothing was wanting that could be thought of to give him eaſe. The ableſt phyſicians were conſulted, who adviſed upon his caſe, and attended him with great diligence and tenderneſs, but without ſucceſs. On Sunday morning, Jan. 31, he was very bad, and about eleven o'clock thought to be dying. A clergyman, an intimate friend of his, was ſent for to pray with him. He aſked him if he was ſenſible that he was dying; he ſaid that he was;—alſo, if he was reſigned, and willing to die, when he readily anſwered, that he was willing; and, likewiſe, if he had conſidered the words Heb. ii. ver. 14, 15, and whether or not he found himſelf delivered from all the ſlaviſh *fear of death*; when, looking up to Heaven, he replied, that he was delivered from that fear. He was in an excellent frame, and joined with the prayers, which the church appoints on ſuch occaſions, with great expreſſions of devotion. Sometime after this he grew delirious, and then ſpeechleſs, and expired at eight o'clock that evening, being then about the 56th year of his age. His body was interred, Feb. 4th, in the Abby

church

church of Weſtminſter, with great ſolemnity, and a vaſt number of attendants; ſeveral of the Biſhops, many of the moſt eminent clergy about the city, and an incredible number of other perſons, were preſent upon that occaſion: and it muſt be ſaid, that the church of Weſtminſter ſhewed the great kindneſs they had for him, by the care they took of his very decent and ſolemn interment.

Dr. Horneck was eminently and truly pious. He devoted himſelf intirely, and without reſervation, to the ſervice of his God; it was not only his buſineſs but his choice and delight, his meat and drink. He had an ardent love of God, great faith in him, and was reſigned to his will: he had an unſpeakable zeal for his honour, and a profound regard to his word and worſhip. He lived under a moſt grateful ſenſe of God's mercies; was governed by his fear, and had a lively regard for his care, and providence: he had that ſenſe of God's mercy, in giving us his ſon to die for us, that it was obſerved of him that when he diſcourſed of that argument, he uſed no meaſure, bounds, or limits; his heart was ſo affected that he could not put a ſtop to himſelf: *Jeſus* was his Lord and Maſter, and he had his life before him, as an example for him to imitate. His religion was unaffected and ſubſtantial, genuine and primitive; and he was ſo great a patern, that he might have paſſed for a ſaint, even in the firſt and beſt times of Chriſtianity.

He was of the church of England, and gave evident proofs of his being a true ſon of it: far was he from the innovations of the *Roman church* on the one hand, and from enthuſiaſm on the other, as his writings ſufficiently prove. He ſhewed his zeal for the church of England, when ſhe was in danger from many enemies, eſpecially from the church of Rome; at that time when ſome were ſo wicked as to change their profeſſion, and others ſo tame as to ſit ſtill, unconcerned, when the enemies were at the gates, then did this good man beſtir himſelf: he *lifted up his voice like a trumpet*, and undauntedly defended her when ſhe had moſt need. The Doctor believed the doctrines of the church, obeyed her injunctions, and conformed to her conſtitutions: he admoniſhed, and diligently inſtructed his charge, kept multitudes in her communion, lived up to her holy rules, and was ready to ſacrifice all that was dear to him in the world to promote her true intereſt.

He was a man of very good learning, had great ſkill both in the Arabic and Hebrew languages, and was a moſt diligent reader of the holy ſcriptures in that language in which they were originally written. Dr. Spanheim ſays of him in his youth, *that he was indefatigable in the ſtudy of the holy ſcriptures*; and adds, likewiſe, that he was then one of an *elevated wit, of a mind that was chearful, and covetous of making ſubſtantial proficiency*; and alſo that he gave a ſpecimen of it about the year 1659, when he was very young, by publicly defending a diſſertation concerning the vow of *Jephtah*, touching the ſacrificing of his own daughter,

and that with great preſence of mind. He was well ſkilled in eccleſiaſtical hiſtory, in controverſial divinity, and caſuiſtical alſo. He kept a correſpondence with learned men beyond the ſeas, and was often viſited by them; and this preſerved in him that readineſs which he had in ſpeaking the Latin tongue, with eaſe and freedom,

As for his paſtoral care and diligence, he was an exemplary pattern to thoſe of the miniſtry, whom they might ſecurely follow. He well underſtood not only the *dignity*, but the *duty* and *charge* of his holy function; had a mighty ſenſe of the worth of ſouls, and of the care that ought to be had of them. Hence it was that he laboured, indefatigably, night and day; was ſo very painful a preacher, and ſo very hard a ſtudent. Hence it was that he was ſo very diligent in catechiſing the youth, in viſiting the ſick, and in all the other parts of his holy office. His heart was wholly ſet upon gaining ſouls to God: in this work he laboured inceſſantly, and greatly honoured thoſe among the clergy who were thus diſpoſed: a conſiderable number of ſuch miniſters were well known to him, ſome of which, who were not provided for, he occaſionally recommended to cures and employments, as opportunity offered, from perſons of quality, who frequently applied to the Doctor on theſe occaſions: and happy were they who took this courſe: they might ſecurely rely on his recommendation, for nothing could bribe him to commend that perſon to a place of truſt, whom he did not know to be fit for it.

His charity was divine, and a lively imitation of the love of God and of Chriſt. He ſought not his own, but, with great induſtry, purſued the good of others. He did not ſpend his time in viſiting great perſons, and hunting after preferment and applauſe. *He went about doing good*, and in this he was indefatigable; his heart was ſet upon it, and this made him deſpiſe the difficulties which lay in his way. His charity was large and diffuſive, extending to the bodies, eſtates, and ſouls of men: he fed and taught; he inſtructed, comforted, and relieved thoſe who wanted help. One piece of charity deſerves to be remembered to his honour, and that was, the telling men of their faults, not only publicly but privately alſo. His reproofs may well be reckoned among his charities, for it may be ſaid of him, as Libanius ſaid of Socrates, *he made thoſe better whom he did bite*. He bit and healed at once; there was no gall or venom in him, but all proceeded from unfeigned charity to the ſouls of men. He could not ſuffer ſin upon his brother, but durſt, and therefore did, admoniſh and reprove the greateſt. Never was any perſon more ſtout in reproving vice, and in appearing for the truth, than this good man, or farther removed from flattery.

He was temperate to the greateſt degree, almoſt to a fault. Conſidering his great and conſtant labours, he hardly gave himſelf that refreſhment which was neceſſary. He drank very little wine at any time, and, in the latter part of life, wholly refrained from it. After the fatigues of the day, he would ſup with

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an apple or two, with a little bread, and ſmall ale, or milk and water: always receiving the meaneſt proviſion or the ſmalleſt morſel, with the greateſt gratitude and thankfulneſs to almighty God. Though he denied himſelf, he was open handed to others, and, whenever he entertained his friends, did it liberally. Rather than the poor ſhould want bread, he would faſt himſelf. He led an aſcetic life; kept under his body, and, with great induſtry, advanced in holineſs and the ſpiritual life.

He was a moſt humble and heavenly Chriſtian; of great patience and reſignation to the will of God; mortified to the world, and to all the glory and pageantry of it. He led an innocent, inoffenſive and uſeful life. He ſpent his hours well, and lived many years in a preparation for death and judgment.

One thing muſt not be forgotten, viz. his great meekneſs under obloquies and reproaches, as alſo his great exemplarineſs in forgiving injuries.

He wrote and publiſhed many books: he left alſo many excellent ſermons in MS. upon the moſt weighty ſubjects; particularly on our bleſſed Saviour's ſermon on the mount, two volumes of which are ſince printed; alſo upon the parable of the ten virgins; of Dives and Lazarus, beſides ſeveral ſacramental diſcourſes. Their is a great vein of piety and devotion, which runs through his writings: they ſavour of the primitive ſimplicity and zeal, and are well fitted to make the reader ſerious and devout.

We may ſay of this good man, as Pliny did of Virginius Rufus: *His mortality is ended rather than his life. He lives, and will live for ever: and now, that he is withdrawn out of our ſight, he will, more than ever, continue in the rememberance and diſcourſes of men.*

PHYSICO-THEOLOGY.

I.

An ACCOUNT of the JASMINE of the CAPE-OF-GOOD-HOPE.

THE *Cape Jaſmine* is a very beautiful ſhrub; it's flower is milk white, of an aromatic ſmell, and the leaves, which are ſhaped like thoſe of the lemon-tree, are always green. We are informed that it grows, in it's native ſoil, to the height of ſix feet, though none has reached that height here. It bears but one flower at the end of a branch, and the leaves grow oppoſite to each other on the branches. It was brought into *England* by Captain *Hutchinſon*, of the *Godolphin India-man*, who found it near the *Cape*, and preſented it to *Richard Warner*, of *Woodford*, in *Eſſex*, *Eſq*; whoſe curious collection of exotics is well known. An elegant plate of this plant was publiſhed in 1761, by Mr. *George Dionyſius*

Dionyſius Ehret. He calls it, *Jaſminum ramo uniflore pleno, petalis coriaceis.* Such curious perſons as are deſirous of obtaining this ſhrub, may get it of Mr. *Gordon*, gardiner at Mile-End.

Soft roll your incenſe, herbs, and fruits, and plants,
In mingled clouds, to HIM, whoſe SUN exalts,
Whoſe breath perfumes you, and whoſe pencil paints! C.

II.

REMARKS on the STEM of CORN.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

ANY the leaſt hint to diſplay the wiſdom of GOD, in the creation, will, I doubt not, be acceptable to you; I therefore take the liberty to ſend you the following ſhort paſſage, which I met with in Mr. *Parkhurſt*'s lexicon; and which will tend, at the ſame time, to ſhew how expreſſive is the Hebrew language, the language, moſt probably, of Paradiſe.

I am your's, &c.

W. B.

THE Hebrew word for the *ſtraw* of corn, is תבן * [*teben*] ſo called from the ſurprizing and regular diſpoſition of it's ſtructure. "And this *ſtructure* of the *ſtem* part (of corn) carries "in it the footſteps of eminent wiſdom. It is proper that it ſhould "be ſomewhat tall, that it's ſpike may be ſufficiently elevated "above the earth. But, then, how difficult to ſupport a vege-"table to ſuch a height as five feet, when it is not above the ſixth "part of an inch in diameter? Here it's contriver has wonder-"fully provided, that it ſhould be *divided into ſeveral partitions*, "that each part ſhould be ſtrengthened by a *knot*, and that, from "each *knot*, ſhould proceed a tegument to preſerve the *diviſion* "above it." Thus the footſteps of divine wiſdom may be traced even in a *ſtraw*, nor is any object ſo minute, but it leads the thinking mind to the adorable former of all!

* From the root בנ־ה [*bene.*]

ANTIQUITIES.

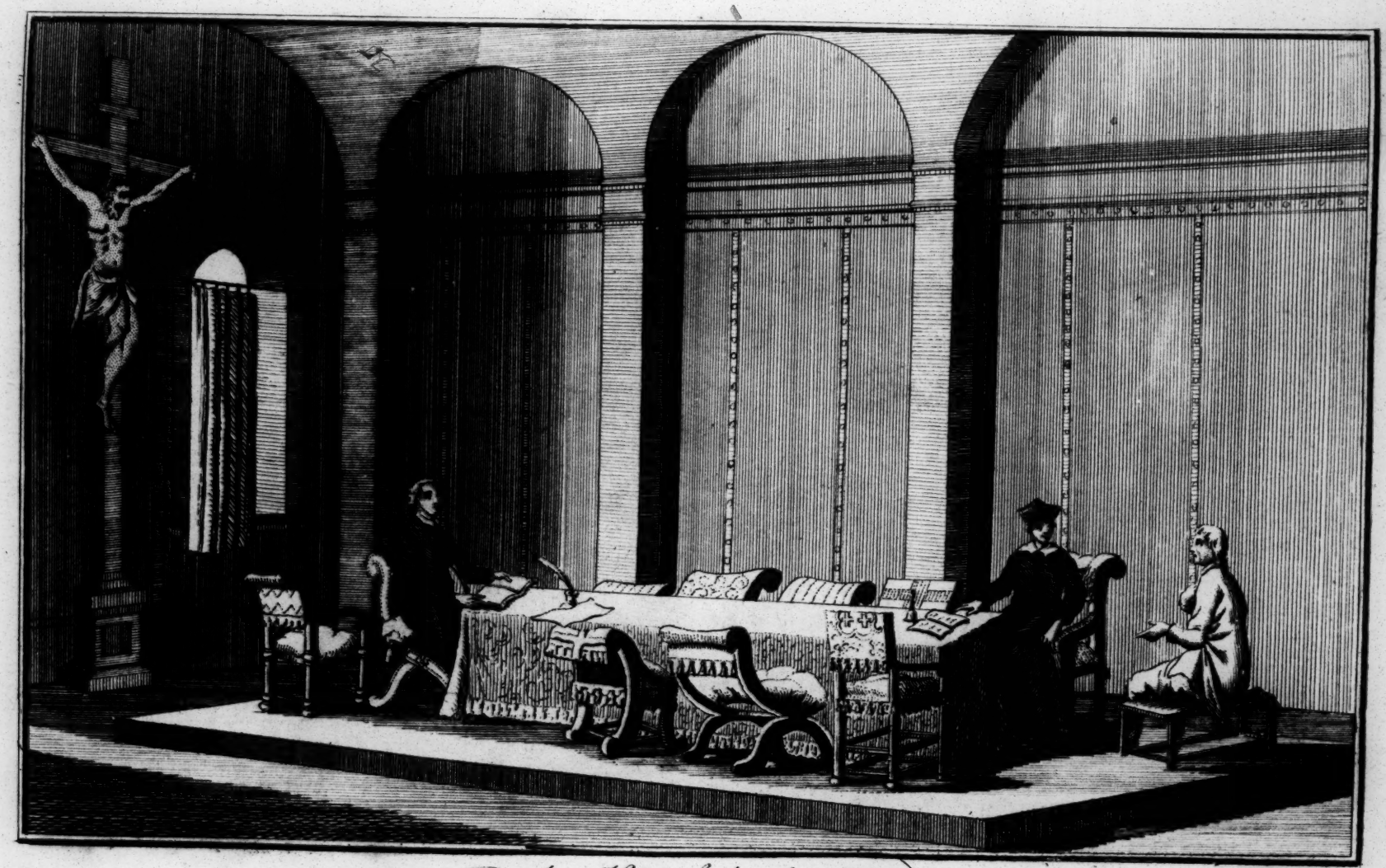
I.

An HISTORY of the INQUISITION.

CHAP. I.

Of the ORIGIN of the INQUISITION.

POPE *INNOCENT* III. being deſirous to extirpate all thoſe who began to think freely and ſo to treat the ſee of Rome, declared open war againſt the *Albigenſes* and *Waldenſes*, famous



The Hall of the Inquisition

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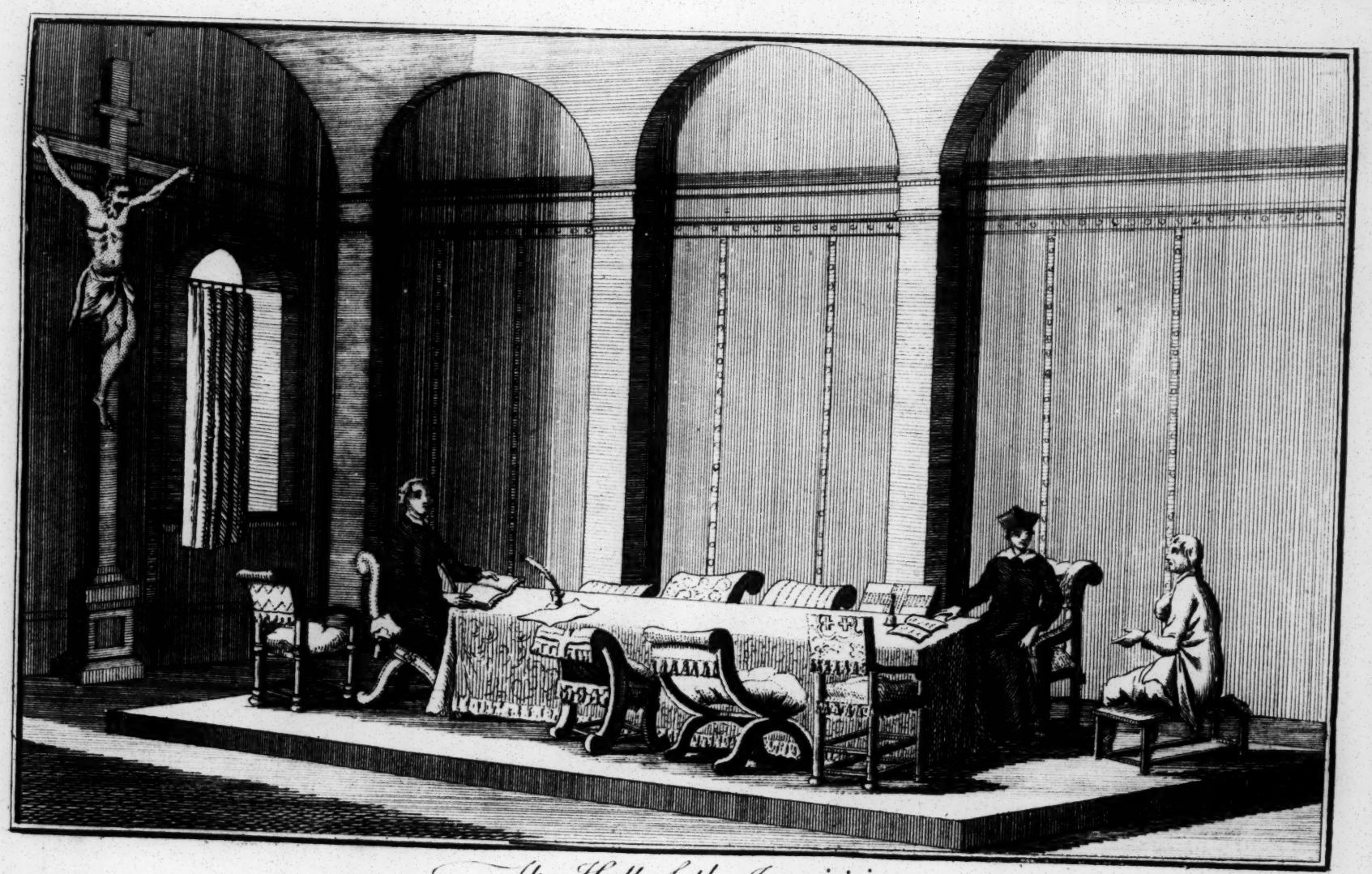

The Hall of the Inquisition

mous for firſt lighting the pure flame of REFORMATION in the church. This was followed by the eſtabliſhment of the INQUISITION, which completed the deſtruction of that unhappy people, and which was founded under the direction of *Dominic*, on whom the title of Saint was beſtowed.

Innocent, reflecting, that, what open force ſoever might be exerted againſt them, ſtill vaſt numbers would carry on their worſhip in private, thought it neceſſary to eſtabliſh a ſtanding and perpetual remedy, that is, a tribunal, compoſed of men whoſe ſole occupation ſhould be, the ſearching after, and puniſhing heretics. This tribunal was called, THE INQUISITION, and *Dominic* was the firſt INQUISITOR.

Dominic, having been ſent to *Toulouſe*, to convert the heretics, took up his reſidence at the houſe of a nobleman, of this city, infected with hereſy. However, our miſſionary found means to bring him back to the church; after which, the nobleman devoted his houſe, with his family, to St. *Dominic* and his order. The tribunal of the INQUISITION was eſtabliſhed in this place, which is ſtill called, THE HOUSE OF THE INQUISITION.

It may hence be concluded, that *Dominic* was the firſt INQUISITOR, and *Toulouſe* the firſt city where the INQUISITION was ſettled. Some ſay, that this was in 1208, and others, in 1212 or 1215; but, which ſoever may be the true æra, is of no great conſequence.

Theſe INQUISITORS had, at firſt, no particular tribunal, their function being only to inquire or ſearch after heretics, (whence the former received their name, INQUISITOR*) to examine into their number, ſtrength, and riches; which being done, they made a report thereof to the biſhops, who, as yet, were the only perſons authorized to take cognizance of ſpiritual matters. On theſe occaſions the INQUISITORS uſed to urge the prelates to excommunicate and puniſh all heretics who ſhould be impeached.

Pope *Innocent*, being wholly diſſatisfied with the indolence of the biſhops, and their officials, whoſe zeal he thought much too lukewarm againſt heretics; imagined that he perceived, in the *Dominican* and *Franciſcan*, whoſe orders were but lately founded, all the qualities requiſite for directing this new eſtabliſhment. The monks of thoſe orders were fired with an implicit and boundleſs zeal for the court of Rome, and wholly devoted to it's intereſts. They had full leiſure to purſue that glorious work, as this would be their only buſineſs. They were deſcended from the dregs of the people; and had no kindred, as it were, or other tie, which might check the rigors of this tribunal; they were ſevere and inflexible: the ſolitude and auſtere life profeſſed by them, and of which they ſeemed already tired; the meanneſs of their dreſs and monaſteries, ſo widely different from their preſent ſtate; and, eſpecially, the humility and mendicant life to which they, per-

* From *inquiro*, to *inquire*, or *ſearch after*.

haps,

haps, had too heedleſſly devoted themſelves: theſe things, rendered them exceedingly fit for the office in queſtion, which (in the opinion of the pontiff) would ſoften the aſperity of their vows, and ſooth their ambition, ſome ſeeds whereof were ſtill left in their minds.

The Pope, having thus made ſure of a ſet of people, ſo firmly devoted to his ſervice, and ſo admirably well qualified to exerciſe an employment, whoſe chief characteriſtics are extreme ſeverity and cruelty; ſought for every opportunity to increaſe their authority, by appointing them a particular tribunal, where they were to ſit, hear and pronounce ſentence againſt hereſies and heretics, as judges delegated by him, and repreſenting his perſon,

This pope firſt enlarged their authority, by impowering them to beſtow indulgences, to publiſh cruſades, and to excite nations and princes to join the cruſades, and march forth, in order to extirpate hereſy.

In 1244 the emperor *Frederic* II. increaſed their power much more, by publiſhing four edicts, in *Pavia*. He, therein, declared himſelf protector of the INQUISITORS; derceed, that the clergy ſhould take cognizance of hereſy, and the lay judges proſecute heretics, after that the former had heard them. He, likewiſe inacted, that all obſtinate heretics ſhould be burned; and ſuch as repented, impriſoned for life. The reaſon why *Frederic* teſtified ſo much zeal for the Chriſtian religion, was, in order to deſtroy a report, which the popes, with whom he had been ingaged in violent conteſts ſpread, throughout all the courts of Chriſtendom, viz. that he intended to renounce the Chriſtian religion, and turn *Mohammedan*. This, very probably, induced him to exert himſelf, with greater ſeverity, againſt the heretics, than any of his predeceſſors; he being the firſt emperor who ſentenced to death all heretics, without diſtinction.

But, whatſoever might have been the motive which prompted this prince to act, with ſo much rigour, againſt them, it is certain, that, if he, at firſt, reaped ſome little advantage from this conduct, it, afterwards, proved infinitely prejudicial both to himſelf and his ſucceſſors; ſince the court of *Rome* turned the power with which he had inveſted the INQUISITORS, both againſt this monarch and the friends to the empire, not only in *Italy*, but in other countries. In a word, the *Roman* Pontiffs uſed their utmoſt endeavours to increaſe this authority, in order to make the INQUISITORS ſtill more formidable; they exerted this power, with moſt ſucceſs, under the ſpecious pretence of religion, by making all who preſumed to oppoſe the temporal authority of the Popes, feel the dire effects of it.

The account of the manner in which the INQUISITION was brought into *Portugal*, ſeems fabulous, though it is confirmed by authors of credit.

The tribunal is ſaid to have been introduced by the artifice of *John Perez de Saavedra*, a native of *Corduba*, or *Jaen*, in *Spain*. We are told, that he, having found out the ſecret to counterfeit

Apoſtolical

Apoſtolical letters, amaſſed, by that means, about thirty thouſand ducats, which were employed by him in order to bring the INQUISITION into *Portugal*, and that in the manner following: He aſſumed the character of Cardinal Legate from the ſee of Rome; when, forming his houſhold of one hundred and fifty domeſtics, he was received in the above-mentioned quality, at *Seville*, and very honourably lodged in the archiepiſcopal palace. Advancing, after this, towards the frontiers of *Portugal*, he diſpatched one of his ſecretaries to the king, to acquaint him with his arrival, and to preſent him with fictitious letters from the emperor, the king of *Spain*, the pope, and ſeveral other princes, both eccleſiaſtical and ſecular; who all intreated his majeſty to favour the legate's pious deſigns. The king, overjoyed at this legation, ſent a lord of his court to compliment him, and attend him to the royal palace, where he reſided about three months. The mock-legate having ſucceeded in his deſigns, by laying the foundation of the INQUISITION, took leave of his Majeſty, and departed, greatly ſatisfied with his atchievement; but, unluckily for himſelf, he was diſcovered on the confines of *Caſtile*, and known to have been formerly a domeſtic of a *Portugueſe* nobleman. He was then ſeized, and ſentenced ten years to the gallies, where he continued a very long time, till, at laſt, he was releaſed from thence, *anno* 1556, by a brief from pope *Paul* IV. This pontiff, who uſed to call the INQUISITION, *the grand ſpring of the papacy*, wanting to ſee him.

We are told, that the INQUISITION of *Portugal* was copied from that of *Spain*, and introduced in the former, *anno* 1535. But Mr. *de la Neuville*, in his hiſtory of *Portugal*, tom. I. page 51, declares, that the INQUISITION was introduced there *anno* 1557, under *John* III, and ſettled in the cities of *Liſbon*, *Corribra*, and *Evora*.

The INQUISITION has ſubſiſted ever ſince in *Portugal*, and is the moſt ſevere, the moſt rigid, and cruel, of any in the world.

The tribunal in queſtion roſe, afterwards, with the *Spaniſh* and *Portugueſe* names, and ſhared, as it were, in their acquiſitions; for theſe two nations, making boundleſs conqueſts in both the *Indies*, eſtabliſhed the INQUISITION in the ſeveral countries won by their arms, after the ſame methods, and under the ſame regulations, as in their dominions in *Europe*.

We find that endeavours were uſed to introduce the INQUISITION into *England*, under the reign of Queen *Mary*. "The "Juſtices of the peace, ſays Biſhop *Burnet*, were now every "where ſo ſlack in the proſecution of heretics, that it ſeemed "neceſſary to find out other tools: ſo the courts of INQUI-"SITION were thought on. Theſe were ſet up in *France* "againſt the *Albigenſes*, and afterwards in *Spain*, for diſcovering "the *Moors*; and were now turned upon the heretics. Their "power was uncontroulable; they ſeized on any thing they "pleaſed, upon ſuch informations, or preſumptions as lay "before them. They managed their proceſſes in ſecret, and put

" their priſoners to ſuch ſorts of torture as they thought fit, for " extorting confeſſions or diſcoveries from them. At this time, " in 1557, both the pope and king *Philip*, though they differ- " ed in other things, agreed in this, that they were the only " ſure means of extirpating hereſy. So, as a ſtep to the ſet- " ting them up, a commiſſion was given to *Bonner*, and twen- " ty more, the greateſt part lay-men, to ſearch all over *England* " for all ſuſpected of hereſy, who did not hear maſs, go in pro- " ceſſions, or take holy bread, or holy water. They were au- " thoriſed, three being a quorum, to proceed, either by preſent- " ments, or other politic ways: they were to deliver all they " diſcovered to their ordinaries; and were to uſe all ſuch means " as they could invent, which was left to their directions and " conſciences, for executing their commiſſion. Many other com- " miſſions, ſubaltern to theirs, were iſſued out for ſeveral coun- " ties and dioceſes. This was looked on as ſuch an advance " towards an INQUISITION, that all concluded it would fol- " low ere long. The burnings were carried on vigorouſly in " ſome places, and but coldly in moſt parts; for the diſlike " of them grew to be almoſt univerſal *." How greatly are we indebted to ſuch of our generous anceſtors, as, under the immortal Queen *Elizabeth*, reſcued us, at the hazard of their lives and fortunes, from that diabolical yoke, the INQUISITION, which *Britons*, it is to be hoped, will never fall ſo low as to ſuffer to take footing among them.

The baleful dregs
Of theſe late ages, the inglorious draught
Of ſervitude and folly, have not yet,
— Bleſt be th'eternal Ruler of the world!
Defil'd to ſuch a depth of ſordid ſhame,
The native honours of the human ſoul,
Nor ſo effac'd the image of it's Sire.
Pleaſures of the Imagination. B. 2.

The INQUISITION has not enlarged it's juriſdiction ſince the attempts made to force it into the *Netherlands*. Such countries as had admitted this tribunal before, are ſtill ſubject to it, and thoſe which had refuſed it, have been ſo happy as to keep it out; ſo that it is now confined to a great part of *Italy*, and the dominions ſubject to the crowns of *Spain* and *Portugal*; yet it's power reaches over a larger extent of ground than all *Europe*; and, in the ſeveral places where it is eſtabliſhed, the ſad marks thereof are but too apparent:

Come! by whatever ſacred name diſguis'd,
OPPRESSION; come! and in thy works rejoice!
See nature's richeſt plains to putrid fens
Turn'd, by thy fury. From their chearful bounds

* *Abridgement of the Hiſtory of the Church of England*, Book III. p. 312. *London*, 1682, 8vo.

See,

See, raz'd th' enliv'ning village, farm, and ſeat.
Firſt rural toil, by thy rapacious hand
Robb'd of his poor reward, reſign'd the plow;
And now, he dares not turn the noxious glebe;
'Tis thine entire. The lonely ſwain himſelf,
Who loves at large along the graſſy downs
His flocks to paſture, thy drear champian flies.
Far as the ſickening eye can ſweep around,
'Tis all one deſart, deſolate and grey,
Graz'd by the ſullen buffalo alone;
And where the rank uncultivated growth
Of rotting ages taints the paſſing gale,
Beneath the baleful blaſts the city pines,
Or ſinks enfeebled, or infected burns.
Beneath it mourns the ſolitary road,
Roll'd in rude mazes o'er th' abandon'd waſte;
While ancient ways, ingulph'd, are ſeen no more.
Such thy dire plains, thou ſelf-deſtroyer! foe
To human-kind! THOMSON'S LIBERTY. Part I.

[*To be continued.*]

II.

ORIGINAL ARTICLES, &c.

OF THE

CHURCH of ENGLAND.

IT having been thought, by judicious perſons, that the publication of ſome of the original injunctions, orders, and conſtitutions eccleſiaſtical, of the church of England, might be of ſervice, to ſet forth the true nature of the reformation; we have determined to give ſome of them in our ſubſequent numbers, beginning with the injunctions ſet forth by *Edward* the VIth; nor can we more properly introduce them than with the words of Biſhop *Sparrow*, in the preface to his collection of articles; to which we refer the reader for further ſatisfaction.

" From what hath gone before, it plainly follows, that the " church of England, in making theſe canons and articles, for " determining the controverſies in matters of belief, which you " may ſee in the enſuing collection, did no more than what was " both her right and her duty to do, both for the preſervation of " her peace, and the guidance and conduct of the ſouls com- " mitted to her charge; and what her care hath been, in the ex- " erciſe of this power for the good of her members, ever ſince " the reformation, will evidently, to her honour, appear by this " following collection, made up not without great care and in- " duſtry of the publiſher. By which he hath done our mother " this farther right, that now whoſoever will, may *eaſily* ſee the " notorious ſlander which ſome of the Roman perſuaſion have " endeavoured to caſt upon her: that her reformation hath been

" altogether lay and parliamentary: for, by the canons and ar-
" ticles following, which were formerly ſcattered, and hard to be
" ſeen by every one, now gathered into a body, it eaſily ap-
" pears to any who will but open their eyes, and read, that the
" reformation of this church was orderly and ſynodical, by the
" guides and governors of ſouls, and confirmed by ſupreme
" au hority, and ſo, in every particular, as legal as any reforma-
" tion could, or ought to be."

Injunctions given by the moſt excellent Prince EDWARD the VIth, by the Grace of God, King of *England*, *France*, and *Ireland*, Defender of the Faith, and in earth, under Chriſt, of the church of *England*, and of *Ireland*, the ſupreme Head. To all and ſingular his loving ſubjects, as well of the clergy, as of the laity*.

THE King's moſt royal Majeſty, by the advice of his moſt dear uncle the Duke of *Somerſet*, Lord Protector of all his realms, dominions, and ſubjects, and Governor of his moſt royal perſon, and reſidue of his moſt honourable council, intending the advancement of the true honour of Almighty God, the ſuppreſſion of idolatry and ſuperſtition, throughout all his realms and dominions, and to plant true religion, to the extirpation of all hypocriſy, enormities, and abuſes, as to his duty appertaineth; doth miniſter unto his loving ſubjects theſe godly injunctions hereafter following; whereof part were given unto them, heretofore, by the authority of his moſt dear beloved father King *Henry* the VIIIth, of moſt famous memory, and part are now adminiſtered and given by his Majeſty: all which injunctions his Highneſs willeth and commandeth his ſaid loving ſubjects, by his ſupreme authority, obediently to receive, and truly to obſerve and keep, every man in their offices, degrees, and ſtates, as they will avoid his diſpleaſure, and the pains in the ſame injunctions hereafter expreſſed.

1. The firſt is, that all Deans, Archdeacons, Parſons, Vicars, and other eccleſiaſtical perſons, ſhall faithfully keep and obſerve, and, as far as in them may lie, ſhall cauſe to be kept and obſerved of other, all and ſingular laws and ſtatutes, made as well for abolithing and extirpation of the Biſhop of Rome, his pretenſed and uſurped power and juriſdiction, as for the eſtabliſhment and confirmation of the King's authority, juriſdiction, and ſupremacy of the church of *England* and *Ireland*. And furthermore, all eccleſiaſtical perſons, having cure of ſouls, ſhall, to the uttermoſt of their wit, knowledge, and learning, purely, ſincerely, and, without any colour or diſſimulation, declare, manifeſt, and open, four times every year at the leaſt, in their ſermons, and other collations, that the Biſhop of *Rome*'s uſurped power and juriſdiction having no eſtabliſhment nor ground by the laws of God, was, of moſt juſt cauſes, taken away and aboliſhed: and that, therefore, no manner of obedience or ſubjection, within his realms and dominions, is due unto him. And that the King's power, within

* In the year 1547.

his

his realms and dominions, is the higheſt power, under God, to whom all men, within the ſame realms and dominions, by God's laws, owe moſt loyalty and obedience, afore and above all other powers and Potentates in earth.

Beſides this, to the intent that all ſuperſtition and hypocriſy, crept into divers men's hearts, may vaniſh away, they ſhall not ſet forth, or extol, any images, relics, or miracles, for any ſuperſtition or lucre, nor allure the people, by any inticements, to the pilgrimage of any Saint or image, but, reproving the ſame, they ſhall teach, that all goodneſs, health, and grace, ought to be both aſked, and looked for only of God, as of the very author and giver of the ſame, and of none other.

ITEM. That they, the perſons above rehearſed, ſhall make, or cauſe to be made, in their churches, and every other cure they have, one ſermon every quarter of the year, at leaſt, wherein they ſhall purely and ſincerely declare the word of God: and, in the ſame, exhort their hearers to the works of faith, mercy, and charity, ſpecially preſcribed and commanded in ſcripture, and that works deviſed by men's phantaſies, beſides ſcripture, as wandering to pilgrimage, offering of money, candles or tapers, or relics, or images, or kiſſing and licking of the ſame; praying upon beads, or ſuch like ſuperſtition, have not only no promiſe of reward in ſcripture for doing of them, but, contrariwiſe, great threats, and maledictions, of God, for that they be things tending to idolatry and ſuperſtition, which, of all other offences, God Almighty doth moſt deteſt and abhor; for that the ſame diminiſh moſt his honour and glory.

ITEM, That ſuch images as they know, in any of their cures, to be, or to have been abuſed with pilgrimage, or offering of any thing made thereunto, or ſhall be hereafter cenſed unto, they, and none other private perſons, ſhall, for the avoiding of that moſt deteſtable offence of idolatry, forthwith take down, or cauſe to be taken down, and deſtroy the ſame; and ſhall ſuffer, from henceforth, no torches, nor candles, tapers, or images of wax, to be ſet afore any image or picture, but only two lights upon the high altar, before the ſacrament, which, for the ſignification that Chriſt is the very true light of the world, they ſhall ſuffer to remain ſtill: admoniſhing their pariſhioners, that images ſerve for no other purpoſe but to be a rememberance, whereby men may be admoniſhed of the holy lives and converſation of them that the ſaid images do repreſent; which images, if they do abuſe for any other intent, they commit idolatry in the ſame, to the great danger of their ſouls.

ITEM, That every holy day throughout the year, when they have no ſermon, they ſhall, immediately after the goſpel, openly and plainly recite, to their pariſhioners, in the pulpit, the Pater Noſter, the Credo, and Ten Commandments in Engliſh, to the intent the people may learn the ſame: exhorting all parents and houſeholders to teach their children and ſervants the ſame, as they are bound, by the law of God, and in conſcience, to do.

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ITEM, That they ſhall charge fathers and mothers, maſters and governors, to beſtow their children and ſervants, even from their childhood, either to learning or to ſome honeſt exerciſe, occupation, or huſbandry; exhorting, and counſelling, and by all the ways and means they may, as well in their ſermons and collations, as otherwiſe, perſuading their ſaid fathers and mothers, maſters, and other governors, diligently to provide, and foreſee, that the youth be in no manner, or wiſe, brought up in idleneſs, leſt, at any time afterward, for lack of ſome craft, occupation, or other honeſt means to live by, they be driven to fall to begging, ſtealing, or ſome other unthriftineſs: for as much as we daily ſee, through ſloth and idleneſs, divers valiant men fall, ſome to begging, and ſome to theft and murder, which, after brought to calamity and miſery, do blame their parents, friends, and governors, which ſuffered them to be brought up ſo idly in their youth, where, if they had been well brought up in learning, ſome good occupation or craft, they would, being rulers of their own houſhold, have profited, as well themſelves, as divers other perſons, to the great commodity and ornament of the commonwealth.

ALSO, That the ſaid Parſons, Vicars, and other Curates, ſhall diligently provide, that the ſacraments be duly and reverently miniſtered to their pariſhes. And, if at any time it happen them, in any of the caſes expreſſed in the ſtatutes of this realm, or of ſpecial licenſe given by the King's Majeſty, to be abſent from their benefices, they ſhall leave their cure, not to a rude and unlearned perſon, but to an honeſt, well-learned, and expert Curate, that can, by his ability, teach the rude and unlearned of their cure, wholeſome doctrine, and reduce them to the right way that do err; which will alſo execute theſe injunctions, and do their duty otherwiſe, as they are bound to do in every behalf, and accordingly may, and will, profit their cure no leſs with good example of living, than with the declaration of the word of God, or elſe their lack and default ſhall be imputed unto them, who ſhall ſtraitly anſwer for the ſame, if they do otherwiſe. And always let them ſee, that neither they nor their Curates do ſeek more their own profit, promotion, or advantage, than the profit of the ſouls they have under their cure, or the glory of God.

ALSO, That they ſhall provide, within three months next after this viſitation, one book of the whole Bible, of the largeſt volume, in Engliſh; and within one twelve months next after the ſaid viſitation, the *paraphraſis* of *Eraſmus*, alſo in Engliſh, upon the goſpels, and the ſame ſet up in ſome convenient place within the ſaid church that they have cure of, whereas their pariſhioners may moſt commodiouſly reſort unto the ſame, and read the ſame. The charges of which books ſhall be ratably born between the Parſon and approprietary, and pariſhioners aforeſaid, that is to ſay, the one half by the Parſon or proprietary, and the other half by the pariſhioners. And they ſhall diſcourage no man, authoriſed and licenſed thereunto, from the reading any part of

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the Bible, either in Latin or in Engliſh; but ſhall rather comfort and exhort every perſon to read the ſame, as the very lively word of God, and the ſpecial food of man's ſoul, that Chriſtian perſons are bound to embrace, believe and follow, if they look to be ſaved; whereby they may the better know their duties to God, to their ſovereign Lord the King, and their neighbour; ever gently and charitably exhorting them, and in his Majeſty's name, ſtraightly charging and commanding them, that, in the reading thereof, no man do reaſon or contend, but quietly to hear the reader.

[*To be continued.*]

MISCELLANEOUS DIVINITY.

I.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,
GENTLEMEN,

Further Remarks on MARK xi. ver. 12, &c.

LOOKING over the ſupplement to your laſt year's Magazine, I found, that your correſpondent who ſigns himſelf L. M. X. had thought proper to anſwer my remarks upon his objections to the ſolution I had given of that paſſage of ſcripture contained in the 11th chapter of St. Mark, verſes 12, 13, and 14. As in this laſt performance of his he objects to me having miſrepreſented what he then aſſerted, I beg leave to inform him, that ſo far from my having miſrepreſented him, that he himſelf has now confirmed what I then charged him with. For I do aſſert, that whoever denies the omniſcience of our bleſſed Lord, muſt, of courſe, regard him only as a man, i. e. not acknowledge his divinity: now, unleſs a perſon believes the divine nature of our Saviour, it is very immaterial whether he ſuppoſes him a man or an angel, which, I conjecture, is all this gentleman ſuppoſes him to be, when he ſays, that he looks on Chriſt as ſuperior to a mere man, as he has through his whole performance, abſolutely denied our Lord's omniſcience.

This hereſy of denying our Saviour's divinity has greatly prevailed in this laſt age, and what is very aſtoniſhing, has been embraced by men, who, in other reſpects, on account of their learning and piety, were able champions of Chriſtianity. This, I ſhould think, was owing to their not rightly comprehending the nature of the office our Lord came to execute upon earth. For, whoever ſeriouſly conſiders that it was that of expiating, by his death, the ſins of mankind, and thereby ſatisfying the divine juſtice, muſt, one would imagine, acknowledge it to be a work beyond the power of any finite created being to perform. For what merit could any of the angels, though of the higheſt order

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we can conceive, have to ſatisfy infinite juſtice, ſince there are none of them, the ſcriptures inform us, but what are chargeable with folly in God's ſight; beſides the vaſt diſproportion there muſt otherwiſe be between the higheſt of finite beings, and the infinitely ſupreme Being. It was, therefore, impoſſible for any being of a finite nature to execute this office, not only on account of the imperfection of his nature, but his likewiſe being incapable thereby of performing unſinning obedience. Our Saviour, therefore, having, by virtue of his unſinning obedience and death, made full ſatisfaction for the ſins of mankind, muſt have been a being of a ſuperior nature to the higheſt order of angels. Now the ſcriptures inform us of no other of that nature but that divine Being, who, though in his nature and eſſence he is but one, yet, in thoſe writings, has revealed himſelf to us under a threefold diſtinction of perſons.

Again, If our Saviour was a being of an inferior order than what the ſcriptures inform us he is, the Chriſtian diſpenſation would then command us to be guilty of idolatry in the moſt flagrant manner imaginable, and, on that account, would be the means of deſtroying that fundamental article of all true religion, the unity of the Deity. For our Saviour ſays, John v. ver. 23, that *all men are to honour the ſon even as they honour the father.* The greateſt honour that we are capable, in this our mortal ſtate, of paying God, is in worſhiping him. Now, not only men, but angels likewiſe are ordered to worſhip the ſon: for thus St. Paul ſpeaks, in his epiſtle to the Hebrews, chap. i. ver. 6. *And again, when he bringeth in the firſt begotten into the world, he ſaith, and let all the angels of God worſhip him.* But God himſelf has declared, that he is a jealous God, and that he will not give his honour to another. In the firſt commandment he ſays, *Thou ſhalt have no other Gods, but me.* In the ſecond, he forbids us worſhiping *any thing that is in heaven above, or in the earth beneath, or in the waters under the earth.* How then are we to reconcile theſe different parts of ſcripture? God, we know, cannot contradict himſelf in any wiſe; and St. Paul, in his ſecond epiſtle to Timothy, chap. iii. ver. 16, has aſſured us, that all ſcripture is given by inſpiration of God. And, yet, if our Saviour be not God, we are ordered, in one part of it, to do, what, in the other, we are expreſſly forbid; and St. Stephen, in recommending his ſoul into the hands of his Redeemer, died in an act of direct idolatry: an aſſertion, I believe and hope, that no ſincere Chriſtian would be willing to make.

When our bleſſed Lord undertook to redeem mankind, he took upon him our nature, and became man, being born of a virgin of the houſe and linage of David, it being impoſſible for him, in his divine nature, to ſuffer for our ſins. But, ſtill, he did not lay aſide his divine nature; that was impoſſible he ſhould do; for then he muſt have laid aſide himſelf, to ſuppoſe him capable of which, implies a very great abſurdity: beſides, it was the union of the divine, with the human nature of Chriſt, that rendered

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his ſufferings of ſuch dignity and value. There is, therefore, no inconſiſtency in ſuppoſing our Lord to be poſſeſſed of two natures, the one human, the other divine; and that, at ſometimes, he thought proper to act in the capacity of the one, and ſometimes of the other, according as the œconomy of our redemption required it. Now, in this opinion I am not ſingular; for the late reverend and learned Doctor Stanhope, in his very judicious and uſeful comment upon the epiſtles and goſpels of our church, vol. II. p. 472, ſpeaking of the ſufferings of our Saviour, has the following remark: "The conſequence of all theſe "remarks is, that if we will avoid confuſion, we muſt be careful in ſpeaking of our Saviour's actions, to aſcribe them to "that principle from whence they took their riſe. For his "miracles, his diſcovering the ſecrets of men's hearts, and "the like, do, properly, belong to the divine; but his ſufferings, his death, and every thing that bears the marks of "infirmity or ſubmiſſion, are peculiar to the human nature in "Chriſt." Without ſuch a diſtinction, I am ſure, there would be much greater confuſion than what this gentleman is pleaſed to aſſert, this will produce; as it will involve us not only in abſurdities, but, what is ſtill worſe, ſometimes even in blaſphemy. The illuſtration he gives us concerning this confuſion, as he is pleaſed to term it, in the inſtance of his fingers and ſpirit, he may think very witty; but, I can aſſure him, it has neither reaſon nor argument to ſupport it.

In order to prove our Saviour not to be omniſcient, this gentleman quotes that paſſage out of St. Mark, chap. xiii. ver. 32. where our bleſſed Lord, ſpeaking of the general judgment, ſays, *But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the ſon, but the Father.* Now our Lord, a little before his aſcenſion, explained this difficulty, when he was aſked by his diſciples, ſaying, *Lord! wilt thou, at this time, reſtore again the kingdom to Iſrael?* and he ſaid unto them, *It is not for you to know the times and the ſeaſons, which the Father has put in his own power,* Acts i. ver. 6, 7. Therefore, when the Arians endeavour to ſhew, from this text, the inferiority of the Son to the Father, it may be anſwered, that it does not deſcribe a ſubjection of perſons, or an inferiority of the Son to the Father, in degree and perſonality, but only ſhews that the offices of the Father and Son are diſtinct, which proves, for the Chriſtian faith, a diſtinction of perſons in the unity of the Godhead. This text, then, does not imply that our Lord himſelf was ignorant of the day of judgment, but only that it did not belong to his office to declare it*.

* The learned Doctor Hammond, in his annotations upon this paſſage of ſcripture, indeed, ſuppoſes our Lord to be ignorant of the day of judgment in his human capacity, though, in his divine nature, he might be acquainted with it; but, according to this interpretation, he might be ſaid both to know and to be ignorant of it at the ſame time; which certainly is ſuppoſing an abſurdity.

This gentleman has been pleaſed, likewiſe, to aſſert, that thoſe paſſages of ſcripture which I quoted to prove the omniſcience of Chriſt, did not, in any view, anſwer that end. He ſays, Chriſt might know the thoughts of people's hearts, and yet not be omniſcient, as ſuch a knowledge might be communicated. But here let me aſk him, that, if ſuch a knowledge as this might be communicated, why was it not to the Prophets and Apoſtles, to whom it would have been of equal advantage in their office, as it was to our Lord in *his*. If it was not, as I fancy, if he carefully examines both the Old and New Teſtament he will find that it was not, the reaſon for it muſt be, that, as ſuch a knowledge was an incommunicable attribute of the Deity, no finite being was capable of poſſeſſing it. Interpreting Scripture in the manner this gentleman has done, by ſaying that our Lord knew all things belonging to his office, is not illuſtrating, but perverting the ſenſe of it. A much greater divine than either this gentleman or myſelf can pretend to be, I mean Archbiſhop Wake, has, in his expoſition of the church catechiſm, quoted that very paſſage out of St. John, chap. xvi. ver. 30, which I formerly mentioned, to prove our Lord's omniſcience. I was not, therefore, ſingular in this my opinion, neither will the impartial reader, I ſhould hope, think the meaning of the words to be either wreſted or forced; but, ſuppoſing they were, this doctrine does not wholly depend upon the ſtrength of this ſingle text, as there are many others that as ſtrongly prove it; one of which I beg leave to quote: John ii. ver. 24, 25. *But Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any ſhould teſtify of man; for he knew what was in man.* How did our Lord then know all men, by virtue of his office only, or by his divine nature? If it was by virtue of his office, then his Apoſtles and the Prophets might have poſſeſſed it? But of that I have, above, proved them incapable, as they were beings of a finite nature only. It follows then, that our Saviour enjoyed this divine power, not as he was the Chriſt, but as he was the ſon of God, and, conſequently, of the ſame divine nature with the Father.

I hope the gentleman will excuſe the liberty I have taken with him in this piece; but a regard to truth ought always to overcome every other conſideration. By inſerting this, gentlemen, as ſoon as you conveniently can, in your uſeful Magazine, you will extremely oblige,

Topcroft Feb. 14, 1764. Your conſtant reader and well-wiſher, J. P.

☞ *We have received another letter ſigned* L. P. *on this ſubject, which we would have admitted had not the preſent appeared concluſive; but, if it ſhould be thought neceſſary,* L. P's *ſhall alſo be printed.*

II. Anſwer

II.

Anſwer to QUÆRE Page 67.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

YOUR correſpondent did not conſider the ſenſe of the original Word Ωδινας, [*Odinas*] which implies *a retention in a ſtate of pain* or *ſuffering*; which Chriſt was in till the reſurrection, *detained in the bands of death*, till the Deity *looſed* thoſe *bands*.

S.

III.

QUÆRE on Geneſis i. ver. 2. anſwered.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IT would be eſteemed a great favour if you would oblige me with your opinion concerning the words *Spirit of God*, in chap. i. ver. 2. of Geneſis; what is meant by *the Spirit of God*, and it's moving on the face of the waters?

I am, your conſtant reader,

JOSEPH.

ANSWER.

THERE are three opinions concerning theſe words: the firſt, of thoſe who imagine that, by the *ſpirit of God*, is meant the *holy ſpirit*: the ſecond, of thoſe who conceive that ſome emanation of the divine power, ſome *plaſtic* nature is here underſtood: and the third, of thoſe who conceive a mere natural agent to be expreſſed, *a ſtrong* and *powerful wind*. Now, from the original word רוח, [*ruch*] it certainly is impoſſible to determine which of theſe is the true ſenſe: for *ruch*, which primarily ſignifies *wind* or *air in motion*, is not only uſed in that ſenſe, in various parts of ſcripture, but alſo for the *holy ſpirit of God*, for the *breath* as well as for the *ſoul of man*, &c. as any reader may be ſatisfied, by referring to Calaſio's Concordance, or to the uſeful Clavis of Stockius.

For my own part, I can hardly conceive that *wind*, or *air in motion*, is meant here; becauſe *the air* being a part of the material creation, was *contained*, as I apprehend, in that unformed maſs called by the general name of *heaven and earth*, and, conſequently, was not yet ſeparated, nor, as it appears, till the ſecond day, when God made the *firmament* or *expanſion*.

It remains, therefore, that we are to underſtand here, either that the Holy Spirit, the third perſon in the Trinity, was the firſt mover in this creative operation, or that a *divine* and *plaſtic* power, an emanation of the divinity, derived it's firſt and all-pervading motion into the chaotic maſs.

By the *ſpirit of God*, Biſhop Patrick obſerves, ſome of the ancient Jews have underſtood the *ſpirit of the Meſſiah*: which explains the evangeliſt St. John, who, in the beginning of his goſpel,

ſays, that all things were made by the eternal ΛΟΓΟΣ, or *word of God* (the ſame with the νους, or *mind* of the ancient philoſophers) whoſe almighty ſpirit agitated the vaſt confuſed maſs of matter, and put it into form.

The word רחף [*rechep*] whence *merchepeth*, מרחפת, ſeems properly to ſignify to *make a tremulous* or *fluttering motion*, ſuch as that of an eagle fluttering over her neſt, in which ſenſe it is uſed, Deut. xxxii. ver. 11. *fluttereth over her young*. This, and not the idea of a *bird brooding over her eggs*, appears to be the exact meaning of the word; and ſo it refers to that *tremulous* undulating motion, into which the chaotic matter was put by the *ſpirit* of God, the firſt mover.

IV.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS your uſeful miſcellany continues to be the amuſement of many men of learning in their leiſure hours, I hope, next month, to ſee the following difficulty explained, which is not ſatisfactorily done in any writer I have met with:

Matthew xiii, ver. 35. is a manifeſt quotation from Pſ. lxxviii. ver. 2. A critical and reconciliatory account of theſe paſſages would oblige,

Your conſtant reader,

ACADEMICUS.

V.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

You are welcome to the following, and, if you think them worth inſerting in your uſeful collection, you will oblige

Your conſtant reader,

R. T.

Quære, *Whether Abraham's faith was properly Chriſtian faith.*

THERE is no doubt but all the holy men under the Jewiſh diſpenſation had ſome diſcovery of the promiſed Meſſiah, and were ſaved by faith in him. Among theſe Abraham ſhines with diſtinguiſhed luſtre. He was certainly a believer of the firſt rate. He gave the ſtrongeſt proof that could poſſibly be given, in the caſe of offering up his ſon, of the moſt perfect faith, entire love, and unreſerved obedience to the will and command of Heaven. We have expreſs teſtimonies of ſcripture to prove, that Abraham had faith in Chriſt. The firſt is, Gen. xxii. ver. 18. *And in thy ſeed ſhall all the nations of the earth be bleſſed.* The ſeed there ſpoken of is declared, by St. Paul, to be Chriſt. Abraham believed that divine promiſe, and, conſequently, had faith in him. The ſecond teſtimony is that of our bleſſed Lord.

John

John viii. ver. 56. where, ſpeaking to the unbelieving Jews, he ſaith, *Your father Abraham rejoiced to ſee my day; and he ſaw it, and was glad.* He undoubtedly ſaw, by faith, the Lamb of God ſacrificed for the ſins of mankind in general, and his own in particular, and the knowledge of it filled him with joy unſpeakable. In Gal. iii. ver. 8. it is written, *And the ſcripture, foreſeeing that God would juſtify the Heathen through faith, preached before the goſpel unto Abraham, ſaying, in thee ſhall all nations be bleſſed.* Theſe ſeveral ſcriptures put it beyond all reaſonable doubt that Abraham had faith in Chriſt, and that in a high degree. May we be animated by the ſame heavenly principle which dwelt in him, and be enabled to renounce every thing which God requires, and, at laſt, receive the bleſſed portion of believers in another life.

On the two Covenants typified by Sarah and Hagar.

Under the two characters of Sarah and Hagar we may underſtand, 1. The Jewiſh ceremonial law, which conſiſted of many burdenſome rites, and was, as the Apoſtle expreſſes it, a yoke which neither their Fathers nor they were able to bear, and that diſpenſation of divine mercy and grace revealed to us in the goſpel. The former is entirely ſuperſeded by the latter; it being fit that the ſhadows ſhould vaniſh away when the truth and reality appear. The ceremonial law ſeems to have been inſtituted for two reaſons: 1. As a bridle to curb and reſtrain the turbulent ſtubborn ſpirit of the Jewiſh people. 2. As a type and figure of the goſpel ſtate. All their ſacrifices typified the Lamb of God, that great and only effectual ſacrifice for the ſins of mankind; and all their waſhings typified the cleanſing, ſanctifying operations of the Holy Spirit upon the hearts of men.

In the ſecond place, the characters of Sarah and Hagar repreſent to us the different ſtates of religious people. Some there are who ſerve God from a free, generous principle of love, and without ſlaviſh fear. It is their joy and delight to do the will of their heavenly Father. Others there are who ſerve God merely out of fear of puniſhment: and, as Hagar was caſt out of Abraham's family, and the ſon of the bond woman was not to be heir with the ſon of the free woman, ſo the love of God expels that ſlaviſh, painful fear which before bowed down the ſoul, and becomes the vital principle which rules the believing heart.

On the marriage of Iſaac and Rebekah.

By the marriage of Iſaac and Rebekah is repreſented to us a great myſtery, viz. the marriage of Chriſt and his church. By Abraham's ſending his ſteward to ſeek a wife for his ſon, is repreſented to us God's ſending his miniſters, who are called the ſtewards of the myſteries of God, to preach pardon and reconciliation to loſt, periſhing, ſinners; and thoſe who ſincerely embrace the meſſage of the goſpel, are ſaid to be eſpouſed, as a chaſte virgin, unto Jeſus Chriſt. The ſteward was ſtrictly charged to get Iſaac a wife not among the Canaanites, the inhabitants of the

but

land, but among Abraham's own kindred. In like manner, none can be the ſpouſe and bride of Chriſt, but thoſe who are born from above, and partakers of the divine nature. No unregenerate ſoul can poſſibly enjoy that happy privilege. The ſteward was providentially directed to the place where Rebekah lived. This ſhould teach miniſters to pray conſtantly for direction and ſucceſs in their ſacred function. When the ſteward came to the houſe he was very kindly received, and cordially entertained; in like manner, every ſincere ſoul thankfully receives the meſſage of grace delivered by the miniſters of Chriſt, and eſteems him highly in love for his maſter's ſake. It is ſaid that the ſteward brought forth jewels of ſilver, and jewels of gold, and raiment, and gave them to Rebekah; which may ſignify thoſe divine graces which, being the brighteſt ornaments, are communicated to the Chriſtian by the miniſtry of God's Word.

VI.

A LETTER to a Friend inclined to DEISM.

SECTION IX.

(Continued from page 74.)

BUT the *Deiſts* do not diſpute againſt *Chriſtianity* in behalf of any other religion of the *Jews*, or *Heathens*, or *Mohammedans*, all which pretend to *revelation*, but againſt all *revelation*, and go only upon bare *nature*, and what their own reaſon dictates to them.

1. But, ſurely, what *nature* dictates it dictates to *all*, at leaſt to the *moſt*, and the *generality* of *mankind*. And, if we meaſure by this, then will it appear a *natural* notion, that there is neceſſity of *revelation* in religion. And herein the Deiſts have all the world againſt them, from the very beginning. And will they plead nature againſt all theſe?

If you ſay the notion came down from one to another, from the beginning we know not how,—then it was either *natural* from the beginning, or elſe, it was from the *revelation* at the beginning; whence the notion has deſcended through all poſterities, to this day.

2. And there wants not *reaſon* for this; for, when man had *fallen*, and his reaſon was corrupted, as we *feel* it upon us to this day, as ſenſibly as the *diſeaſes* and *infirmities* of the *body*, was it not highly *reaſonable* that God ſhould give us a *law* and *directions* how to ſerve and worſhip him? *Sacrifices* do not ſeem to be any *natural* invention; for why ſhould the taking away the life of my fellow creature, be acceptable to *God*, or, a worſhip of him? It would rather ſeem an *offence* againſt him. But as types of the great and only propitiatory ſacrifice of Chriſt to come, and to keep up our faith in that, the *inſtitution* given with the *revelation* appears moſt *rational*. And that it was *neceſſary*, the great *defection* ſhews, not only of the *Heathens*, but of the *Jews* themſelves, who, though they retained the *inſtitution*, yet, in a great meaſure, loſt the true

meaning

meaning and ſignification of it. And are now to be brought back to it, by reminding them of the *inſtitution*, and the *reaſon* of it. *Plato*, in his *Alcibiad.* ii. *de Precat.* has the ſame reaſoning, and concludes, that we cannot know of ourſelves what petitions will be pleaſing to God, or what worſhip to give him: but that it is neceſſary a law-giver ſhould be ſent from *Heaven* to inſtruct us. And ſuch an one he did expect, and, *o how greatly do I deſire to ſee that man?* ſays he, *and who he is* *? The primitive tradition of the expected *Meſſiah* had, no doubt, come to him, as to many others of the *Heathen*, from the *Jews*; and, likely, from the peruſal of their ſcriptures.

For *Plato* goes further, and ſays, *de Leg.* l. iv. that this *law-giver* muſt be more than *man*; for he obſerves, that every *nature* is governed by another *nature* that is *ſuperior* to it, as *birds* and *beaſts* by *man*, who is of a *diſtinct* and *ſuperior nature*. So he infers, that this law-giver, who was to teach man what man could not know by his own nature, muſt be of a nature that is *ſuperior* to man; that is, of a *divine* nature. Nay, he gives as lively a deſcription of the *perſon*, *qualifications*, *life*, and *death* of this *divine man*, as if he had copied the liii. chapter of *Iſaiah*. For he ſays, *de Repub.* l. ii. that this *juſt* perſon muſt be *poor*, and void of all recommendations but that of *virtue* alone. That a wicked world would not bear his *inſtructions* and *reproof*, and therefore, within three or four years after he began to *preach* he ſhould be *perſecuted*, *impriſoned*, *ſcourged*, and, at laſt, put to *death*. His Greek word ſignifies *cut* in *pieces*, as they *cut* their *ſacrifices*. Now, Sir, theſe are remarkable paſſages. And you will remember that *Plato* was three hundred years before *Chriſt*.

3. In ſhort, all the *wiſe* and *polite* world are on the ſide of *revelation*, either *real* or *pretendea*: and of opinion that mankind could not be without it. And I hope we have diſtinguiſhed the one from the other.

4. And now, by the account you have ſeen given, there is but one religion in the world, nor ever was. For the *Jewiſh* was but *Chriſtianity* in type, though, in time, greatly corrupted. And the *Heathen* was a greater *corruption*, and founded the *fables* of their *Gods* upon the *facts* of *ſcripture*. And the *Mohammedan*, as we have ſeen, is but a *hereſy* of Chriſtianity. So that all is

* PLATO! there is a ſacred *page* † of *thine*,
Full fraught with *ſupernatural light* which tells me,
A *Prophet* greater than the world has ſeen
(If not a *God* in *human* ſhape) ere long,
Shall deign to viſit, and inform mankind,
Of what is after *death*, and open *truths*
Myſterious, hid from unenlighten'd mortals!
— CATO would welcome the *bleſs'd Deity*
To this vile *earth*, in view of happier times:

Mr. *Catherall's* CATO MAJOR, a POEM. Liverpool. MDCCLV.

† Vid. Plat. Alcib. ii. page 256.

Chriſtianity

Chriſtianity ſtill. The truth is, God gave but one *revelation* to the world, which was that of *Chriſt*. And, as that was corrupted, *new* revelations were *pretended*. But God has guarded his revelations with ſuch *evidences*, as it was not in the power of men or devils to counterfeit or contrive any thing like them. Some bear reſemblance in one or two *features*, in the firſt *two* or *three* evidences that *our author* has produced. But as none reach the *fourth*, ſo they are all quite deſtitute of the leaſt pretence to the remaining *four*. So that when we look upon the face of *divine revelation*, and take it altogether, it is impoſſible to miſtake it for any of thoſe *deluſions* which the *Devil* has ſet up in *imitation* of it. And they are made to *confirm* it, becauſe all the *reſemblance* they have to *truth*, is that wherein they are any ways *like* it; but when compared with it, they ſhew as an ill-drawn *picture*, half *man* half *beaſt*, in the preſence of the beautiful *original*.

5. Though the caſe is thus plain, yet we are not to be ſurpriſed that the whole world is not immediately convinced. For, if the ſeed be never ſo good, yet, if it be ſown upon *ſtones*, or among *thorns*, it will bring forth nothing. There are *hearts* of *ſtone*, and others ſo filled with the love of Riches, with the cares and pleaſures of this life, that they will not ſee, they have not a mind to know any thing which they think will diſturb them; for that would be taking away ſo much of their *pleaſure*. Therefore it is no eaſy matter to perſuade men to place their happineſs in future expectations, which is the import of the goſpel. And, in preſſing this, and bidding the *worldly minded* abandon their beloved vices, and telling the fatal conſequences of them, we muſt expect to meet not only with their ſcorn and contempt, but their utmoſt rage and impatience to get rid of us, as ſo many enemies to their luſts and pleaſures. This is the croſs which our Saviour prepared all his diſciples to bear, who were to fight againſt fleſh and blood, and all the allurements of the world. And it is a greater *miracle* that they have had ſo many followers in this, than that they have gained to themſelves ſo many enemies. The world is a *ſtrong man*, and till a ſtronger than he comes, that is, the full perſuaſion of a *future ſtate*, he will keep poſſeſſion. And this is the victory that over-cometh the world, even our faith. But we are told, alſo, that this faith is the gift of God. For all the evidence in the world will not reach the heart, unleſs it be prepared, like the *good ground*, to receive the doctrine that is taught. Till then prejudice will create obſtinacy, which will harden the heart like a rock, and cry, *non perſuadebis, etiamſi perſuaſeris!* I will not be perſuaded, though I ſhould be perſuaded!

You muſt conſider under this head too, the many that have not yet heard of the goſpel. And of thoſe who have, the far greater number, who have not the capacity or opportunity to examine all the evidences of Chriſtianity, but take things upon truſt, juſt as they are taught: and how many others are *careleſs*, and will not be at the *pains*, though they want not capacity, to inquire into the *truth*? All theſe claſſes will include the greateſt

part

part of mankind. The *ignorant*, the *careleſs*, the *vicious*, and ſo the *obſtinate*, the *ambitious*, and the *covetous*, whoſe minds the God of this world hath blinded.

But yet, in the midſt of all this darkneſs, God hath not left himſelf without witneſs, which will be apparent to every diligent and ſober *inquirer* who is willing and prepared to receive the truth.

6. Good Sir, let me aſk you, ſuppoſing you for the preſent to be of no religion but what the Deiſts call natural, yet, would you not think me very brutal, if I ſhould deny that ever there was ſuch a man as *Alexander*, or *Cæſar*, or that they did ſuch things? If I ſhould deny all hiſtory, or that *Homer*, or *Virgil*, *Demoſthenes*, or *Cicero*, ever wrote ſuch *books*? Would you not think me perfectly obſtinate, ſeized with a ſpirit of *contradiction*, and not fit for human converſation.

And yet theſe things are of no conſequence to me, it is not a farthing, as to my intereſt, whether they are *true* or *falſe*. Will you, then, think yourſelf a reaſonable man, if, in matters of the greateſt importance, even your *eternal ſtate*, you will not believe thoſe facts which have a thouſand times more certain and indiſputable evidence? Were there any *prophecies* of *Cæſar* or *Pompey*? Were there any *types* of them, or public *inſtitutions* appointed by a law to prefigure the great things that they ſhould do? Any perſons who went before them to bear a reſemblance of theſe things, and bid us expect the great event? Was there a general expectation in the world of their coming, before, or at the time when they came? And of what conſequence was their *coming* to the world, or to after ages? No more than a *robbery* committed a thouſand years ago!

Were the *Greek* and *Roman hiſtories* wrote by the *perſons who did the facts*, or by eye witneſſes? And for the greater certainty were thoſe hiſtories made the *ſtanding law of the country*? Or were they any more than our *Holingſhead* and *Stow*, &c?

Muſt we believe theſe on pain of not being thought *reaſonable* men? And are we then unreaſonable and credulous if we believe the facts of the Holy Bible? which was the ſtanding law of the people to whom it was given, and wrote or dictated *by thoſe who did the facts*, with *public inſtitutions* appointed by them as a perpetual law to all generations; and which, if the facts had been falſe, could never have paſſed at the time when the facts were ſaid to be done, nor, for the ſame reaſon, if that book had been wrote afterwards; becauſe theſe *inſtitutions*, as *circumciſion*, the *paſſover*, *baptiſm*, &c. were as notorious facts as any; and that book ſaying they commenced from the time that the facts were done, muſt be found to be falſe, whenever it was trumped up in after ages, by no ſuch *inſtitutions* being then known. Not like the *feaſts*, games, &c. in memory of the *Heathen Gods*, which were appointed long after theſe facts were ſaid to be done; and the like inſtitutions may be appointed to morrow in memory of any *falſhood*, ſaid to be done a thouſand years ago, and ſo is no proof at all. And though a *legend*, or book of *ſtories* of things ſaid to be done many

years paſt, may be paſſed upon people, yet a book of *ſtatutes* cannot, by which their cauſes are tried every day.

Are there ſuch *prophecies* extant in any prophane hiſtory ſo long before the facts there recorded, as there are in the holy ſcriptures of the coming of the Meſſiah?

Were there any *types* or *forerunners* of the *Heathen Gods*, or of *Mohammed?*

Is there the like evidence of the truth and ſincerity of the *Greek* and *Roman* hiſtorians as of the pen-men of the *holy ſcriptures?*

Would theſe hiſtorians have given their *lives* for the *truth* of all they wrote?

Did they tell ſuch facts only wherein it was impoſſible for themſelves to be impoſed upon, or that they ſhould impoſe upon others nothing but what themſelves had *ſeen* and *heard*, and they alſo to whom they ſpoke?

Did they expect nothing but perſecution and death for what they related? And were they bidden to bear it patiently, without *reſiſtance?* Was this the caſe with the diſciples of Mohammed, who were required to *fight* and *conquer* with the *ſword?*

Did any *religion* ever overcome by *ſuffering*, but the *Chriſtian* only?

And did any exhibit the *future ſtate*, and preach the contempt of this world, like the *Chriſtian?*

That is the reaſon it has prevailed ſo little. And yet, conſidering this, it is ſtrange it has prevailed ſo much.

[*To be concluded in our next.*]

VII.

The PRAYER of YOUTH.

(*Continued from Page 71.*)

GREAT is thy mercy, o Lord! in that thou haſt vouchſafed to humble ſinners liberty of acceſs into thy glorious preſence; and a promiſe alſo of granting thoſe petitions which they ſhall aſk in thy ſon's name. Teach me, I beſeech thee! to take comfort in this freedom, and to be a frequent ſuitor unto thy divine Majeſty: and that, ſo much the rather, o Lord! becauſe of the danger of theſe wicked and contagious times, and the aptneſs which is in me, now in my tender years eſpecially, to fall into ſin. Here, therefore, do I proſtrate myſelf before the footſtool of thy Majeſty, humbly beſeeching thee to ſeaſon my heart with thy heavenly grace, and to ſettle in me a deſire to fear thee, and to walk in holineſs before thee, above all things.

Suppreſs the rebellion and pride of my nature; bring my unruly affections into order; ſubdue thoſe paſſions which the heat of youth kindleth in me; frame me to a reſpectful attention to their godly advice, who are able to inſtruct me; make me to be even fearful of myſelf, and jealous over thoſe ways which my own heart moſt affects, and very wary and circumſpect with whom I converſe.

Teach

Teach me to remember thee, my Creator, now in my youth, and to reſolve to conſecrate my green years to thy glory; to learn betimes to ſtand in awe of thy judgments, and to make conſcience of the leaſt ſin; as knowing the deceitfulneſs thereof, how it will enſnare by degrees, and how hard it will be hereafter to reform thoſe evil habits, which are daily gathering ſtrength by being indulged.

And, to the end I may both direct and amend my ways, o let me take heed unto them by thy word! let that be thy counſellor to inſtruct me, thy ſpirit alſo ſecretly informing me in the way that I ſhall chuſe. Plant in me obedience to my governors, and a care of ſhewing all due reverence to thoſe who, in age or authority, are before me. Root out of me all ſelf-love, all good opinion of myſelf, all pride and haughtineſs of ſpirit, all ſtoutneſs and ſtubbornneſs of diſpoſition, all affectation of the vanities and follies of the times, all wantonneſs of thought, all irregularity of ſpeech or behaviour; all which are the common fault of our younger days, and from none of which I am able to ſay, My heart is clean. May I be daily crucifying the fleſh, with it's affections and laſts, and thereby feel, with growth in years, a growing in grace, and a daily dying unto ſin, and living unto righteouſneſs. Be merciful, o Lord! unto me, in this and all things which thy wiſdom ſees convenient for me, for thy bleſſed Son, Jeſus Chriſt's ſake, on whoſe only interceſſion I depend. Amen.

P. S. I would recommend to the peruſal of young perſons, together with the above prayer, the 51 laſt lines of Dr. Trapp's thoughts on death, in his four laſt things, which I ſhould be glad to ſee tranſplanted into your Magazine*.

I cannot help obſerving that the perſon who ſent you the *True Hint*, vol. iii. p. 381, ſhould have expreſſed his obligations to old *Quarles* for the ſame, it being a very cloſe parody on an epigram of his, which runs thus:

"Our *God* and *ſoldiers* we alike adore,
"E'en at the brink of danger, not before:
"After deliv'rance, both alike requited,
"Our God's forgotten and our ſoldiers ſlighted."

* If this correſpondent will ſend them, they ſhall be inſerted.

VIII.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

The letter I now ſend you was written by the late Ducheſs of Somerſet, a lady more diſtinguiſhed for her fine underſtanding, ſingular prudence, and unaffected piety, than for her illuſtrious birth and titles.—I make no doubt but you will find a place for it in your uſeful Magazine as ſoon as poſſible. It may not be amiſs to mention, that her only ſon, mentioned in this letter,

George Lord Beauchamp, died at Bologna in Italy, September 11, 1744.

Eſſex, Dec. 1763.

I am, &c.
J. C.

A LETTER to Mrs. ———. By FRANCES, late DUCHESS of SOMERSET.

To Mrs. ———.

I AM very ſorry, Madam, to find that your illneſs ſeems rather to increaſe than diminiſh; yet, the diſpoſition of mind with which you receive this painful diſpenſation ſeems to convert your ſufferings into bleſſings: while you reſign to the will of God in ſo patient a manner, the diſeaſe ſeems only the chaſtiſement of a wiſe and merciful Being, who chaſteneth us not for his own pleaſure, but for our profit. Were I not convinced of this great truth, I fear I muſt, long ſince, have ſunk under the burden of ſorrow: God ſaw fit to wean my fooliſh heart from this vain world, and ſhewed me how little all the grandeur and riches of it availed to happineſs. He gave me a ſon, who promiſed all that the fondeſt wiſhes of the fondeſt parents could hope: an honour to his family, an ornament to his country, with an heart attached to all the duties of religion and ſociety, with the advantage of ſtrong and uninterrupted health, joined to a form, which, when he came into Italy, made him more generally known by the name of the *Engliſh Angel* than by that of his family. I know this account may look like a mother's fondneſs: perhaps it was too much ſo once; but, alas! now it ſeems only to ſhew the uncertainty and frailty of all human dependance. This juſtly beloved child was ſnatched from us before we could hear of his illneſs; that fatal diſeaſe the ſmall-pox ſeized him, at Bologna, and carried him off the evening of his birth-day, on which he had completed nineteen years. Two poſts before I had a letter from him, written with all the vivacity and innocent chearfulneſs inherent to his nature; the next poſt but one came another letter from his afflicted governor *, to acquaint his unhappy father that he had loſt the moſt dutiful and beſt of ſons, the pride and hope of his declining age. A long ſeries of pain and infirmity, which was daily gaining ground upon him, ſhewed me the ſword, which appeared ſuſpended by an almoſt cobweb-thread, long before it dropped ‡. As to my bodily pains, I bleſs God, they are, by no means, inſupportable at preſent. I rather ſuffer a languid ſtate of weakneſs, which waſtes my fleſh, and conſumes my ſpirits by a gentle decay, than any frightful ſuffering, and am ſpending thoſe remains of nature, which was almoſt exhauſted in continued care and anxiety for the ſufferings of a perſon dearer to me than myſelf. My daughter †, who is very good to me, has ſent me her

* Dr. Dalton.

‡ Algernon, Duke of Somerſet, died Feb. 5, 1749-50.

† Lady Eliz. Smithſon, now Counteſs of Somerſet.

youngeſt

youngeſt ſon juſt turned of four years of age, to amuſe me in this ſolitude; becauſe he is a great favourite of mine, and ſhews much of his uncle's diſpoſition, and ſome faint likeneſs of his perſon. It is high time to releaſe you from ſo long a letter; but there are ſome ſubjects on which my tears and pen know not how to ſtop when they begin to flow.

I am, dear Madam,

1754. Your ſincerely affectionate friend,

F. SOMERSET.

☞ Her Grace died, much lamented by her friends, and by the poor, a few months after the above was written. See her former letter to Dr. B———, written in 1744, in Vol. I. of our Magazine, page 276. Mr. Horace Walpole has a ſhort encomium on her in his liſt of royal and noble authors, Vol. II.

IX.

CONSOLATION.

From HOMAR, *an* HERMIT *of the* EAST.

NUMBER III.

The WIDOW COMFORTED.

BEHOLD and ſee, all ye who paſs by! Behold that vine, whoſe branches were late ſo ſtrong and well ſupported, fallen to the ground, and ſtretching out it's feeble arms in ſearch of a ſtay! In vain are the purple cluſters hanging upon it: for the rude feet of the paſſenger will tread upon them: they lie upon the earth, and the prop, which ſuſtained them, is torn up by the roots; the elm, around which the fruitful tendrils twined, is levelled with the duſt, and can uphold them no more! Ah melancholy *widow!* ah vine bereaved of thy ſtay and ſupport, my heart feels for thee: *Homar*'s ſoul is in ſympathy with thine! Oh that he could ſuppreſs the throbbing anguiſh at thy heart! Oh that he could wipe away the tear from thine eye! Oh that he could give to thy draught the golden cup of conſolation; and cauſe thee to behold thy little orphans around thee with the eyes of affiance and joy!

They are not orphans; nor art thou a widow! Rejoice in thy God. He is their father, he is thy huſband! Happy widow! happy orphans! who, for a mortal, periſhing, and weak father and huſband, have now obtained one immortal, ever-living, and almighty! "I am the father of the fatherleſs, and the huſband "of the widow," ſays the God of all comfort, the eternal Jehovah. "Leave thy fatherleſs children to me!" To thee, all-gracious, all-wiſe! bleſſed, thrice bleſſed they, who repoſe under thy care: what ſhall they want, what can they dread: the Lord is a ſun and a ſhield! Oh then, dejected daughter of diſtreſs! lift up thy heart, ſing for joy, for thy God will now take thee more peculiarly under his wing. To him the care of the widow and the orphan hath always been intereſting: ſearch his word, and thou wilt find it; his word, whence flow rivers of balm to refreſh the afflicted ſoul!

What

What then, if thou art deprived of ſome earthly enjoyment? Thy God is nearer to thee; nor will he ever leave or forſake thee, if thou art faithful to him. And what conſideration can be equal to that which ſprings from the knowledge of God's conſtant and providential regard! Do thy beſt, and repoſe thy ſoul; for God's eye is ever over thee: thy father and thy huſband, almighty to protect, all-bounteous to give, all-wiſe to provide, with ſleepleſs eye, and unremitted love, watches over thee and thine—The Widow's and the orphan's God!

"But thy children, thy poor unfriended children—alas for them, who have loſt a father's tender and protecting guidance! who ſhall be their counſellor and defence—how ſhall a weak and melancholy woman provide for theſe little ones?"—Leave thy deſpondency and be wiſe: God will provide: do thou thy beſt; and, favourable to thy efforts, he will incline the hearts of thoſe to thee, from whom unexpected good ſhall ariſe: He will raiſe thee friends, who is himſelf thy firſt and greateſt friend: he will be the ſun to enliven all thy ſphere with light and comfort.

Hearken and be wiſe: the mother of Homar was early deprived of her huſband: ſhe ſate drooping; as the lily ſurcharged with rain, ſhe hung her head and wept continually; ſix defenceleſs orphans wept around her: when ſhe beheld their innocent tears, her maternal heart was near to burſting; ſhe claſped her hands, and, in deſpair, lifting up her eyes, ſwimming in tears, bewailed her hard fate to God! That God, the father of mercy, whiſpered peace and reſignation to her ſoul. She heard the ſtill voice of reaſon and grace: ſhe liſtened to the angel of comfort, and learned wiſdom. With patient and unremitting diligence ſhe applied to the inſtruction of her children: ſhe taught them virtue, ſhe taught them God; ſhe taught them Jeſus, their Saviour and rock; and the Omnipotent crowned her endeavours: he cauſed ſuccour and aid to grow up, like rich plants all around her; he poured bleſſings, like the dew, upon her: he gave ſucceſs to her early inſtructions, and her Children feared God. She lived to a good old age; honoured and reſpected by them; ſhe ſaw her ſons all flouriſhing in the good things of this life, like the green bay, cloathed in perpetual verdure; and her daughters, famed for their beauty and virtue, eſpouſed to the noble of the earth. Full of days, and full of honour, the thankful widow went to her celeſtial huſband, and her children, with mournful duty, attended her honoured relics to the grave.

Hearken, o ye widows! and receive comfort; fear God, and ſerve him, and ye ſhall be bleſſed, as was the widow of Haſſan: commend to the Almighty your beloved orphans, he will protect them: the greater their number, the ſurer your defence and their proſperity. Only be careful to bring them up in the fear and knowledge of God: only be reſigned, thankful, and humble—and God, the orphan's and the widow's God, will be your eternal reward.

[*To be continued.*]

EXTRACT

EXTRACT
FROM
THE REDEMPTION,
A MONODY, by Mr. SCOTT,
Fellow of Trinity-college, Cambridge.

AFTER having deſcribed our SAVIOUR drawing near to the cloſe of his paſſion, in his agony in the garden, the poet introduces the angel comforting him, in that melancholy hour, with the following

HYMN:

"HAIL * Sun of Righteouſneſs! whoſe healing ray
Can pierce the darkneſs of Ægyptian night;
Tho' now ſome earth-born clouds obſtruct thy way,
Soon ſhalt thou blaze in thy meridian height;
And, beaming with celeſtial love,
Deſtroy the † covering, and the veil remove,
And guide the nations with thy friendly light,
To the bleſs'd regions of eternal day.
Then, o ye hoſts on high!
Cherubs and Seraphs, who excel in might,
Ye, who incircling guard the ſapphyr throne,
And ſing Hoſannas to the great THREEONE,
O praiſe him, praiſe him everlaſtingly!
When Man rebell'd, and from th'abyſs profound
Thoſe miſcreated monſters Sin and Death
A way to Eden found;
There blaſting with their peſtilential breath,
Each herb, and fruit, and flow'r,
Of Eve's § delicious bow'r;
Thou ſaw'ſt the havoc, ſaw'ſt with melting eye
‡ The ſad earth labour under the horrid doom
Of guilt and miſery;
Saw'ſt all her beauty, all her vernal bloom,
Like flow'rs froſt-ſmitten die;
While heaving with convulſive pangs, and groans,
She op'd her jaws, and yawn'd the gen'ral tomb
Of her once happy, once immortal ſons!
At that dread hour, when ſtatue-ſtruck with woe
Stood the primæval pair,
And wept, and loaded with their ſighs the air,
We || look'd around — but lo!
Not one to pity them, not one to know!
No ſon of light, no Angel dar'd to plead,
No Seraph intercede:
Till Thou, the high prieſt, heard'ſt the wretches moan,
And off'ring up their incenſe-breathing pray'r
In golden cenſer at th'eternal throne,
"On me their ſhepherd, me thy wrath employ,
"But ſpare theſe hapleſs ſheep, o Father, ſpare,
"Let me with agonies their grief atone,
"And all their ſins, and all their ſorrows bear."
Then ſang the morning ſtars their hymns of joy,
When thou, the Father's uncreated ſon,
The promis'd * Shilo, quitting thy abode,
That heav'n of heav'ns the boſom of thy God,
And ſtrip'd of all thy bliſs, and all thy glory,
Began'ſt, o wond'rous ſtory!
The taſk of love, and voluntary woe.
Hail, word eternal! hail, creating mind!
Then did the hills, then did the vales reſound;
The vale of Arnon, and the purple brow
Of beauteous Amana, and Shenir rang,
And all the foreſts of thy Carmel ſang,
When thou, in fleſhly † tabernacle ſhrin'd,
'Ganſt pour the ſtream of bleſſings all around,
And brooding over teach thy helpleſs care,
As the fond eagle doth her young, to try [air,
Their ſcarce fledg'd plumes, and thro' the baſer
Aſſert the manſions in their native ſky.
§ O goodly vine, beneath whoſe cluſtring boughs
The weary flocks repoſe!
O ‡ Roſe of Sharon! O || encloſure ſweet!
Of chief perfumes, of ſpices freſh and rare
Wake, wake, ye winds, and o'er the garden blow,
That all the ſoul-delighting ſcents may flow;
And ye, o ſpirits of air,
Catch the rich odours, and to heav'n repair,
That angels may diſſolve in raptures meet!
O ¶ Phoſphor! O effulgent ſon of morn!
But ah how fallen! fallen! how chang'd from Him,
Who led to war th'embattel'd Seraphim,
And all the youth of heav'n; whoſe flaming hand,
With thunders arm'd, hurl'd from th'ethereal ſky
The arch apoſtate and his rebel band,
Hurl'd them with ruin, and combuſtion dire,
To bottomleſs perdition, there to lie
Weltring in lakes of ever-living fire!
Yet, ſpotleſs lamb! though now with wrath divine
Thou feel'ſt thine adamantine ſoul oppreſs'd;
Though Adam's ſins are by adoption thine,
And cruſh, with heavy load thy lab'ring breaſt;
Yet quickly ſhall the mortal coil be o'er,
And grief, and pain, and anguiſh be no more;
Soon ſhall the brightneſs of thy godhead ſhine:
E'en now methinks thy ⸸ robes with ſanguine red

* Malachi iv. 2. † Iſaiah xxv. 7. § Paradiſe Loſt, iv. 690. ‡ The author purpoſely left this line thus unharmonious, that the ſound might be in accord with the ſenſe. || Pſalm lxix. 20. and Iſa. lix. 16.

* Gen. xlix. 10. † 2 Cor. v. 1. § John xv. 1. ‡ Solomon's Song ii. 1. || Solomon's Song iii. 12. et infra. ¶ Rev. xxii. 16. ⸸ Iſai. lxiii. 2.

Are

Are ſtain'd, like thoſe who in the wine-fat tread;
I ſee, I ſee thee riſe.
How bright, how glorious, o'er the ſtarry ſkies,
And ſin and death are led
Chain'd to thy chariot wheels! hark, hark! the ſong
Begins, the ſong of triumph and delight,
Which erſt we ſung, when from the dreadful fight
Returning victor all the rapturous throng
Of ſaints and angels hail'd thee, wond'rous king.
Almighty Lord! heav'n's ſole eternal heir:
Lift up your heads, ye gates! and o prepare,
Ye living orbs! your everlaſting doors,
The King of Glory comes!
What King of Glory? — He, whoſe puiſſant might
Subdu'd * Abaddon, and th'infernal pow'rs
Of darkneſs bound in adamantine chains:
Who, wrap'd in glory, with the father reigns
Omnipotent, immortal, infinite!"

The angel ceas'd, and from his flinty bed
The God-redeemer roſe:
Lull'd was his care in heav'n-inſpir'd repoſe,
And his ſick ſoul with airs æthereal fed:
Content he roſe, o Father! to fulfil
Thy fix'd eternal will.
And now the madding crew their Saviour led,
Mild as a lamb to ſlaughter, like a ſheep
Before her ſhearers dumb — But, o my muſe,
Forbear! — E'en gnarled oaks for grief would weep,
And the rough rocks their briny tears diffuſe,
Should'ſt thou to Calvary's cleft ſummit riſe,
And there, in colours ſuited to thy woe,
The torments and ſtupendous ſorrows paint
Of the great ſuff'ring Saint. —
O ſtop, and from the humble baſe below
Caſt up thy tearful eyes
To where thy Lord, and § Love was crucify'd;
So ſhall the world, and all it's vanities
Appear like droſs — Ambition, luſt, and pride
Shall far, far off their baleful pow'rs remove,
And in the pure unſpotted mind
Nothing remain behind,
But adoration, ecſtacy, and love.

* The angel of the bottomleſs pit is ſo called in Rev. ix. 11.

§ Cyp. Ἐγω, ἡμε σταυρωθει.

ODE TO DEATH.

Tranſlated from the French of the KING OF PRUSSIA.
By Dr. HAWKSWORTH.

YET a few *years*, or *days*, perhaps,
Or *moments* paſs with ſilent lapſe,
And time to me ſhall be no more;
No more the ſun theſe eyes ſhall view,
Earth o'er theſe limbs her duſt ſhall ſtrew,
And life's phantaſtic dream be o'er.

Alas! I touch the dreadful brink,
From nature's verge impell'd, I ſink,
And endleſs darkneſs wraps me round!
Yes, DEATH is ever at my hand,
Faſt by my bed he takes his ſtand,
And conſtant at my board is found.

Earth, air, and fire, and water, join
Againſt this fleeting life of mine,
And where for ſuccour can I fly?
If art, with flatt'ring wiles, pretend
To ſhield me, like a guardian friend,
By art, ere nature bids, I die.

I ſee this tyrant of the mind,
This idol, fleſh, to duſt conſign'd,
Once call'd from duſt by pow'r divine;
It's features change; 'tis pale, 'tis cold. —
Hence, dreadful ſpectre! to behold
Thy aſpect, is to make it mine.

And can I then, with guilty pride,
Which fear nor ſhame can quell or hide,
This fleſh ſtill pamper and adorn?
Thus viewing what I ſoon *ſhall be*,
Can what I *am* demand the knee,
Or look on aught around with ſcorn?

But then, this ſpark that warms, that guides,
That lives, that thinks what fate betides;
Can this be duſt, a kneaded clod?
This yield to death! the ſoul, the mind,
That meaſures heav'n, and mounts the wind,
That knows at once itſelf and God!

Great cauſe of all, above, below,
Who knows thee, muſt for ever know,
Immortal and divine!
Thy image on my ſoul impreſt
Of endleſs being is the teſt,
And bids eternity be mine!

Tranſporting thought! — but am I ſure
That endleſs life will *joy* ſecure?
Joy's only to the juſt decreed!
The guilty wretch, expiring, goes
Where *vengeance* endleſs life beſtows,
That endleſs miſ'ry may ſucceed.

Great God! how aweful is the ſcene!
A breath, a tranſient breath between!
And can I jeſt, and laugh, and play? —

To

To earth, alas! too firmly bound,
Trees deeply rooted in the ground,
Are ſhiver'd when they're torn away.

Vain joys, which envy'd greatneſs gains,
How do ye bind with ſilken chains,
Which aſk Herculean ſtrength to break!
How with new terrors have ye arm'd,
The pow'r, whoſe ſlighteſt glance alarm'd,
How many deaths of one ye make!

Yet, dumb with wonder, I behold
Man's thoughtleſs race, in error bold,
Forget or ſcorn the *laws* of DEATH;
With *theſe* no projects coincide,
Nor vows, nor toils, nor hopes, *they* guide,
Each thinks he draws immortal breath.

Each, blind to fate's approaching hour,
Intrigues or fights, for wealth or pow'r,
And ſlumbering dangers dare provoke:
And he who, tott'ring, ſcarce ſuſtains
A century age, plans future gains,
And feels an unexpected ſtroke.

Go on, unbridl'd, deſperate band,
Scorn rocks, gulphs, winds; ſearch ſea and land,
And ſpoil new worlds, wherever found.
Seize, haſte to ſeize the glittering prize,
And ſighs, and tears and prayers deſpiſe,
Nor ſpare the temple's holy ground.

They go, ſucceed, but look again,
The deſperate hand you ſeek in vain,
Now trod in duſt, the peaſant's ſcorn.
But who that ſaw their treaſures ſwell,
That heard th'inſatiate vow rebel,
Would e'er have thought them mortal born?

See the world's victor mount his car,
Blood marks his progreſs wide and far,
Sure he ſhall reign while ages fly;
No, vaniſh'd, like a morning cloud,
The hero was but juſt allow'd
To fight, to conquer, and to die.

And, is it true, I aſk with dread,
That nations, heap'd on nations, bled
Beneath his chariot's fervid wheel,
With trophies to adorn the ſpot,
Where his pale corſe was left to rot,
And doom'd the hungry reptil's meal?

Yes, Fortune, weary'd with her play,
Her toy, this hero, caſts away,
And ſcarce the form of man is ſeen:
Awe chills my breaſt, my eyes o'erflow,
Around my brows no roſes glow,
The cypreſs mine, funereal green!

Yet, in this hour of grief and fears,
When awful truth, unveil'd, appears,
Some pow'r unknown uſurps my breaſt;
Back to the world my thoughts are led,
My feet in folly's lab'rinth tread,
And fancy dreams that life is bleſs'd.

How weak an empreſs is the mind,
Whom pleaſure's flow'ry wreaths can bind,
And captive to her altars lead!
Weak reaſon yields to phrenzy's rage,
And all the world is Folly's ſtage,
And all who act are fools indeed.

And yet this ſtrange, this ſudden flight
From gloomy cares to gay delight,
This fickleneſs, ſo light and vain,
In life's deluſive, tranſient dream,
Where men nor things are what they ſeem,
Is all the real good we gain.

ODE ON A STORM.

WITH gallant pomp, and beauteous pride,
The floating pile in harbour rode,
Proud of her freight, the ſwelling tide
Reluctant, left the veſſel's ſide,
And rais'd it as ſhe flow'd.

The waves with Eaſtern breezes curl'd,
Had ſilver'd half the liquid plain;
The anchors weigh'd, the ſails unfurl'd,
Serenely mov'd the wooden world,
And ſtretch'd along the main.

The ſcaly natives of the deep,
Preſs to admire the vaſt machine,
In ſporting gambols round it leap,
Or, ſwimming low, due diſtance keep,
In homage to their queen.

Thus, as life glides in gentle gale,
Pretended friendſhip waits on pow'r,
But early quits the borrow'd veil,
When adverſe fortune ſhifts the ſail,
And haſtens to devour.

In vain we fly approachingill,
Danger can multiply it's form;
Expos'd we fly, like Jonas ſtill,

And

And heaven, when 'tis heav'n's will,
O'ertakes us in a ſtorm.

The diſtant ſurges, foaming white,
Foretel the furious blaſt;
Dreadful, though diſtant, is the ſight,
Confed'rate winds and waves unite,
And menace ev'ry maſt.

Winds, whiſtling thro' the ſhrouds, proclaim
A fatal harveſt on the deck;
Quick, in purſuit, as active flame,
Too ſoon the rolling ruin came,
And ratify'd the wreck.

Thus, Adam ſmil'd with new-born grace,
Life's flame, inſpir'd by heav'nly breath;
Thus, the ſame breath ſweeps off his race,
Diſorders nature's beauteous face,
And ſpreads diſeaſe and death.

Strip'd of her pride, the veſſel rolls,
And, as by ſympathy, ſhe knew
The ſecret anguiſh of our ſouls,
With inward, deeper groans condoles
The danger of her crew.

Now, what avails it to be brave,
On liquid precipices hung?
Suſpended on a breaking wave,
Beneath us yawn'd a ſea-green grave,
And ſilenc'd ev'ry tongue.

The faithleſs flood forſook her keel,
And downward launch'd her lab'ring hull,
Stunn'd, ſhe forgot awhile to reel,
And felt almoſt, or ſeem'd to feel,
A momentary lull.

Thus, in the jaws of death we lay,
Nor life nor comfort found us there,
Loſt in the gulph and floods of ſpray,
No ſun to cheer us, nor a ray
Of hope, but all deſpair.

The nearer ſhore, the more deſpair,
While certain ruin waits on land;
Should we purſue our wiſhes there,
Soon we recant the fatal pray'r,
And ſtrive to ſhun the ſtrand.

At length the Being whoſe beheſt
Reduc'd rude chaos into form,
His goodneſs and his pow'r expreſt,
He ſpoke — and, as a God, ſuppreſs'd
Our troubles, and the ſtorm.

CONTENTMENT.

By the Rev. JOSEPH WARTON.

FAREWEL, aſpiring thoughts, no more
My ſoul ſhall leave the peaceful ſhore,
To ſail ambition's main;
Fallacious as the harlot's kiſs,
You promiſe me uncertain bliſs,
And give me certain pain.

A beauteous proſpect firſt you ſhew,
Which, ere ſurvey'd, you paint anew,
And paint it wond'rous pleaſant:
This, in a third, is quickly loſt,
Thus future good we covet moſt,
But ne'er enjoy the preſent.

Deluded on, from ſcene to ſcene,
We never end, but ſtill begin,
By flatt'ring hope betray'd;
I'm weary of the painful chace,
Let others run this endleſs race
To catch a flying ſhade.

Let others boaſt their uſeleſs wealth;
Have I not honeſty and health?
Which riches cannot give:
Let others to preferment ſoar,
And, changing liberty for pow'r,
In golden ſhackles live.

'Tis time at length I ſhould be wiſe,
'Tis time to ſeek ſubſtantial joys,
Joys out of fortune's pow'r:
Wealth, honours, dignities, and fame
Are joys the blind, capricious dame
Takes from us ev'ry hour.

Come, conſcious Virtue! warm my breaſt,
And bring Content, thy daughter, dreſt
In ever-ſmiling charms:
Let ſacred Friendſhip too attend,
A friendſhip worthy of my friend,
Such as my LÆLIUS warms.

With theſe I'll in my boſom make
A bulwark Fortune cannot ſhake,
Though all her ſtorms ariſe;
Look down and pity gilded ſlaves,
Deſpiſe ambition's giddy knaves,
And wiſh the fools were wiſe.

The latter part of the VIth chapter of St. MATTHEW, paraphraſed

By Mr. THOMSON, Author of the Seaſons.

WHEN my breaſt labours with oppreſſive care,
And o'er my cheeks deſcends the falling tear;

While

While all my warring passions are at strife,
O let me listen to the words of life!
Raptures deep felt his doctrine did impart,
And thus he rais'd from earth the drooping heart:
Think not, when all, your scanty stores afford,
Is spread at once upon the sparing board,
Think not, when worn the homely robe appears,
While, on the roof, the howling tempest bears.
What farther shall this feeble life sustain,
And what shall cloath these shivering limbs again?
Say, does not life it's nourishment exceed,
And the fair body it's investing weed?
Behold, and look away your low despair,
See the light tenants of the barren air;
To them nor stores nor granaries belong,
Nought but the woodland and the pleasing song.
Yet your kind, heav'nly Father bends his eye
On the least wing that flits along the sky.
To him they sing, when Spring renews the plain,
To him they cry in Winter's pinching reign,
Nor is their music nor their plaint in vain.
He hears the gay and the distressful call,
And, with unsparing bounty, fills them all.
Observe the rising lily's snowy grace,
Observe the various vegetable race;
They neither toil nor spin, but careless grow,
Yet see how warm they blush, how bright they glow!
What regal vestments can with them compare,
What king so shining, or what queen so fair!
If ceaseless thus the fowls of heaven he feeds,
If, o'er the fields, such lucid robes he spreads,
Will he not care for you, ye faithless! say,
Is he unwise? or are you less than they?

On the much lamented death of Mr. J. S.
By Miss J. B.

But thanks be to God, who giveth us the victory, through our Lord, Jesus Christ.

WHILE mournful yews their sable mantles spread,
And solemn cypress shoots her gloomy shade;
Mindless of art, or of the tuneful throng,
The muse to virtue consecrates her song:
A grateful tribute to her mem'ry pays,
In plaintive dirges, and in weeping lays.
O! while the happy saint distinguish'd shines
In heavenly worlds, and, in high anthems, joins,
Descend, some gentle seraph, from on high,
Teach me the cadence of your native sky;
To sing the victor, on the lucid plains,
Demands the music of celestial strains.
Behold, unmov'd, the Christian hero rise
Above this world, it's glitt'ring shews despise;
Amidst it's baits, it's luring smiles he stood,
The just, the social, pious, and the good:
Nor smiles, nor frowns, nor heights nor depths controul
The steady virtue of his dauntless soul.
See him to mis'ry gen'rous and benign,
Diffusing mercy as the source divine!
What widow's tear, what friendless orphan's cry,
Fail'd of redress from his propitious eye?
When did distress, with suppliant hands, in vain
E'er sue for pity from his heart humane?
Like heav'n, all-bounteous, he his succours shed,
The naked covered, and the hungry fed.
Nor yet to earth alone, his views extend,
To man he liv'd the universal friend;
See him devote his lib'ral plenty giv'n
To fair religion, and the cause of heav'n.
* See from his stores the sacred structure rise,
Where sound the mandates of th'imperial skies.
So bright his zeal, so full and unconfin'd,
T'exalt the grandeur of the human mind;
That, to survey their own resemblant fire,
Angels look down with pleasure, and admire.
When dire disease, too strong for art, assails,
When nature droops, and ev'ry power fails,
Convulsive pangs, and agonizing pain
Assert their conquest o'er the feeble frame;
The circling vital currents cease to roll,
And, from the mortal, force th'immortal soul;
See, then, from fear, surprize, or terror, free,
He smiles upon their dread artillery;
A bleeding God supports his stedfast faith,
And beams thro' all the sullen gloom of death.
He views the chief, who led the arduous way,
Who mark'd the passage to eternal day;
The glorious field, beneath his banner, gains,
And fadeless trophies from the toil obtains;
Now soars triumphant, takes his untry'd flight,
To hail his vict'ry in the realms of light.

* Alluding to the erecting an edifice for public worship, at his own expence.

A MORNING PIECE.

SEE *morning* gilds the eastern skies
With it's inliv'ning ray,
Come, my PHILANDER! let's arise
To meet the coming day.
Say, shall we waste the youthful hours,
To stray amidst the op'ning flow'rs,
Which sweets attractive bring?
Cull roses with inviting hue?
Ah touch them not, my friend! for know,
Those roses wear a sting.

Or shall we walk and mark the bee
Desert it's close retreat,
Rove round o'er nature's blooms with glee,
And rifle ev'ry sweet?

Ah, hapleſs race! ye ſtrive in vain
To ſuck the ſweets without the pain;
The wormwood waits below:
Nor ſhall ye long enjoy your breath,
The ſweets you rob procure you death,
Your pleaſure ends in woe.

Come, let us mount yon tow'ring hill,
Whoſe top ſalutes the ſky:
Vie with the ſwiftly paſſing gale,
Nor loſe the morn's gay dye.
Though dark and rugged be the brow,
Where mournful yews and cypreſs grow,
Ill omen'd birds abode!
Preſs through the inauſpicious green,
'Twill quickly ope a fairer ſcene
And a much eaſier road.

Where freſher verdure decks the year,
Than in the plains below;
Where more delicious fruits appear,
And fairer violets blow.
Where the unfading *amarinth* ſhows
It's lovely pride; where blooms the roſe,
Nor wears the thorn's diſmay.
Where we o'er earth-born ſcenes ſhall riſe
To milder ſcenes, ſerener ſkies,
And check the falling day.

Where, lovely maid, fair conſcience ſings,
And bids the boſom glow:
While angels, from their ſilver wings,
Let fall nectarious dew:
And, when the darkſome cloſe of day
Shall call us from the pleaſing way,
And ſpeak our journey o'er,
Like Sol, deſcending to the main,
We ſtoop to reſt awhile — and then
Shall riſe, to ſet no more.

R. W.

Dr. OLIVER's *
CHARACTER OF HIMSELF.

I'M not high church nor low church, not tory nor whig,
No flatt'ring young coxcomb, nor formal old prig;
Not eternally talking, nor ſilently quaint;
No profligate ſinner, nor pragmatical ſaint.
I think freely, I own, yet I firmly believe:
I'm not fond of my judgment, nor pin'd on a ſleeve.
To ſift truth from rubbiſh I do what I can.
And, God knows, if I err, I'm a fallible man.
I can laugh at a jeſt not crack'd out of time,
And excuſe a miſtake, though not flatter a crime.
Any fault of my friend I ſhould ſcorn to expoſe,
And deteſt private ſcandal, though caſt on my foes.
I put none to the bluſh, on whatever pretence,
For immodeſty ſhocks both good-breeding and ſenſe.
No man's perſon I hate, though his conduct I blame:
I can cenſure a vice, without ſtabbing a name.
To amend, not reproach, is the bent of my mind,
Reproof is half loſt, when ill-nature is join'd.
When merit appears, though in rags, I reſpect it,
And plead virtue's cauſe, ſhould the whole world reject it.
Cool reaſon I bow to, wherever 'tis found.
And rejoice when ſound learning with favour is crown'd.
To no party a ſlave, in no ſquabble I join,
Nor damn the opinion that differs from mine.
Though length of days I deſire, yet, with my laſt breath,
I hope to betray no mean dreading of death,
And, as to the ways, after death, to be trod,
I ſubmit to the will of a merciful God.

* Dr. OLIVER died at BATH, this month, in whom that place has loſt an excellent PHYSICIAN.

Mr. POPE's INSCRIPTION

On a pillar, erected in his garden, at

TWICKENHAM,

To the MEMORY of his

MOTHER.

AH EDITHA!
MATRUM OPTIMA!
MULIERUM AMANTISSIMA!
VALE!

HISTORICAL MEMOIRS.

DIVISIONS and tumults in ſeveral of the Poliſh diets, have lately riſen to a very great height, on account of the different parties and intereſts, with regard to the competitors for the crown: at Bracklau they carried things to great extremities. Prince Jablonowſky, the Palatine of Bracklaw, who, under pretence of making his public entry into that city, came there with 150 gentlemen, in military uniforms, and 300 Tartars, was very near being killed at that diet. A Polander, next to him, was killed, with a ſtroke from a ſabre, and 30 other gentlemen, who were neareſt his perſon, were ſeverely wounded. The Jeſuits, in whoſe church the diet was held, have demanded 3000 marks of ſilver, to atone, as they expreſs it, to the divinity, for ſullying the ſanctuary with ſo much human blood.

Count Braniki, great general of the crown, perſiſts in refuſing to march the army towards the frontiers of the kingdom, and has, likewiſe, ſet himſelf as a candidate for the crown. The parties of Poniatowſky and Czartoriſky are much the ſtrongeſt, and both theſe noblemen are at a vaſt expence.

The prince and princeſs of Brunſwic arrived on Tueſday, the 21ſt ult. at Brunſwic. Her royal highneſs was met, at ſome diſtance from the city, by the reigning duke, and the hereditary prince, who conducted the princeſs, amidſt the acclamations of a numerous concourſe of his ſubjects, to the palace.

By advices from Madrid we learn, that the miniſtry is very aſſiduous in completing the land forces, and augmenting thoſe of the marine. At the ſame time the court does not loſe ſight of any thing that may tend to promote trade; and it is with this view that treaties have been concluded with the northern powers; wherein it is ſtipulated that they ſhall furniſh this court with a certain number of men of war, in caſe of need.

On the 16th of laſt month all the foreign miniſters aſſiſted at the marriage ceremony, which was performed in the evening at the palace of Buen Retiro. The prince of Aſturias eſpouſed his ſiſter, in the name of the archduke Leopold; and his catholic majeſty led the queen mother by the hand to and from the altar. After the ceremony there was a fine firework before the palace. A great number of promotions were made upon the occaſion.

From Genoa we learn, that the malecontents had taken the caſtle of Figari. The officer who commanded the garriſon was put to death, and the ſoldiers made priſoners of war.

Accounts from Naples ſay, there has been, for ſome weeks paſt, a great ſcarcity of corn in that capital, and the adjacent towns and villages, which has been the occaſion of the common people's riſing, and committing ſeveral outrages, and plundering the public ovens and bread-ſtalls in the markets. The government has taken all the neceſſary meaſures to prevent any further diſturbance on that account. Several veſſels, laden with corn, have lately arrived there, and more were expected, when the laſt diſpatches came away.

CHRONOLOGICAL DIARY.

Tueſday, February 28.

THE following odd adventure happened, a few days ago, at a village, within a few miles of London: A young couple, having a licence, went to the pariſh church, in order to be married, when the miniſter refuſed to perform the ceremony, for fear of incurring the penalty, inflicted by the marriage act, as the gentleman wanted one day of being at age: the gentleman finding himſelf thus diſappointed, proteſted he would not ſtir out of the church till the ceremony was performed, and, accordingly, with his intended bride, remained that day and the enſuing night in the church, and, next

morning,

morning, all difficulties being ſurmounted, were happily united, to the ſatisfaction of all parties.

Wedneſday, Feb. 25. Came on at Guildhall, before the Right Hon. the Lord Chief Juſtice Pratt, an action, brought by Mr. Beardmore, againſt the King's Meſſengers, for entering his houſe, and inſpecting into his and his clients' books and papers; when Mr. Attorney-General, having obſerved, that another was depending, which Mr. Beardmore had brought for falſe impriſonment, againſt the ſaid meſſengers, jointly with the Rt. Hon. the Earl of Halifax, under the ſame warrant, it was propoſed that both actions might be conſolidated, and tried upon one record; on which Mr. Beardmore, and his counſel, immediately expreſſed great deſire to unite both actions, and the court recommending it to have the Earl of Halifax joined as a party, that the whole merits, againſt all parties charged or concerned, might be tried in one action, Mr. Attorney-General promiſed to recommend the ſame, and, thereupon, his Lordſhip appointed to try the cauſe on Friday, the 4th day of May next.

Thurſday, March 1. The ſupplies for 1760 were 19,616,119l. For 1761, ſomewhat leſs, 18,299,153l. And for 1762, ſtill leſs, 13,522040l. Yet how were ſuch ſupplies to be continued?

His majeſty has been pleaſed to recommend to parliament, the eſtabliſhing ſome proviſion for the chaplains who have perſonally ſerved a certain number of years on board the royal navy.

The earl of Egmont hath undertaken to ſettle the iſland of St. John, in the bay of St. Lawrence, at the expence of himſelf and friends.

Laſt week a dreadful fire broke out in a ſtable belonging to John Johnſon, at Ipſley, in Warwickſhire, which entirely conſumed that and an adjoining building, with a large quantity of hay and clover, ſome implements of huſbandry, &c. five horſes, likewiſe, periſhed in the flames.

Friday, 2. Was preſented to the ſociety for the incouragement of arts, manufactures and commerce (at the deſire of four great naval officers) an air-jacket, to prevent the fatal conſequences attending ſailors in a ſhipwreck: it has met with great applauſe from the ſociety, is reckoned a very curious invention, and intirely on a new plan.

Monday, 5. The mayor and corporation of Exeter have voted the right hon. the lord chief juſtice Pratt the freedom of that city, for his noble and impartial conduct in the cauſe of liberty, to be preſented him in a gold box of exquiſite workmanſhip.

A few days ago came on, before the Right Hon. Lord Mansfield, and a ſpecial jury, a cauſe, wherein the corporation of London, at the ſuit of the Chamberlain, was plaintiff, and Joſeph Fernanda Silva, a broker, was defendant, for acting as a ſtock-broker; and not being legally admitted by the Court of Aldermen; when, after a ſhort trial, a verdict was given againſt the defendant in 18 ſeparate penalties of 25l. each, amounting in the whole to 450l.

A quack-doctor at Goſport in Hants having undertaken to cure ſome children of ſcald-heads, anointed them with a ſtuff, which afterwards appeared to be compoſed of helebore and arſenic, which killed one of the children the ſame night, and two more lie dangerouſly ill. The fellow on hearing the ill ſucceſs of his application, immediately abſconded.

Tueſday 6. This evening died, at his houſe in Groſvenor-ſquare, aged 73, the Right Hon. Philip York, Earl of Hardwicke, Viſcount Royſton, High Steward of the Univerſity of Cambridge; a Governor of the Charter-houſe, Vice-Preſident of St. George's hoſpital, LLD and FRS. He is ſucceeded by his eldeſt ſon, Lord Viſcount Royſton, in title and paternal eſtate.

Wedneſday 7. Sir Thomas Harriſon, Chamberlain of London, preſented Lord Chief Juſtice Pratt with the Freedom of the city in a gold box; and his Lordſhip having condeſcended to ſit for his picture, Mr. Reynolds is to paint the ſame, and it is to be hung up in Guildhall.

Thurſday 8. The King of Spain has lately ſent the Univerſity of Edinburgh a preſent of four large folio volumes of prints engraved from the paintings found in the ruins of Herculaneum. The Univerſity have ſent him a very handſome letter of thanks written in Latin.

This day the Sheriffs of London and Middleſex went up to the Parliament-Houſe with a petition from the city, for power to rebuild the goal of Newgate.

Saturday 10. A man named Lars Nilſſon, died lately at Forſham near Skara,

ſa, in Sweden, aged 90. At 70 his hair was quite white, and his ſight greatly weakened. He had then a fever, which continued two months, and by which he loſt his hair. His hair afterwards returned to as bright a colour as that he had in his youth; his ſight was re-eſtabliſhed, and he retained them both till his death.

On Monday laſt Mr. Baron Adams and Mr. Juſtice Wilmot opened their commiſſion at Reading, for holding the aſſize for the county of Berks; at which Thomas Watkins, for the murder of a ſervant-maid of the Miſs Hammerſleys at Windſor, at the time their houſe was robbed in the night, was found guilty, and ordered for execution yeſterday; his body to be afterwards hung in chains in Callows-lane, near Windſor.

A few days ago as two youths, at Ramſgate, were going a ſhooting, by ſome accident the hindmoſt lad's gun went off, and ſhot the other in the thigh, quite through, ſo that the ſhot came out by his groin, of which wound he died in a few hours after. He was the ſon of Mr. Stephen Holman, draper, of that place.

Monday 12. Lord Viſcount Townſhend died this evening on the road from Bath to London. His Lordſhip is ſucceeded in his title and eſtate by the Right Hon. George, now Viſcount Townſhend.

Wedneſday, 14. It is expected that lord Clive will be appointed governor of Bengal; and that major Lawrence will be commander in chief of the company's troops.

A few days ago a farmer at Egham, being a little diſconſolate in his mind, took a gun, loaded, with him into the fields, and clapped the muzzle of it under his chin, and, by the means of a piece of packthread, faſtened to the trigger, diſcharged it with his foot, and died immediately.

Saturday, 17. This morning died the right hon. the earl of Macclesfield. His ſon, Thomas, lord viſcount Parker, ſucceeds him in title and eſtate.

Monday, 19. John Walter, eſq. member of parliament for Exeter, has preſented the chamber of that city with the portrait of lord chief Juſtice Pratt, which is to be put up in the Guild-hall.

Wedneſday, 21. His majeſty went to the houſe of peers, and gave the royal aſſent to the following bills:

The bill for naturalizing his ſerene highneſs the hereditary prince of Brunſwic Lunenbourg.

The bill for better regulating his majeſty's marine forces, when on ſhore.

The bill to allow the importation of tallow, hog's lard, and greaſe from Ireland, a further limited time, duty free.

The Bill for altering the duties on cyder and perry, and for allowing a longer time for the payment thereof.

The bill for better providing for the poor of that part of the pariſh of St. Sepulchre, in the county of Middleſex; for better lighting the ſtreets, lanes, and paſſages therein, and for widening Charter-houſe-lane.

To ſeveral bills to incloſe and divide lands, and repair roads.

And alſo to ſeveral naturalization and private bills.

Cambridge. Laſt Sunday an elderly couple were married at Huntingdon, who have lived together above 24 years, during which time they have had 7 children, the eldeſt of whom has been long married.

Friday, 23. Sir Charles Hardy, Knt. vice-admiral of his majeſty's fleet, was unanimouſly elected member for Rocheſter, in the room of Lord Parker, now earl of Macclesfield.

Sunday, 25. This morning, an ancient man and his wife, named Knight, who kept the Marquis of Granby's head, alehouſe, near Fountain-ſtairs, Rotherhithe, were found murdered. The man was found in his bed, not cold, with a large and deep wound by the ſide of his throat; the woman was on a bed in another room with her cloaths on, her throat cut, a wound juſt above one of her eyes, and another upon the top of her head, from which wounds had iſſued ſo large a quantity of blood, that it ran through the bed, upon the floor. The murderer, whoſe name is Corbet, a ſailor, has ſince been taken, and committed to priſon.

From Liſbon we have an account, that a married woman, in the province of Alenteijo, having a deſign to marry another, who was likewiſe married, ſhe killed her huſband and her children in bed; and then adviſed her gallant to do the ſame by his wife; but, he declaring he could not be guilty of ſo barbarous a crime, ſhe, by her artifices, prevailed with him to lie with her, and, as ſoon as he was gotten to ſleep, ſhe ſtabbed him likewiſe, for which ſhe was hanged a few days ago.

LIVINGS

LIVINGS in the PATRONAGE of the CROWN.

(Continued from p. 48.)

COUNTY of CORNWALL.	Diocese.	Deanery.		Value in King's Books.
St. John's	Exeter	East	R.	12 12 6
St. Ives			R.	26 0 0
Lawenecke, al. Lawannick			V.	7 18 9
Maker			V. d.	
Brooke, al. St. Breage, Corantyn, and Gunwallo, in which Parish is *Warbridge*		Kerier	V.	33 0 0
St. Anthony in Meneage			V. d.	
Borian, al. St. Burian (with two Chaps.)		Penwithe	R.	48 12 1
Borian Deanery				9 16 0½
Gulwatt's, al. Lanefly			V.	6 11 0½
St. Juſte			V.	11 11 0½
St. Paul			V.	13 11 0½
St. *Anſtell*		Powdre	V.	21 0 0
St. Clement's, al. Moreſk			V.	9 0 0
Columb minor (7l. cert. val.)		Pydre	R.	not in charge
Dewſtow, al. Davidſtow		Trigge Maj.	V.	8 0 0
Treveglos (with Warburſtow Chap.)			V.	9 9 7
Poghill			V. d.	
Boyton (18l.)			Cur.	
St. Giles in the Heath (42l. 11s. 8d. ½.)			Cur.	
Laneſt (9l. 5s. 4d.)			Cur.	
Tremaine (6l. 13s. 4d.)			Chap.	
Treſmere (2l.)			Cur.	
St. Endelian		Trigge Min	R.	10 0 0
St. Clere		Weſt	V.	19 16 8
Morvall			V.	6 14 9½
St. Stephen's in Bramwell		East	R.	not in charge
COUNTY of *GLOUCESTER.*				
Mickelden, al. Mickelton	Glouceſter	Campden	V.	9 14 4½
Eburton (ſee Ecton)			V. d.	
Daglingworth		Cirenceſter	R.	8 6 3
Sydyngton St. Mary's			R.	8 12 1
Sydyngton St. Peter's			V. d.	
Ampney Crucis (12l. 11s.)			Cur.	
Beverſton (with Kingſcot Chap.)		Durſley	R.	30 0 0
Uley			R.	12 3 4
Cowley, al. Coaly			V. d.	
Burthorpe, al. Eaſt-Leche Martin		Fayrford	R.	10 0 0
St. John Baptiſt in *Glouceſter*		Glouceſter	R. d.	
Beatæ Mariæ de Crypt. al. Chriſt Church in *Glouceſter*			R. d.	
St. Michael's in *Glouceſter*			R. d.	
Longney			V. d.	
Deynton (with a free Chap. of St. Cath.)		Hawkiſbury	R.	14 11 3
Byſeley (with Chalford Chap.)		Stonehouſe	V.	19 10 5
Cowley, al. Cooly			R.	9 1 10½
Stonehouſe			V.	22 0 0
Nympsfield			R. d.	
Haſleton (with Yanworth Chap.)		Stowe	R.	19 5 5
Notgrove			R.	15 6 8
Riſſington parva			R.	10 3 1½
Wike Riſſington			R.	16 2 6
Aſton Blank, al. Cold Aſton			V. d.	
Barrington parva			V. d.	
Dowrhatherley		Winchcomb	V.	8 14 4½
Corſe (a Peculiar of Deerhurſt)			V. d.	
Elmeſton Hardwick, al. Ailmundeſton			V. d.	
Lye, al. Leigh			V. d.	
Tirley, al. Trynley			V. d.	
Tewkſbury (ſee Ecton)			Cur.	

[To be continued.]

THE

Christian's Magazine,

For APRIL, 1764.

SYSTEMATICAL DIVINITY.

CHAP. XLVII.

On HUMILITY.

HAVING treated of those duties, which arise from *commercial* and *political* relations; we proceed to speak of those dispositions and graces, which form the Christian temper. And of these *humility* must always demand the first consideration: for humility is a temper, so essentially necessary to the very being of a Christian, that it is impossible to make the very first advances in the school of Christ without it. It is a temper, so peculiar to Christianity, that even the language of heathen moralists, whether Greek or Latin, had not a word to express this grace; to which Christ promises his first blessin; g" *Blessed are the poor* " *in spirit*, the humble and lowly in heart." And it is a grace which peculiarly displayed itself in him, who calls upon us, to learn of him, in this respect especially—" Learn of me, for I am " meek and lowly of heart."

What then is true humility? we reply, a right and a lowly sense of ourselves, founded upon a true conviction of our present state, circumstances, and condition, and of our future expectations, from the dread judge of all men: and, in consequence of such conviction, an endeavour to act in every department of life, with the most steady and uniform propriety *. For humility, though seated

* An ingenious writer remarks, that *humility* is commonly opposed to *pride*, which includes in it a false or over-rated estimation of our own merit,

ſeated in the mind, muſt manifeſt it's reality by outward actings; or, meer verbal expreſſions will be found unavailable: as, on the other hand, a ſemblance of this grace, and a ſtudy to expreſs it by actions the moſt apparently humble, will be equally unprofitable, if the heart is not lowly.

A moment's ſerious reflexion will be ſufficient to teach every rational creature humility: for, whether you conſider yourſelf as an individual on this peopled globe, or as an individual on this little iſland, which is almoſt as nothing compared to the whole; of how ſmall ſignificance are you, conſidered in reference to all the people ofthis iſland! but, of how much ſmaller ſtill when you compare this iſland to the whole terraqueous globe: and when, amazing contemplation! you carry your thoughts to thoſe millions of worlds, which roll in infinite ſpace, and which, moſt probably, are peopled, with myriads of beings, all the creatures of *his* hand, and the ſubjects of *his* rule, who is Lord over all: to whom, when we elevate our reflexions, how are we loſt in the deep abyſs of his immenſity! we want words to expreſs, we want thoughts to conceive, our own nothingneſs: and humility itſelf is abaſhed in daring to make any the leaſt compariſon, between corruptible creatures, like us, and the eternal, almighty JEHOVAH!

Theſe conſiderations are ſufficient to humble the pride of the mightieſt Monarch that ever filled a throne. But let us come nearer to ourſelves. Not many years paſt, and we were all darkneſs and nothing:—and when born, (without any will or conſent of ours) how many months of helpleſs infancy did we paſs! how many years of childhood ſtole inſenſibly away! and, ſince we have entered upon the buſineſs of life; what difficulties have we weathered! under what diſappointments have we ſunk!—with what hopes and fears have we been toſſed on the turbulent waves of life!

From this view we ſhall find very little cauſe for exultation and pride.

But let us conſider, that, during this time, we have been ſupporting a precarious exiſtence, nay, and, perhaps, toiling only for that ſupport, by ſuch ſupplies as are common to us, with the loweſt animals of the field: all of which, as indeed all the crea-

an aſcription of it to ourſelves, as it's only and original cauſe, an undue compariſon of ourſelves with others, and, in conſequence of that ſuppoſed ſuperiority, an arrogant preference of ourſelves, and a ſupercilious contempt of them. *Humility*, on the other hand, ſeems to denote that modeſt and ingenuous temper of mind, which ariſes from a juſt and equal eſtimate of our own advantages compared with thoſe of others, and from a ſenſe of our deriving all originally from the author of our being. It's ordinary attendants are mildneſs, a gentle forbearance, and an eaſy, unaſſuming humanity, with regard to the imperfections and faults of others. Virtues, rare indeed, but of the faireſt complexion, the proper offſpring of ſo lovely a parent, the beſt ornaments of ſuch imperfect creatures as we are; precious in the ſight of God, and which ſweetly allure the hearts of men.

tures

tures are united to ſuſtain our body:—a body, by frequent pains and ſickneſſes, reminding us of our frail condition; and admoniſhing us of that grave, which muſt infallibly be our lot, and which is the moſt effectual cure of every high imagination!

But, if our birth and our being, the frailty and corruptibility of our frame, afford us ſtrong arguments for humility, how much ſtronger ariſe from the reflexions on our ſinful and ungrateful conduct towards God! It is humbling enough for us to recollect, that we have nothing *now*, which we did not receive; that we can have nothing *hereafter*, but from the free gift of him, to whom already we are indebted beyond all power of requital; and can it be poſſible, that we ſhould indulge perſonal vanity, for gifts intruſted to us, and belonging to another: gifts, which we are too apt to uſe as our own; and have but too often employed in direct oppoſition to the giver's deſign!—If any thing can humble us, this reflexion muſt. This conviction of our manifold and great offences; of our original and actual ſinfulneſs; of our corrupt nature, and it's pernicious fruits; is the proper foundation of true humility, and that alone which will lead us to *Chriſt* for mercy and ſalvation.

If from this view of his preſent ſtate, condition, and circumſtances, a man carries his thoughts to that thrice awful period, which all human wiſdom, wealth and power, cannot defer one moment: when, ſtretched upon the bed of languiſhing and ſickneſs, the feeble faculties ſhall ſcarce invigorate his helpleſs, dying frame; when death, with all his terrors, ſhall ſtand in full proſpect before him: and not death only, but that tremendous judgment, which will make the ſtouteſt heart tremble, muſt not a remembrance of this ſolemn, certain ſcene, awaken the mind to the moſt ſincere humility?

Theſe great topics, which are common to the higheſt, as well as the loweſt, of mankind, and in which all mankind are nearly intereſted, ſuffice abundantly to ſhow how little cauſe human creatures have for pride: who are but worms, flowers of a day, paſſing ſhadows, ſinners by birth, ſinners in act, their mortal parts ſpeedily to moulder in the duſt, their immortal to live a life of bliſs or miſery forever.

Such are ſome of the motives and arguments we have to humility; a grace, which not only brings peace to our own ſouls, and aſſiſts our proficiency in virtue, but endears us to our fellow creatures, and particularly recommends to the favour of that God, who reſiſteth the proud, but giveth grace to the humble.

But of theſe things; of the *neceſſity*, the *excellence* and the *means* to acquire the grace of humility, we will ſpeak in the next chapter.

[*To be continued.*]

BIOGRAPHY.

I.

The LIFE of JOHN SWAMMERDAM, M. D.

JAMES THEODORUS was born in Swammerdam, a village of Holland, ſituated upon the Rhine, between Leyden and Woerden, and removing afterwards to Amſterdam, where he carried on the timber trade, obtained the ſurname of Swammerdam, from the place of his nativity. In this laſt place heaven bleſſed him, on the laſt day of January, 1606, with a ſon, who was called John James Swammerdam, who followed, in that famous city, the buſineſs of an apothecary. As this John was very ſtudious of natural hiſtory, and very well ſkilled in ſeveral branches of it, ſo he diligently improved every opportunity of cultivating it, which his reſidence and way of life afforded. This great naturaliſt, and Barentje Corver, daughter of John Janſz Corver, were the parents of John Swammerdam, who was born at Amſterdam, Feb. 12, 1637. His father intending him for the church, with this view took care to procure him early inſtructions in Latin and Greek; but our author, after ſerious examination of his own diſpoſition and talents, thought himſelf unequal to ſo important a taſk, and brought his father to change his former intention, who thereupon conſented to his ſon's applying himſelf to phyſic; but as he kept him at home till he ſhould be properly qualified to ingage in that ſtudy, he frequently employed him in cleaning his curioſities, and putting every thing in it's proper place. This occupation inſpired our author, in a manner, from his childhood, with a taſte for natural hiſtory, ſo that, not content with the ſurvey of thoſe curioſities which his father had purchaſed, he ſoon began to make a collection of his own, by catching ſome, and buying or bartering for others, all which he diſpoſed in certain claſſes; and compared with the accounts given of them by the beſt writers. However, when grown up, he very ſeriouſly attended to his anatomical and medical ſtudies, but all the while with a mind bent on attempts of the greateſt importance. Accordingly he ſpent both day and night in diſcovering, catching and examining, the flying inſects proper to thoſe two different times, not only in the province of Holland but in that of Gueldres, and in the province of Utrecht. Our author, thus initiated into natural hiſtory, came to Leyden in the year 1651, to purſue his ſtudies in the Dutch univerſity; and his progreſs was ſo anſwerable to his diligence, that, on the 11th of October, 1663, he was admitted a candidate of phyſic in that famous univerſity, after undergoing the examinations preſcribed on that occaſion.

Our author, on his arrival at Leyden, contracted a friendſhip with the great anatomiſt Nicholas Steno, and ever after lived with him in the greateſt intimacy.

The curioſities of anatomy now began to make a conſiderable impreſſion on our author; he immediately began to conſider how the parts of the body, prepared by diſſection, could be preſerved, and kept in conſtant order and readineſs for anatomical demonſtration: and herein he ſucceeded, as he had done before in his nice contrivances to diſſect, and otherwiſe manage the minuteſt inſects. After this our author made a journey into France, where he ſpent ſome time at Saumur, in the houſe of Tanaquil Faber, and made a variety of obſervations upon inſects. Among other things, our author, during his ſtay in the neighbourhood of Loire, obſerved and deſcribed the flying inſect called Libella, or Dragon-fly, and likewiſe ſome Hemerobia, or Day-flies.

From Saumur he went to Paris, where he lived in the ſame houſe, and in the greateſt friendſhip, with Steno. He likewiſe contracted an intimacy with Melchiſedec Thevenot, a very worthy gentleman, and formerly the French King's Miniſter at Genoa, who moſt hoſpitably received and entertained him and Steno. Thevenot moreover ſtrenuouſly recommended our author's ſkill to that great man Conradvan Beuningen, a Senator and Burgomaſter of Amſterdam, and at that time that republic's Miniſter at the court of France; who obtained leave for Swammerdam, at his return home, to diſſect the bodies of ſuch patients as ſhould happen to die in the hoſpital of that city. He came back to Leyden to take his degrees; and ſeized the occaſion of his ſtay there to cultivate a moſt intimate friendſhip with the famous Van Horne, who had been formerly his preceptor in the ſtudy of anatomy. It was at this time, and on the 22d of January, 1667, that, in Van Horne's own houſe, Swammerdam firſt injected the uterine veſſels of a human ſubject with a ceraceous matter, which moſt uſeful attempt he afterwards improved and perfected. The 22d of January of the ſame year, he was admitted to his degree of Dr. of Phyſic, after having publicly maintained his diatriba, or theſis on reſpiration; which was then conceived but in ſhort and contracted arguments, but appeared the March following with conſiderable additions, in a volume, from the printing-houſe of Gaſbekios, with a dedication to the illuſtrious Thevenot, and adorned with a frontiſpiece of a moſt elegant figure of the reciprocal copulation of the hermaphrodite houſe-ſnail.

It was thus our author cultivated anatomy with the greateſt art and labour, in conjunction with the celebrated Van Horne; but a quartan ague, which attacked him this year, brought him ſo very low, that he found himſelf under a neceſſity of diſcontinuing his anatomical ſtudies, which, on his recovery, he entirely neglected, in order to give himſelf up to the ſtudy of inſects.

In the year 1668, the Grand Duke of Tuſcany being then in Holland with Mr. Thevenot, in order to ſee the curioſities of the country, came to view thoſe of our author and his father, and

ſurveyed

ſurveyed them with the greateſt delight, and his uſual taſte and attention for natural hiſtory. On this occaſion Swammerdam made ſome anatomical diſſections of inſects in the preſence of that great Prince, who was both a lover, and moſt ſkilful judge of ſuch things, and who was ſtruck with admiration at our author's great ſkill in managing them, eſpecially at his proving, that the future butterſly lay, with all it's parts neatly folded up, in a caterpillar, by actually removing the integuments that covered the former, and extricating and exhibiting all it's parts, however minute, with incredible ingenuity, and by means of inſtruments of an inconceivable fineneſs.

On this occaſion his ſerene Highneſs offered our author 12,000 florins for his ſhare of the collection, on condition of his removing them himſelf into Tuſcany, and coming to live at the court of Florence; but Swammerdam, who hated a court life above all things, rejected his Highneſs's propoſal. Beſides, he could not put up with the leaſt reſtraint in religious matters, either in point of ſpeech or practice. He made the nature and properties of inſects his chief ſtudy, and purſued it with infinite diligence, and without the leaſt relaxation; ſo that, in the year 1669, he publiſhed a general hiſtory of them, a work equally remarkable for the author's great boldneſs in the attempt, and happy ſucceſs in the execution.

Our author's father began to take offence at his proceedings, and omitted no opportunity of reproving his ſon for this his thoughtleſs way of acting; would have had him change it for the practice of phyſic; but his father, ſeeing no probability of his ſon's accompliſhing his purpoſe, would neither ſupply him with money or cloaths. Our author, therefore, though exhauſted with inceſſant labours, and afflicted with a continual bad ſtate of health, at laſt conſented to take his father's advice; but his bad health rendered him quite unfit to bear the fatigues uſually attending the practice of phyſic, ſo that he thought it was proper he ſhould retire into the country for ſome time, in order to recover his ſtrength, and with a view of returning to his buſineſs with new force and ſpirits. But he was ſcarce ſettled in his country retirement, when, in the month of June, 1670, he relapſed into his former occupation. Thevenot, in the mean time, informed by his correſpondents in Holland of the diſagreement between our author and his father, did all that lay in his power to ingage the former to retire into France. But, whatever impreſſion this propoſal might have on the ſon, his father forbade him to accept of it. The ſon upon this, to oblige and appeaſe his incenſed father, made an accurate ſurvey of every curioſity in the latter's grand and numerous collection, put all things in their proper places, and compoſed a moſt exact catalogue of them with infinite pains and labour, and a conſiderable loſs of time, which he afterwards ſeverely regretted. He formerly uſed to treat with great harſhneſs thoſe who contradicted his ſentiments, but, happening to read ſome books, which the then famous

Antonia

Antonia Bourignon had, a little before, publiſhed, they made ſo great an impreſſion upon him, that a ſtrict compliance with all the duties of a good Chriſtian was now become his principal concern. He began more particularly to ſuppreſs the unruly paſſions of his mind. All this time Antonia Bourignon happened to be in Holſtein, accompanied by John Tielens, a native of Amſterdam, with whom Swammerdam had been long acquainted. He therefore wrote to his friend the 18th of March, 1673, to beg he might procure him Antonia's good will, and leave to write to her on his ſpiritual concerns. He accordingly wrote to her the 29th of April following, and he received an anſwer to his letter dated the 17th of Auguſt. Her advice wrought ſo great a change in him, that, at that time, he thought of nothing but of obtaining from God a holy peace of mind, ſincerely grieving that he had loſt ſo much time in the ſervice of the world. After this he wrote many more letters to Antonia, who very graciouſly anſwered them.

This year our author finiſhed his treatiſe on bees, which proved ſo fatiguing a performance, that he never after recovered even the appearance of his former health and vigour: and after this he grew almoſt altogether careleſs of the arts he had been hitherto fondeſt of. He had conceived this diſtaſte for worldly affairs above two years before, though he had ſtruggled againſt it in favour of his book on bees; but now he could no longer allow his mind any other occupation beſides that of loving and adoring the ſovereign good.

He therefore reſolved to withdraw himſelf entirely from all converſation of the world; but had firſt the prudence ſeriouſly to examine what would be neceſſary to maintain him in his retirement. This he found to amount yearly to 400 Dutch florins, or gilders, without having any thing but his curioſities to raiſe ſuch an income by. Theſe, therefore, he reſolved to ſell, in hopes the produce of them, put out to intereſt, would be ſufficient to anſwer his demands.

The firſt he applied to on this occaſion was Thevenot, whom he requeſted to publiſh, and forward a ſale of theſe things. Thevenot did all in his power to ſerve his friend, but to no purpoſe.

This made Swammerdam apply to Nicholas Steno, who, having renounced the religion of his country, was become a member of the church of Rome, and had obtained a biſhopric as a reward for his change, to induce him to continue in it, and now lived at the court of Florence. Swammerdam wrote to him, to know if the Grand Duke was as willing as he had formerly been to purchaſe his curioſities.

In anſwer to this letter the new convert's zeal made him uſe every argument he could think of, to induce our author, after his own example, to conform to the church of Rome, and remove, with his collection, into Tuſcany; promiſing him for certain, that the Great Duke would let him have, for his curioſities the price of 12,000 florins, which his Highneſs had formerly offered,

offered, and let him want for nothing, that could make life eaſy and agreeable.

Our author looked upon theſe conditional offers, as the greateſt indignity that could be offered him, and, accordingly, bitterly reproached his friend Steno, for endeavouring to prevail upon him in a manner he utterly deteſted; telling him withal, that his ſoul was not venal; and Bourignon, being conſulted on this occaſion, adviſed him by all means to reject Steno's propoſals.

Agitated by ſuch a ſeries of hopes and diſappointments, our author made uſe of the little leiſure that remained on his hands, in arranging and adorning his curioſities.

While thus employed, he publiſhed at Amſterdam, 1675, his *hiſtory of the Ephemeris*. This was the laſt offspring of our author's great genius and application; after which, he intirely renounced all thoughts of human affairs, to think of nothing but his ſpiritual concerns, which he imagined he could not ſo well promote in any other manner, as by going to confer perſonally with Bourignon. Accordingly, having firſt obtained her leave for that purpoſe, he ſet out the autumn following from Amſterdam for Sleſwick, in Holſtein, where ſhe reſided, arrived there the 30th of September, and ſpent ſome time in her houſe.

On his coming home he had the mortification of finding, that his father's diſpleaſure at his paſt conduct, inſtead of being appeaſed, was grown more violent, on account of his late undertakings. Another and greater ſubject of affliction was, the marriage of his ſiſter Joanna, who had hitherto kept houſe for her father, ſince he had buried his wife; for his father, on this occaſion had reſolved to break up houſe keeping, and to live, for the future with his ſon in law.

Our author, therefore, now found himſelf under the ſad neceſſity of ſhifting for himſelf by the month of May following. How great muſt have been his diſtreſs! He had neither money, or any thing of value, except his muſæum, which he had already ſo often endeavoured, in vain, to diſpoſe of; and his father did not propoſe to allow him more than 200 florins a year. On this occaſion, he formed a deſign of retiring into the country, and flattered himſelf with the hopes of being able to provide for himſelf that way. But his father dying this year, put an end to his troubles, by leaving him a ſufficiency to live in a manner ſuitable to his own inclinations; for now he ſaw himſelf freed from all buſineſs, but that of ſerving God, in which alone he delighted.

But his joy was ſoon interrupted, when the father's fortune came to be divided, and his muſæum to be diſpoſed of, the ſiſter claiming more of the inheritance than came to her ſhare, and the chief direction of the ſale; while Swammerdam, for the ſake of peace and quietneſs, and in order the ſooner to get into his long-wiſhed for retirement, ſubmitted to her unjuſt pretenſions. Nevertheleſs, the vexation attending this family ſtrife, joined to the uninterrupted fervour of his devotion, brought a tedious diſorder upon him: this was a double tertian ague, which afterwards continued without

out intermiſſion, and then changed in different manners; whilſt this fit of ſickneſs continued, he got up but ſeldom in the day-time. As the things he formerly took moſt delight in, were now become odious to him, he wrote to his friend Thevenot, who had again invited him to his houſe, that he would accept of his kind offer, provided he would immediately diſpoſe of his curioſities for him, and permit him to live quite unknown and retired.

But here too our author was again diſappointed; ſo that at laſt he advertiſed a fixed day in the month of May following, 1680, for the ſale of his curioſities, article by article. But whilſt our author was taken up in this manner, his old diſorder broke out anew, with worſe ſymptoms: Thevenot, informed of the languiſhing condition he was in, offered him the Jeſuit's bark, then greatly talked of for it's efficacy in curing fevers; and Swammerdam deſired he might ſend him ſome of it, and ſome ſpecific, againſt the dropſy, if he knew of any. But, at laſt, finding himſelf grow worſe and worſe, he made his will, the 25th of January, 1680, and left Melchiſedec Thevenot, formerly the French King's miniſter at Genoa, all his original manuſcripts belonging to the natural and anatomical hiſtory of Bees and Butterflies, with fifty-two copper-plates belonging to them; and ordered all thoſe valuable papers, then laid up in the houſe of Herman Wingendorp, at Leyden, to be delivered to the legatee within a year after his death: but earneſtly recommended, that his *Treatiſe on Bees*, ſhould be publiſhed in Dutch, as well as Latin; as diſplaying the wiſdom and power of God, in ſo particular a manner.

The little portion of life, that he enjoyed after this diſpoſal of his worldly concerns, he gave intirely to his ſpiritual ones; ſpending his whole time in acts of love, and adoration of the ſupreme Being: and thus ended his courſe the 17th of February following.

The great Gaubius gave a tranſlation of all his works from the original Dutch into Latin: from which they were tranſlated into Engliſh, in folio, 1758, by Mr. Floyd, illuſtrated with fifty-three copper-plates; and by whom the foregoing account of his life was extracted, from one written by the celebrated Dr. Boerhaave, whoſe life we have given in our laſt volume, page 51.

II.

The LIFE of JOHANNA KOERTEN.

JOHANNA KOERTEN, wife of Mr. Adrian Block, born in Amſterdam, in the year 1650, on the 17th of November, was, from her youth, very fond of learning arts and ſciences, as appears by her beautiful embroidery, magnificent laces, and tent-ſtich, her curious models in wax, maſterly writing, her knowledge in ſinging, and cutting all manner of devices, birds and trees, with a diamond on drinking glaſſes. She was admirably ſkilled in making artificial ornaments and flowers, eſpecially of ſilk twiſted, and drawing in water-colours; ſome of all which are ſtill to

be ſeen: beſides this ſhe applied herſelf to cutting various ſorts of figures out of paper, with ſciſſars; in which ſhe ſucceeded ſo well as to gain an everlaſting name by it. For ſhe was always an object of wonder to all artiſts, who ſaw that ſhe, by her ingenuity and unwearied application, could cut out, with ſciſſars, whatever portrait the moſt able artiſt could repreſent with a pen: ſhe likewiſe cut out landſcapes, with cattle, trees, and birds, and maſterly ſtrokes of writing, nearly as Melan* has done in many of his engravings.

Theſe things made ſo much noiſe that all foreigners who came to Amſterdam, animated with a deſire of ſeeing works of art, ſaw, with aſtoniſhment, her performances, and praiſed them with admiration. On this account many Potentates, Princes, and great men, and even the Czar Peter Alexowitz came to ſee her curioſities, and, to her honour, ſet their hand-writing in the book of her family's genealogy. The Elector Johan Willem of the Palts, offered her † 1000 guilders for three pieces of her cutting out, but ſhe was not willing to be deprived of them, having taken much pains about them. She made a magnificent work for the conſort of the Emperor Leopold, conſiſting of trees, arms, eagles, and crowns, in ornaments, with twiſted ſilk in tufts, for which more than 4000 guilders were given. She likewiſe made, for Mary, Queen of England, and other Princeſſes, divers curioſities of that kind.

The portrait of the before-mentioned Emperor, cut by her with ſciſſars, was preſented to his Majeſty, and, to her immortal memory, hung up in the chamber of curioſities at Vienna, with the following Latin verſes of the Profeſſor Francius cut under it:

Cæſaris hæc facies Leopoldi; dextera ferrum,
Læva globum terræ, quam regit orbis habet,
Marmora Lyſippi cedant et Mentoris æra
Cedat Apelleus Parrhaſiuſque labor.
Majus opus tenui in charta (mirabile viſu!)
Exhibet, artifici forfice docta manus.

She died Dec. 28, 1715. Many learned men and able poets have celebrated her in their writings and verſes, and have conſecrated her name to immortality.

More may be ſeen to her praiſe in Houbraken's theatre of Dutch painters, vol. III. p. 293 to 308. L. D.

* Claudius Melan, a famous engraver and painter, born in the year 594.

† About 100l. ſterling.

III.

An ANECDOTE of the pious BISHOP SANDERSON.

READING lately the inſtructive life of Biſhop SANDERSON, wrote by his worthy friend Dr. Walton, I could not help being

being deeply affected with the following anecdote, which demonstrated that excellent Prelate's charity, and goodness of heart, to the truly miserable and afflicted; especially poor tenants who had suffered by sudden floods, or any other providential calamity. And I hope this instance will soften, and make some good impression upon the hearts of rich landlords, especially at this time, when so many Persons have been such great sufferers by the late heavy rains and inundations.

This excellent and truly Christian Bishop met with a poor dejected neighbour, who complained that he rented a meadow at 9l. a year, but that, when the hay was made, and ready to be carried into his barn, several days constant rain had so raised the waters, that a sudden flood carried it all away, and his rich landlord, would abate him no rent, and that, unless he had half abated, he and seven children were utterly undone.

It may be noted in this age, says the admirable biographer, there are a sort of people so unlike the God of mercy, so void of the bowels of pity, that they love only themselves and children; love them so as not to be concerned whether the rest of mankind waste their days in sorrow or shame: people who are cursed with riches, and think nothing else can make them and theirs happy. But it was not so with Dr. SANDERSON, the good Bishop of Lincoln, (a county where so many have miserably suffered by the late uncommon floods) for he was concerned at his neighbour's calamity, and spoke comfortably to the poor man, bade him go home and pray, and not load himself with sorrow, for he would go to his landlord next morning, and if his landlord would not abate what he desired, he and a friend would pay it for him.

He went the next day to the landlord, and told him of his poor dejected tenant, and how much God is pleased when we compassionate the poor; and, though God loves sacrifice, yet he loves mercy so much better, that he is best pleased when he is called the God of mercy: he told him, the riches he was possessed of were given him by that God of mercy, who would not be pleased, if he, who had so much given and forgiven him too, should prove like the rich Steward in the gospel, who took his fellow creature by the throat to make him pay the utmost farthing.—Besides, riches unjustly gotten, and added to his great estate, would, as Job says, "Prove like gravel in his teeth;" and would, in time, so corrode and gnaw his conscience, or become so nauseous when he lay upon his death-bed, that he would then labour to vomit them up, and not be able; and therefore advised him to make friends with his unrighteous mammon, false and perishing, opposed to the true riches, before that evil day came upon him; but, however, neither for his own, nor God's sake, to take any rent of his poor dejected tenant, for that were to gain a temporal, and lose his eternal happiness.—These, and other such reasons, were urged with so grave and so compassionate

an earneſtneſs, that the landlord forgave the tenant his whole rent. With how great joy did the meek and merciful Doctor carry this good news to the tenant, and how mutual and ardent was their delight and comfort! Holy Job boaſts, that "He had "ſeen none periſh for want of cloathing, and that he had often "made the widow's heart rejoice, or ſing for joy."—Dr. SANDERSON might have made the ſame religious boaſt on this, and many like occaſions: and I might tire myſelf, and the reader, in relating how ſimilar the whole courſe of Dr. SANDERSON's life was to the above ſtriking narrative. I ſhall here ſubjoin a more recent inſtance, of a ſimilar nature with the above-mentioned—I mean of the preſent worthy Prelate, the Lord Biſhop of Ely, who, whilſt Maſter of Bennet College, Cambridge, as I am credibly informed, moſt generouſly forgave a poor diſtreſſed tenant the greateſt part of a long arrear of rent;—which, I think, ought to be mentioned, to do juſtice to his character, and to excite the rich and powerful to imitate ſo good an example. May we all, in our ſeveral ſtations, and according to our abilities, "Go "and do likewiſe!"

PHYSICO-THEOLOGY.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

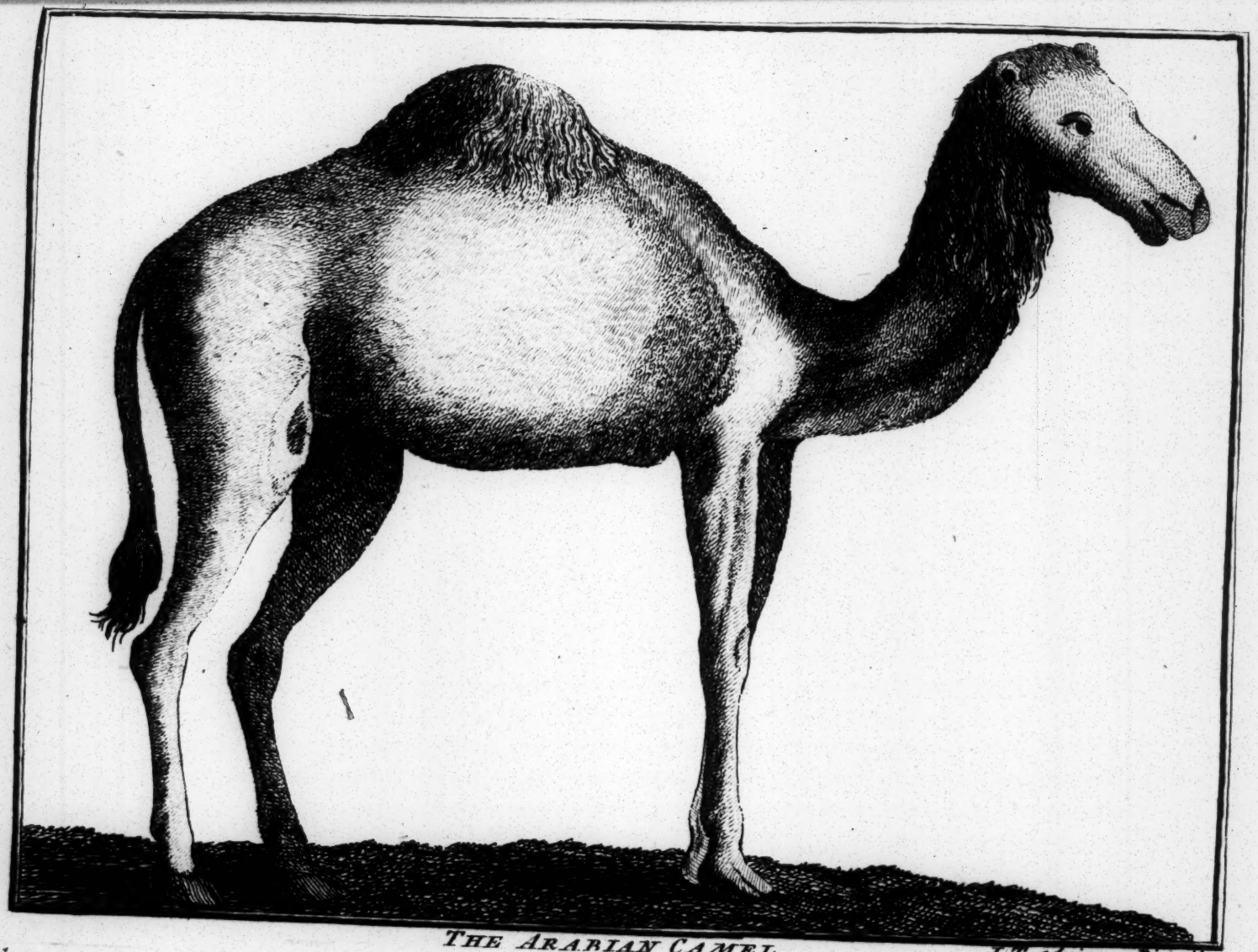
In the Phyſico-Theology of your Magazine, Vol. IV. p. 302, the camel is remarked, by Q. L. Balbus, amongſt animals, having ſomething peculiar to them, which declares the exiſtence of a divine Being. I have, therefore, ſent you an account of it, with the figure thereof, delineated from the life, hoping it will be acceptable to your readers, from

Goodwin's-Court, St. Martin's Lane, Sept. 18, 1763.

Your humble ſervant, Conſtant reader, and admirer, J— T—e.

ACCOUNT of the ARABIAN CAMEL.

AMONGST all the domeſtic animals to be found in the Aſiatic dominions of the Turks, none deſerves our notice more than the camel: which is a lean, ſtately, inoffenſive animal. When they hold their heads erect, they have a very majeſtic appearance; but their uſual poſture is as repreſented in the plate. They are cloathed with a ſhort ſoft hair, a little curled, which is generally of a browniſh colour, though ſome are white; of this is made the fineſt camblets, and St. Matthew mentions particularly the cloathing of John Baptiſt, which was of camel's hair, and a leathern girdle about his loins, Matt. chap. iii. ver. 4. Their head



THE ARABIAN CAMEL.

I.T. advivum Pinxit.

head is but ſmall in reſpect to their bodies; they have large eyes and ſhort round ears, with a ſlit in their upper lip, like a hare; they have no teeth in their upper jaw; their neck is long and thin, with a thin ſhort mane, and juſt under their ſtomach, between their fore legs, is a hard ſubſtance, occaſioned by their laying down. They have a bunch on their back, which the Prophet Iſaiah mentions, Iſai. chap. xxx. ver. 6. it is covered with a ſhorter hair than the reſt of their bodies, though it is more fleſhy. They have a ſhort tail like an aſs, with four knots in it like a cow's; their legs are long and thin, and at their knees is a ſmall bunch, which ſeems a ſupporter to their whole bodies; they have a cloven fleſhy foot, which is well adapted to the hot ſandy countries, where a hoof would ſooner be deſtroyed. They are ſaid to live to the age of fifty, and ſometimes to an hundred years. Theſe creatures are wonderfully fitted, by Providence, for travelling through the hot ſandy deſerts, being able to go four or five days, ſome ſay ſeven or eight, without water*: and, when thirſty, they will ſmell it at a great diſtance. For this reaſon they are very much uſed in long journies, taken by merchants, who go in large companies called caravans, to prevent their being plundered by robbers, with which the eaſtern countries are much infeſted. Camels are taught to lie down to receive their burden, which is uſually eight hundred weight, with which they will travel about two miles and an half in an hour, and their day's journey is frequently twelve or fifteen hours. They will brouſe on the little ſhrubs they find by the way, or if they meet with nothing of that nature half a gallon of beans, or barley, or a few balls made of meal, which travellers generally carry along with them, will nouriſh one of them for a whole day; and when, the journey is over, travellers uſually bind one of their legs to prevent their ſtraying, without diſturbing one another. The Arabs do not kill this creature for food, but the Turks eat the fleſh of the young ones, which they reckon a great dainty. The camel goes a year with young; and their milk was uſed by the Ægyptians as a remedy for a great many diſeaſes, with very good ſucceſs. This, perhaps, may be the reaſon that, in Jacob's preſent to Eſau, the thirty *milch* camels, is, in particular, taken notice of by Moſes, Gen. chap. xxxii. ver. 15. as being of greateſt value.—It is very well known, that the gall, mixed with a proper quantity of honey, is an excellent liniment for the quinſey.

* The particular contrivance, or make, of the Dromedary or Camel's ſtomach, according to Perſian anatomiſts is tus given; "At the top of the ſecond of the four ventricles there were ſeveral ſquare holes, which were the orifices of about thirty cavities, made like ſacks, placed between the two membranes which compoſe the ſubſtance of this ventricle; the view of theſe ſacks made us think that they well might be the reſervative where Pliny ſaith that camels do a long time keep their water, which they drink in great abundance to ſupply the wants thereof in the deſart."

See Derham's Phyſ. Theology, p. 342.

ſo

So far doth God extend his goodneſs over all his works, which he hath made in wiſdom, that he hath appointed each creature for it's proper climate; where, as ſome can endure heat, and others cold, and ſome can ſubſiſt longer without nouriſhment than others, ſo we ſee a remarkable inſtance in the camel, which can go ſo long without water in the dry and barren deſarts, where there is ſuch a ſcarcity of it, that the beaſts of burden which are common in theſe colder climates could be of little or no ſervice. And what an amazing inſtance of infinite wiſdom is there in the proviſion of food for all the creatures, conſidering ſo many thouſand different ſpecies which exiſt on the ſurface of this terraqueous globe, yet not one of the leaſt of them is over-looked, he giveth to each of them it's portion of meat in due ſeaſon, and each one hath it's proper nurture. So ſays Dr. Derham, "What is food and nouriſhment to one is pernicious and de-"ſtructive to another; and what is of a pleaſant ſmell and taſte "to one, is fœtid and loathſome to another; by which means "all the proviſion that the globe affords is well diſpoſed." Therefore, conſidering all theſe wonderful works of the Almighty, how ought our ſouls, and all that is within us, be ſtirred up to bleſs and magnify his holy name: when ſeeing what parental care he takes of the inferior part of the creation, we may be convinced, that he careth much more for us who are his nobleſt work, in whom he hath placed immortal ſouls, made us wiſer than the beaſts of the field, and taught us more underſtanding than the fowls of the air, and under whoſe ſubjection he hath put all the creatures of this lower world, to ſupply our neceſſities one way or other, either for food or raiment.

ANTIQUITIES.

I.

An HISTORY of the INQUISITION.

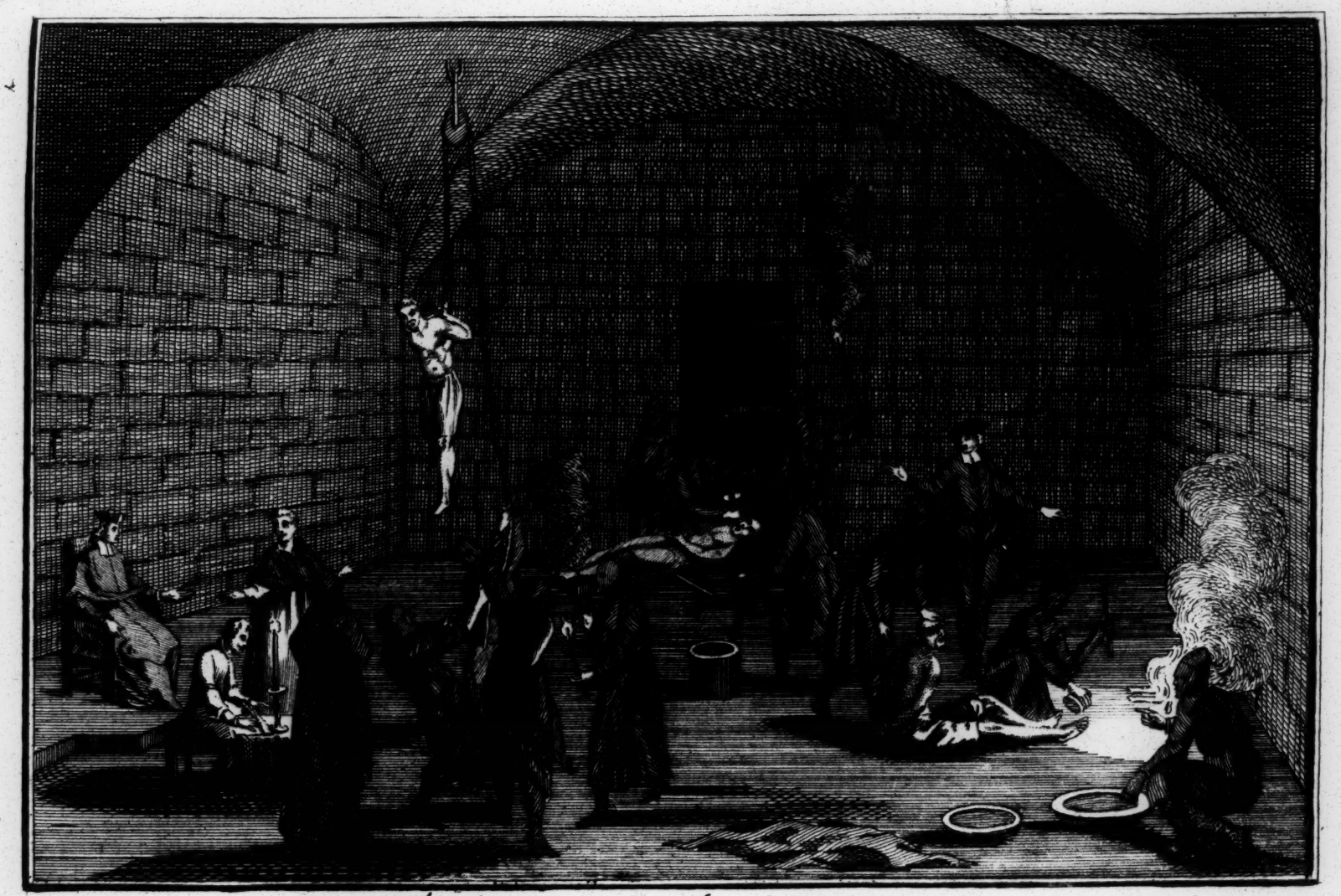
CHAP. II.

Of the OFFICERS of the INQUISITION, and the CRIMES which are ſubject to that TRIBUNAL.

THE tribunals of the INQUISITION are compoſed of three INQUISITORS, or judges, a fiſcal Proctor, two Secretaries, a Judge, a Receiver, and a Secretary of confiſcated poſſeſſions, Aſſeſſors, Counſellors, an Executor, Phyſicians and Surgeons, a Goaler, a Meſſenger, Door-keepers, Familiars and Viſitors, who are inveſted with great privileges, and ſworn to the utmoſt ſecreſy.

Of the circumſtances which ſubject a perſon to this tribunal the firſt is hereſy.

Under



The Tortures in the Inquisition.

Under the head of heretics are comprehended all perſons who have ſpoken, written, taught, or practiſed any tenets contrary to the ſcriptures, to the articles of the creed, and eſpecially to the traditions of the church of Rome. Likewiſe ſuch as have denied the Catholic faith, by going over to ſome other religion; or who, though they do not quit the Romiſh communion, praiſe the cuſtoms and ceremonies of other churches; practiſe ſome of them; or believe that perſons may be ſaved in all religions, provided they profeſs them with ſincerity.

They alſo conſider as heretics, all who diſapprove any ceremonies or cuſtoms received not only by the church, but even by the inquiſition.—All who think*, ſay, or teach any thing contrary to the opinion received at Rome, with regard to the Pope's unlimitted authority, and his ſuperiority over general councils: or, who ſpeak, teach, or write, contrary to the papal deciſions on what occaſion ſoever.

A ſuſpicion of hereſy, which is the ſecond caſe, is ſtill more extenſive, for to incur ſuſpicion it is enough that ſuch a perſon only ſtart ſome offenſive propoſition, or fail to impeach thoſe who advance ſuch,—or contemn, or mutilate images,—or read books condemned by the INQUISITION, or lend them to others.

That perſon, alſo, incurs this ſuſpicion, who deviates from the ordinary cuſtoms relating to religion practiſed by the Romaniſts; as letting a year paſs without going to confeſſion or communion; the eating meat on fiſh days, or neglecting maſs at the times injoined by the church.

They alſo are ſuſpected, who, being in holy orders, repeat ſuch ſacraments as ſhould not be repeated; endeavour to enter into the marriage ſtate; or marry two or three wives.

In fine, ſuch incur a ſuſpicion of hereſy as go but once to the ſermons of heretics, or any other of their public exerciſes, or neglect to appear before the INQUISITORS when ſummoned, or procure abſolution the ſame year they were excommunicated; alſo the lodging, or contracting a friendſhip, with heretics, making them preſents, or even viſiting them; eſpecially the preventing their impriſonment in the INQUISITION; or furniſhing them with opportunity of eſcaping, though excited thereto by the ſtrongeſt ties of blood, of gratitude, or pity. Nay, to ſuch lengths is this article carried by the INQUISITORS, that perſons are not only forbidden to ſave heretics, but are obliged to diſcover them, though a father, brother, huſband, or wife, on pain of excommunication, of incurring a ſuſpicion of hereſy, and of being obnoxious to the rigours of the tribunal, as abettors of the hereſy. How unnatural, how cruel is ſuch an injunction!

Under the name of Fautors, or abettors of hereſy, which conſtitute the third caſe, are comprehended all who favour, defend, not make them better men. Theſe are always diſtinguiſhed by

* How can other perſons know their thoughts?

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adviſe, or aſſiſt, in any manner, thoſe whom the INQUISITORS have begun to proſecute,—or, who, knowing perſons to be heretics, or to have eſcaped from the priſons of the INQUISITION, or, who, upon their being cited to appear, refuſed to obey the ſummons, yet conceal, adviſe, or aſſiſt them in order to their eſcape: likewiſe, all who by threats, or otherwiſe, moleſt the agents of the tribunal in the execution of their office; or who, though they do not themſelves obſtruct them, aid or abet oppoſers.

Under the name of Fautors of hereſy are alſo included thoſe who ſpeak, without permiſſion, to the priſoners, or who write to them, either to give them advice or comfort. Such as by money, or otherwiſe, prevail on witneſſes to be ſilent, or to favour the priſoners in their depoſitions; or who conceal, burn, or get poſſeſſion, in any manner whatever, of papers which may be of uſe to convict perſons accuſed.

The fourth caſe ſubject to the judgment of the INQUISITION, includes magicians, wizards, ſooth-ſayers, and the like, of whom it is ſuppoſed, very idly ſure, that there are more in Italy than in any other country, the Italian women being ſtrangely curious and credulous. We ſhall not ſpecify the various accuſations brought on theſe occaſions, they conſiſting of ridiculous ſuperſtitions, ariſing from a heated imagination and blind credulity, rather than from a depraved will, and a corrupt heart. We will only obſerve, that among the ſeveral caſes ſubject to the INQUISITION, none fills it's priſons with a greater number of women of all conditions.

Blaſphemy, the fifth caſe, though very common, and one of the greateſt crimes, yet the INQUISITORS do not take cognizance of it, except it contain ſome hereſy. We ſhall forbear giving inſtances thereof here, it being much better for mankind that ſuch things ſhould be buried in oblivion.

Though neither Jews, Mohammedans, or ſuch like, are ſubject to the INQUISITION, yet in many things they are obnoxious to it, as in all the caſes above-mentioned; thoſe crimes not being tolerated in Jews and Mohammedans, &c. more than in Chriſtians. Farther, the above-mentioned become ſubject to the INQUISITION, if they aſſert, write, or publiſh any particulars contrary to the Roman communion. Thus, for inſtance, ſhould a Jew or Mohammedan deny a Trinity, or a Providence, he would be puniſhed as an heretic; as alſo was he to hinder a perſon, profeſſing any of thoſe religions, from turning Chriſtian, or convert a Romaniſt to theirs, or favour ſuch a deſign.

Jews are not allowed to vend, publiſh, or even keep the Talmud, or any book which ſpeaks contemptuouſly of the Chriſtian religion, or is prohibited by the INQUISITION; and in fine, are not permitted to have Chriſtian nurſes, or to do any thing in contempt of the Romiſh religion. The INQUISITORS take cognizance of ſuch caſes, and puniſh offenders in them with the utmoſt ſeverity; ſo that the dread of this obliges thoſe unhappy people to become converts to popery. However, ſuch a converſion does

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the title of new Chriſtians, a title which is ſo much deteſted, that the old Chriſtians can ſeldom be prevailed upon to marry among the new, though the families of the latter have been Chriſtians from their great grandfathers. The utter abhorrence in which theſe new converts are held, makes them unite more cloſely one with the other, in order to perform mutual ſervices, which they could not expect from the old Chriſtians. But this very union is commonly the ſource of their misfortunes. To illuſtrate this I need but obſerve, that, if a new Chriſtian, who is ſincerely ſuch, happens to contract a very ſtrict intimacy with other new Chriſtians, this alone would be ſufficient to make him ſuſpected of practiſing Jewiſh ceremonies with them, in ſecret. In conſequence of this ſuſpicion, ſuch perſon is ſeized by order of the holy office, and accuſed, by a depoſition of ſome perſon, of being a Jew. Being conſcious of his innocence, he flatters himſelf, that nothing will be eaſier for him than to prove it publicly; whence he makes no difficulty to comply with the cuſtom eſtabliſhed by the Inquiſitors, viz. of giving in immediately a complete inventory of all his effects, &c. upon the firm perſuaſion that they will be reſtored to him the inſtant he ſhall have juſtified himſelf. But he is miſtaken, for, preſently after he has given in ſuch inventory, the Inquiſitors ſeize his effects, and ſell them publicly by auction. The bare accuſation pronounces him guilty, and he has no other way to eſcape the flames, than by making a confeſſion conformably to the articles of the indictment. As his accuſers, the witneſſes, and himſelf, are not brought face to face, his innocence is of no ſervice. His riches prove his ruin, thoſe being certainly ſeized; and his life would inevitably fall a ſacrifice ſhould he not acknowledge himſelf a relapſed Jew, though he had always been a zealous Romaniſt.

The ſixth and laſt caſe ſubject to the judgment of the INQUISITION, is of thoſe who reſiſt it's officers, or any way oppoſe it's juriſdiction. As one of the chief maxims of the tribunal is to ſtrike terror, and to awe ſuch as are ſubject to it; it puniſhes, with the utmoſt ſeverity, all who offend it's agents and officers. On theſe occaſions the ſlighteſt fault is conſidered as an heinous crime. Neither birth, employment, dignity, or rank, can protect. To threaten, ever ſo little, the loweſt officer belonging to the INQUISITION, it's informers, or witneſſes, would be puniſhed with the extremeſt rigour.

Such are the caſes which ſubject a perſon to the INQUISITION. We will next treat of the ways by which ſuch a one becomes ſo.

[*To be continued.*]

II.

ORIGINAL ARTICLES *of the* CHURCH *of* ENGLAND.

(Continued from page 119.*)*

ALSO, the ſaid eccleſiaſtical perſon ſhall in no wiſe at any unlawful time, nor for any other cauſe than for their honeſt neceſſity, haunt or reſort to any taverns or alehouſes; and after their dinner, or ſupper, they ſhall not give themſelves to drinking or riot, ſpending their time idly, by day or by night, at dice, cards, or tables, or playing at any unlawful game; but at all times (as they ſhall have leiſure) they ſhall hear and read ſomewhat of the holy ſcriptures, or ſhall occupy themſelves with ſome other honeſt exerciſe; and that they always do the things which appertain to honeſty, with endeavour to profit the common-weal; having always in mind, that they ought to excel all other in purity of life, and ſhould be an example to the people to live well and chriſtianly.

ITEM, That they ſhall, in confeſſions every Lent, examine every perſon who cometh to confeſſion to them, whether they can recite the *articles* of their faith, their *pater-noſter* and the *ten commandments* in Engliſh; and hear them ſay the ſame particularly: wherein if they be not perfect, they ſhall declare then, that every chriſtian perſon ought to know the ſaid things before they ſhould receive the bleſſed ſacrament of the altar, and admoniſh them to learn the ſaid neceſſary things, more perfectly, or elſe they ought not to preſume to come to God's board, without a perfect knowledge and will to obſerve the ſame: and if they do, it is to the great peril of their ſouls, and alſo to the worldly rebuke, that they might incur hereafter by the ſame.

ALSO, That they ſhall admit no man to preach within any their cures, but ſuch as ſhall appear unto them to be ſufficiently licenſed thereunto, by the King's Majeſty, the Lord Protector's Grace, the Archbiſhop of Canterbury, the Archbiſhop of York in his province, or the Biſhop of the dioceſe; and ſuch as ſhall be ſo licenſed, they ſhall gladly receive to declare the word of God, without any reſiſtance or contradiction.

ALSO, if they have heretofore declared to their pariſhioners any thing to the extolling or ſetting forth of pilgrimages, relics or images, or lighting of candles, kiſſing, decking of the ſame images, or any ſuch ſuperſtition, they ſhall now openly, before the ſame, recant and reprove the ſame: ſhewing them (as the truth is) that they did the ſame on no ground of ſcripture, but were led and ſeduced by a common error and abuſe, crept into the church throughout the ſufferance and avarice of ſuch as felt profit by the ſame.

ALSO, If they do, or ſhall know any man within their pariſh or elſewhere, that is a letter of the word of God, to be read in Engliſh, or ſincerely preached, or of the execution of theſe the King's Majeſty's injunctions, or a fautor of the Biſhop of Rome's

pretenſed power, now by the laws of the realm juſtly rejected, extirpated and taken away utterly, they ſhall detect and preſent the ſame to the King or his council, or to the juſtice of peace next adjoining.

ALSO, That the parſon, vicar, or curate, and pariſhioners of every pariſh within this realm, ſhall, in their churches and chapels, keep one book or regiſter, wherein they ſhall write the day and the year, of every wedding, chriſtening and burial, made within their pariſh for their time, and ſo every man ſucceeding them likewiſe; and therein ſhall write every perſon's name that ſhall be ſo wedded, chriſtened, or buried. And for the ſafe keeping of the ſame book, the pariſh ſhall be bound to provide of their common charges, one ſure coffer, with two locks and keys, whereof the one to remain with the parſon, vicar, or curate, and the other with the wardens of every pariſh church or chapel wherein the ſaid book ſhall be laid up: which book they ſhall every Sunday take forth, and in the preſence of the ſaid wardens, or one of them, write and record in the ſame, all the weddings, chriſtenings, and burials, made the whole week before; and that done, to lay up the book in the ſaid coffer, as afore. And for every time that the ſame ſhall be omitted, the party that ſhall be in the fault thereof, ſhall forfeit to the ſaid church 3 s. and 4 d. to be employed, to the poor men's box of that pariſh.

FURTHERMORE, Becauſe the goods of the church are called the goods of the poor, and at theſe days nothing is leſs ſeen than the poor to be ſuſtained with the ſame; all parſons, vicars, pentionaries, prebendaries, and other beneficed men within their deanery, not being reſident upon their benefices, which may diſpend yearly 20 l. or above, either within his deanery or elſewhere, ſhall diſtribute hereafter among their poor pariſhioners, or other inhabitants there, in the preſence of the church-wardens, or ſome other honeſt men of the pariſh, the tenth part of the fruits and revenues of their ſaid benefices, leſt they be worthily noted of ingratitude, which reſerving ſo many parts to themſelves, cannot vouchſafe to impart the tenth portion thereof among the poor people of that pariſh, that is fruitful and profitable unto them.

And to the intent that learned men may hereafter ſpring the more, for the execution of the premiſes, every parſon, vicar, clerk, or beneficed man, within his deanery, having yearly to diſpend in benefices, and other promotions of the church, an 100 l. ſhall give competent exhibition to one ſcholar: and for ſo many 100 l. more as he may diſpend, to ſo many ſcholars more ſhall he give like exhibition in the univerſity of Oxford or Cambridge, or ſome grammar ſchool; which after they have profited in good learning may be partners of their patron's cure and charge, as well in preaching as otherwiſe, in the execution of their offices, or may (when need ſhall be) otherwiſe profit the common-weal with their counſel and wiſdom.

ALSO, That the proprietaries, parſons, vicars and clerks, having churches, chapels, or manſions within their deanery, ſhall

beſtow yearly hereafter upon the ſame manſions or chancels of their churches being in decay, the fifth part of that, their benefices, till they be fully repaired; and the ſame ſo repaired, ſhall always keep and maintain in good eſtate.

ALSO, That the ſaid parſons, vicars, and clerks, ſhall, once every quarter of the year, read theſe injunctions given unto them, openly and deliberately, before all their pariſhioners, to the intent that both they may be the better admoniſhed, of their duty, and their ſaid pariſhioners the more moved to follow the ſame for their part.

ALSO, For as much as by a law eſtabliſhed, every man is bound to pay his tythes, no man ſhall by colour of duty omitted by their curates, detain their tythes, and ſo redub, and requite one wrong with another, or be his own judge, but ſhall truly pay the ſame, as he hath been accuſtomed, to their parſons, vicars, and curates, without any reſtraint or diminution. And ſuch lack and default as they can juſtly find in their parſons and curates, to call for reformation thereof, at their ordinaries, and other ſuperiors' hands; who, upon complaint, and due proof thereof, ſhall reform the ſame accordingly.

ALSO, That no perſon ſhall, from henceforth, alter or change the order and manner of any faſting-day that is commanded, or of common-prayer or divine ſervice, otherwiſe than is ſpecified in theſe injunctions, until ſuch time as the ſame ſhall be otherwiſe ordered and tranſpoſed by the King's authority.

ALSO, That every parſon, vicar, curate, chantery-prieſt, and ſtipendary, being under the degree of a Batchelor of divinity, ſhall provide and have of his own, within three months after this viſitation, the New Teſtament both in Latin and in Engliſh, with the *paraphraſe* upon the ſame of Eraſmus, and diligently ſtudy the ſame, conferring the one with the other. And the Biſhops and other ordinaries, by themſelves or their officers, in their ſynods and viſitations, ſhall examine the ſaid eccleſiaſtical perſons how they have profited in the ſtudy of holy ſcripture.

ALSO, In the time of high-maſs, within every church, he that ſaith or ſingeth the ſame, ſhall read, or cauſe to be read, the epiſtle and goſpel of that maſs in Engliſh, and not in Latin, in the pulpit, or in ſuch convenient place, as the people may hear the ſame. And every Sunday and Holiday they ſhall plainly and diſtinctly read, or cauſe to be read, one chapter of the New Teſtament in Engliſh, in the ſaid place at mattins immediately after the leſſons: and at even-ſong, after *magnificat*, one chapter of the Old Teſtament; and to the intent the premiſes may be more conveniently done, the King's Majeſty's pleaſure is, that when nine leſſons ſhould be read in the church, three of them ſhall be omitted and left out with the reſponds: and at even-ſong time the reſponds with all the memories ſhall be left off for that purpoſe.

ALSO, Becauſe thoſe perſons which be ſick and in peril of death, be oftentimes put in deſpair, by the craft and ſubtilty of the devil, who is then moſt buſy, and eſpecially with them that lack

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the knowledge, ſure perſuaſion and ſtedfaſt belief, that they may be made partakers of the great and infinite mercy, which almighty God of his moſt bountiful goodneſs, and meer liberality, without our deſerving, hath offered freely to all perſons that put their full truſt and confidence in him: therefore, that this damnable vice of deſpair may be clearly taken away, and firm belief and ſtedfaſt hope, ſurely conceived of all their pariſhioners, being in any danger, they ſhall learn and have always in readineſs ſuch comfortable places and ſentences of ſcripture, as do ſet forth the mercy, benefits and goodneſs of almighty God towards all penitent and believing perſons, that they may at all times (when neceſſity ſhall require) promptly comfort their flock, with the lively word of God, which is the only ſtay of man's conſcience.

ALSO, To avoid all contention and ſtrife, which heretofore hath riſen among the King's Majeſty's ſubjects in ſundry places of his realms and dominions, by reaſon of fond courteſy, and challenging of places in proceſſion, and alſo that they may the more quietly hear that which is ſaid or ſung to their edifying, they ſhall not from henceforth, in any pariſh-church at any time, uſe any proceſſion about the church, or church-yard, or other place; but, immediately before high-maſs, the prieſts, with other of the choir, ſhall kneel, in the midſt of the church, and ſing, or ſay, plainly and diſtinctly, the litany, which is ſet forth in Engliſh, with all the ſuffrages following; and none other proceſſion, or litany, to be had or uſed, but the ſaid litany in Engliſh, adding nothing there, but as the King's Grace ſhall hereafter appoint: and in cathedral, or collegiate churches, the ſame ſhall be done in ſuch places as our commiſſaries in our viſitation ſhall appoint. And in the time of the litany, of the maſs, of the ſermon, and when the prieſt readeth the ſcripture to the pariſhioners, no manner of perſons, without a juſt and urgent cauſe, ſhall depart out of the church; and all ringing and knolling of bells, ſhall be utterly forborn at that time, except one bell in convenient time to be rung or knolled before the ſermon.

ALSO, Like as the people be commonly occupied the work-day with bodily labour, for their bodily ſuſtenance, ſo was the holyday at the firſt beginning godly inſtituted and ordained, that the people ſhould that day give themſelves wholly to God. And, whereas, in our time, God is more offended than pleaſed, more diſhonoured than honoured upon the holyday; becauſe of idleneſs, pride, drunkenneſs, quarrelling and brawling, which are moſt uſed in ſuch days; people, nevertheleſs, perſuading themſelves ſufficiently to honour God on that day, if they hear maſs and ſervice, though they underſtand nothing to their edifying: therefore, all the King's faithful and loving ſubjects ſhall from henceforth celebrate their holyday, according to God's holy will and pleaſure; that is, in hearing the word of God read and taught, in private and public prayers; in acknowledging their offences to God, and amendment of the ſame; in reconciling their ſelves charitably to their neighbours, where diſpleaſure hath been; in often time, receiving

ceiving the communion of the very body and blood of Chriſt; in viſiting of the poor and ſick; in uſing all ſoberneſs, and godly converſation: yet, notwithſtanding, all parſons, vicars, and curates, ſhall teach and declare unto their pariſhioners, that they may, with a ſafe and quiet conſcience, in the time of harveſt, labour upon the holy and feſtival days, and ſave that thing which God hath ſent. And if for any ſcrupuloſity, or grudge of conſcience, men ſhould ſuperſtitiouſly abſtain from working upon thoſe days, that then they ſhould grievouſly offend and diſpleaſe God.

ALSO, Foraſmuch as variance and contention is a thing which moſt diſpleaſeth God, and is moſt contrary to the bleſſed communion of the body and blood of Chriſt, our Saviour: curates ſhall in no wiſe admit to the receiving thereof, any of their cure and flock, who hath maliciouſly and openly contended with his neighbour, unleſs the ſame do firſt charitably and openly reconcile himſelf again, remitting all rancour and malice, and whatſoever controverſy hath been between them; and, nevertheleſs, their juſt titles and rights they may charitably proſecute before ſuch as have authority to hear the ſame.

[*To be continued.*]

MISCELLANEOUS DIVINITY.

I.

REMARKS *on* St. MATTHEW VI. ver. 25.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I CANNOT but think our tranſlation, though, for the moſt part, genuine and excellent, has here ſlipt into a very great impropriety, and miſrepreſented our divine Maſter's meaning.

Μη μεριμνατε, "take no thought for your life," ſeems to be not only the wrong meaning, but the very reverſe of the ſcriptural doctrine: for it certainly is highly incumbent on every one to take a prudent and moderate thought for the neceſſaries of life. Therefore, the true ſenſe of our Saviour's expreſſion muſt be, "take no anxious thought, indulge no perplexing care, ſuch as may argue an unreaſonable diſtruſt of Providence, or may rend and tear your minds with diſtreſſing and pernicious ſolicitude".

I am, gentlemen, yours, &c.

G—n—l.

Further

II.

FURTHER REMARKS *on* GAL. III. ver. 20.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IN your Magazine for February last, I observed two attempts to give the sense of Gal. iii, ver. 20; but as neither of them appear to me satisfactory, I have taken the liberty of sending you a few thoughts farther on the subject. As I never saw any of your publications before, I cannot judge in what particular light *Philo-Script* viewed the passage, and know not what answers have been given before these, if, therefore, as possibly may be the case, what I now send should coincide with any thing already said, I hope you will excuse this unnecessary trouble.

The words are evidently a part of the Apostle's argument to prove, that the *Sinai covenant* could not disannul the *Abrahamic covenant*; which, as he observes, ver. 18, would be the case if the *inheritance*, contained in the promise to *Abraham* and *his seed*, was suspended upon *new conditions*, afterwards enjoined by the *ceremonial law*. The claim, then, would be made from the *law*, and so the *promise* be vacated. To shew, therefore, that this was *not* the case, he reasons thus, ver. 15. *That if it be but a man's covenant, yet, if it be confirmed, no man disannulleth or addeth thereto*, i. e. In common justice, a mutual agreement between man and man cannot be cancelled, or the conditions of it altered, by any subsequent act of *another person*, without the consent of the parties obliged. Now, the parties in the *Abrahamic covenant*, ver. 16. are, the *blessed God*, *Abraham*, and *his seed*, who are always expressly included with him in the original grant. And this *seed of Abraham* is to be understood, first, and principally, of *Christ*, in whom all the promises were confirmed; and, considered as in him, of all the *faithful*, both *Jews* and *Gentiles*, vid. ver. 29. Now, ver. 19, the law given afterwards at Sinai could not *disannul* this promise, confirmed by God to Christ, and to believers in him, because *Moses*, who acted therein as *mediator*, ver. 19. between *God* and *Israel*, did not represent, nor act for, that *spiritual seed*, to whom the Promise was made. For though the *Jews* were the *seed of Abraham* by lineal descent, yet, in their *national capacity*, they were not *that seed* of Abraham principally intended in the promise. Now, ver. 20. a *mediator is not a mediator of one*: i. e. Of one party only. The nature of his office supposes two, at least, between whom he transacts. *But God is one*: i. e. *only* one of the parties. The *seed of Abraham*, in their collective capacity, as being all the faithful, not being represented here at all.

This, I think, is the Apostle's argument, and the conclusion naturally follows—That *Moses*, mediating between *God* and the *Jews*, on a singular occasion, respecting *them* in particular, and not appearing for the collective body of Abraham's *spiritual seed*, to whom the promise was made, could not assert their interest

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in that prior engagement, or vacate the promiſe made to them.

March 22, 1764. I am, gentlemen, yours, &c.

T. H.

☞ *We think we have done juſtice to this ſubject, and hope our correſpondents will excuſe our omiſſion of other papers upon it.*

III.

St. THOMAS juſtified againſt the OBJECTIONS of a DEISTICAL PHILOSOPHER.

By Dr. CAMPBELL*.

"SAINT Thomas's infidelity and faith were very extraordinary. He would not believe that Jeſus was riſen from "the dead." This our philoſopher judges highly unreaſonable, and apprehends, that his diſciples might have ſatisfied themſelves with leſs. "Was not Jeſus, ſays he, to be known without thoſe "wounds, or the prints or ſcars of them by his own diſciples? "Had they forgot the idea of his perſon, and the ſound of his "voice in ſo ſhort a time?" Upon ſuch evidence, I confeſs, the diſciples ought, in reaſon, to have believed the reſurrection. But the gentleman, I hope, upon ſecond thoughts, will not be ſo forward in condemning St. Thomas for being ſo much upon his guard, or ſo very cautious in admitting the truth of an event ſo extraordinary. It ſhews, at leaſt, the firmneſs and honeſty of the man, and that he was not to be led away by any cheat or impoſtor; nor can I much approve of our philoſopher's ridiculing St. Thomas's demand of that particular inſtance of ſenſible demonſtration. Homer ſeems to lay great ſtreſs upon ſuch a proof in the caſe of Ulyſſes, without ſuſpecting it liable to ridicule, or to this wiſe objection: "If theſe marks were only prints or ſcars "of wounds in his hands and ſide, could not another perſon, "who might have a mind to deceive, make ſcars in thoſe places, "or the appearance of ſuch wounds?" Euryclea had not forgot the idea of Ulyſſes's perſon, and the ſound of his voice.

Αλλ' ἔπω τινὰ φημι ἐοικότα ὧδε ἰδέσθαι
Ως σὺ δέμας, φωνήν τε, πόδας τ' Οδυσῆϊ ἔοικας †.

Odyſſ. xix.

But, when ſhe came to diſcover the ſcar of the wound in his thigh, ſhe then immediately knew he was Ulyſſes; and was fully ſatisfied as to the identity of his real perſon:

αὐτίκα δ' ἔγνω
Ο'υλὴν τήν ποτέ μιν σῦς ἤλασε λευκῷ ὀδόντι,
Ημὲν Οδυσσεύς ἐσσι, φίλον τέκος ‡. Ibid.

* We have given this and the following piece, as well deſerving attention, from the very learned and judicious Dr. Campbell's poſthumous work, entitled, The Authenticity of the Goſpel Hiſtory juſtified, 2 Vol. 8vo.

† In thy whole form Ulyſſes ſeems expreſt.
None imag'd e'er like thee, my maſter loſt.

‡ The dame ſtraight knew
The ſcar which on his manly knee he bore,
Gain'd in a combat with a ſavage boar.

See Mr. Pope's tranſlation.

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This ſcar Homer always calls an inconteſtible proof. As ſuch Ulyſſes ſhews it, when his father Laertes demanded ſome undeniable evidence of his being his ſon Ulyſſes; and, to convince them beyond doubt, he ſhews it to Eumeus and Philetas, two old ſervants of the family.

Having ſo far mentioned this paſſage of Homer, I cannot but obſerve further: although Euryclea's diſcovery of Ulyſſes happened in the preſence of Penelope, and was attended with ſuch circumſtances as might have engaged her attention, and led her to underſtand that her gueſt was her huſband, yet ſhe came not then to diſcern who he was. And, I can venture to ſay, that the reaſon that Homer aſſigns is this, *her eyes were holden that ſhe ſhould not know him*, which the poet repreſents as the effect of Minerva's diverting her mind, or employing it otherwiſe.

Η' δ' ἔτ' ἀθρῆσαι δυνατ' ἀντίη, ἔτε νοῆσαι
Τῇ γαρ Αθηναίη νόον ἔτραπεν.

Ibid.

So that one, with good reaſon, may alledge, Homer never would have blamed Thomas's demanding ſuch a proof for the truth of the reſurrection: nor would he have judged the caſe of the two diſciples going to Emmaus, *their eyes were holden, that they ſhould not know him*, a matter of ſo much ridicule. But, perhaps, the gentleman's taſte of things is much more refined, and far preferable to that of Homer's! And, I confeſs, few men can be capable of propounding wiſer queſtions than our philoſopher: "Were theſe prints," ſays he, "better to be known than "the form of his perſon, which they had ſo often ſeen?" By no means; otherwiſe the ſeeing them was to little purpoſe. But St. Thomas might think, that after his reſurrection theſe prints were become neceſſary parts of the form of his body; and his ſeeing them could not well leſſen his conviction as to the identity of his maſter's real perſon.

IV.

REMARKS on the WOUND in JESUS'S SIDE.

By Dr. CAMPBELL.

OUR Philoſopher calls in queſtion the truth of what St. John reports concerning *the wound in Jeſus's ſide*. And the only reaſon he goes upon is this: "This fact (ſays he) was un-"known to St. Thomas" (but how to St. Thomas! when it is here the very fact he inſiſts upon?) "and the other Apoſtles; "for if they did know it as well as St. John, why do none of "them either tell us of the fact, nor of theſe words that refer to "it?" Why, really, I do believe, that neither St. John, nor any other of the goſpel hiſtorians, have told us all that they knew. Each of them, no doubt, have related what they judged proper for their purpoſe; and what more can any ſober man expect or demand from any hiſtorian whatſoever? Livy tells us, that Scipio,

having given orders that Maſſiva ſhould not be ſold along with the other African priſoners, ſent him home to his uncle Maſaniſſa, honoured with preſents *: and afterwards informs us, that Maſaniſſa, in his interview with Scipio, aſſured him, that this civility towards his nephew had made him long for an opportunity of becoming an ally to the Romans†. Now, why does Polybius neither tell us of the fact, Scipio's granting Maſſiva his liberty, nor yet of thoſe words, in Scipio's interview with Maſaniſſa, after the defeat of Indibilis, that refer to it ‡? In our philoſopher's manner of explaining hiſtory, Polybius muſt deny thoſe events reported by Livy, and therein contradict him; or, to expreſs it in the gentleman's own language, (when he would have St. John to deny what the other goſpel hiſtorians report concerning Chriſt's foretelling his reſurrection to his diſciples) I have examined Polybius, and find, that he ſays not a word of any of thoſe two events, *but denies them both.* This is the manner of our philoſopher. What hiſtorical truths the reſt of the world might be left in poſſeſſion of, under the management of this gentleman, I am not able to foreſee. But ſure I am that the profeſſors of Chriſtianity would not have left them one article that does not ſuit the cauſe of infidelity.

* Liv. lib. 27. § 21. † Id. lib. 28. § 35. ‡ Vid. Polyb. lib. 10. § 37. lib. 11. § 31.

V.

QUÆRE on HEBREWS IV. ver. 12.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS there are divided opinions among the learned concerning the Apoſtle's meaning in Heb. chap. iv. ver. 12. "For the word of God is quick and powerful, &c." ſome underſtanding, that by the "Word of God" is ſignified the Son of God, the ſecond perſon in the adorable Trinity, who was made fleſh, and dwelt among us, John i. ver. 14. on the contrary, others ſuppoſe it to mean the written word of God, divine revelation. If, therefore, this ſhould not be below your notice, I ſhould be glad to ſee, in ſome future number of your Magazine, either your own opinion, or that of your correſpondents, reſpecting the ſacred paſſage. I remain, with my beſt wiſhes for the ſucceſs of your work,

London, March, 1764. Your conſtant reader and admirer J. T——e.

VI.

Concluſion of a LETTER to a Friend inclined to DEISM.

SECTION X.

7. BUT there is one thing yet behind: a *deiſt* will aſk, how we ſhall know to diſtinguiſh betwixt *true* and *falſe* miracles? And this may be ſaid to be neceſſary to the ſubject we are upon. For the force of the *facts* alledged ends all in this, that ſuch miraculous

raculous facts are sufficient attestation of such persons being sent by God; and, consequently, that we are to believe the doctrine which they taught.

The *Deists* deny any such thing as *miracles*, but reduce all to *nature*. Yet *every ingenuous person* must confess, if he had seen such *miracles* as are recorded of *Moses*, and of *Christ*, it would have convinced him. And, for the truth of them, we must refer to the evidences given. But, in the mean time, if there is no *rule* whereby to distinguish betwixt true and false miracles, there is an end of all we have said. For, *says a Deist*, if the *devil* can work such things as appear miracles to me, I am as much persuaded as if they were true miracles, and wrought by God: and so men may be deceived in trusting to miracles.

The common notion of a *miracle* is what exceeds the power of *nature*. To which we say, That we know not the utmost of the power of *nature*, and, consequently, cannot tell what *exceeds* it. Nor do you, he would say to a *Christian*, pretend to know the utmost power of *spirits*, whether *good* or *evil*; and how then, *he would ask*, can you tell what exceeds their power? I doubt not, he goes on, but you would have thought those to be true *miracles* which the *magicians* are said to have wrought in Ægypt, but that *Moses* is said to have wrought *miracles* that were *superior* to them. To which we answer;—if two powers contend for the *superiority*, as here God and the devil did, the best issue that can be, is to see them wrestle together, and then we shall soon know which is the strongest. This was the case of *Moses* and the *magicians*, of *Christ* and the *devil*. There was a struggle, and Satan was plainly *overcome*.

I confess I know not the power of *spirits*, nor how they work upon *bodies*. And by the same reason that a spirit can lift a *straw*, he may a *mountain*, and the whole *earth*, for ought I know; and may do many things which would appear true *miracles* to me. —and so might deceive me. And all I have to trust to in this case, is, the restraining power of God, that he will not permit the devil so to do. And, were it not for this, I doubt not but the devil could take away my life in an instant, or inflict terrible diseases upon me, as upon *Job*.

And I think this consideration is the strongest motive in the world to keep us in a constant dependence upon God, that we live in the midst of such powerful enemies, as we can, by no means resist, of ourselves, and are in their power every minute, when God shall withdraw his protection from us. And it is in their power, likewise, to work *signs* and *wonders* to deceive us, if God permit. And herein the great power and goodness of God is manifest, that he has never yet permitted the devil to work miracles in opposition to any whom he sent, except where the *remedy* was at hand, and to shew his power the more, as in the case of *Moses* and the *magicians*, &c.

And this is further evident, because God has, at other times, and upon other occasions, suffered the devil to exert his power, so as to

make fire deſcend upon *Job*'s cattle, *&c.* But here was no cauſe of *religion* concerned, nor any *truth* of *God* in debate.

But Chriſt has foretold, Matt. xxiv. ver. 24. That *falſe Chriſts* and *falſe prophets* ſhall ariſe, who ſhall ſhew great ſigns and wonders, to deceive, if poſſible, the very *elect*. And it is ſaid, 2 Theſſ. ii. ver. 9. That there ſhall be a *wicked one*, whoſe coming is after the working of *Satan*, with all *power*, and *ſigns*, and *lying wonders*. And it is ſuppoſed, *Deut.* xiii. ver. 1. *&c.* That a *falſe prophet* may give a *ſign* or a *wonder*, to draw men after falſe Gods. Here then, *it may be objected*, is *ſign* againſt *ſign*, and *wonder* againſt *wonder*, and which of theſe ſhall we believe? The anſwer is plain. The *firſt* no doubt. For *God* cannot contradict himſelf, nor will ſhew *ſigns* and *wonders* in oppoſition to that *law* which he hath eſtabliſhed by ſo many *ſigns* and *wonders*. Therefore, in ſuch a caſe we muſt conclude, that God has permitted the devil to exert his power, as againſt Moſes and Chriſt, for the trial of our faith, and to ſhew the ſuperior power of God more eminently, in overcoming all the power of the enemy.

But, as I ſaid before, we have a more ſure *word*, that is, *proof*, than even theſe miracles exhibited to our outward ſenſes, which is the word of *prophecy*. Let, then, any falſe Chriſt, who ſhall pretend to come hereafter, ſhew ſuch a *book* as our *Bible*, which has been ſo long in the world, the moſt ancient book now extant, teſtifying of him, foretelling the time, and all other circumſtances of his coming, with his ſufferings and death, and all theſe prophecies exactly fulfilled in him. And till he can do this, he cannot have that evidence which our Chriſt has, and he muſt be a falſe Chriſt to me, and all the ſigns that he can ſhew, will be but lying wonders to any that is truly eſtabliſhed in the *Chriſtian faith*.

But it may be a trial too ſtrong for thoſe *careleſs ones*, who will not be at the pains to enquire into the grounds of their religion, but take it upon truſt, as they do the faſhions, and mind not to frame their lives according to it, but are immerſed in the world, and the pleaſures of it.

8. And it will be a juſt judgment upon theſe, that they who ſhut their eyes againſt all the clear evidences of the goſpel, ſhould be given up to believe a lye. And the reaſon is given, 2 *Theſſ.* ii. ver. 12. Becauſe *they had pleaſure in unrighteouſneſs. They loved darkneſs rather than light, becauſe their deeds were evil.*

So that I muſt repeat what I ſaid before, that there is a preparation of the heart, as of the ground, to receive the truth. And where the doctrine does not pleaſe, no evidence, how clear ſoever, will be received. God cannot enter till Mammon be diſpoſſeſſed. We cannot ſerve theſe two maſters. He who has a clear ſight of heaven, cannot value the dull pleaſures of this life. And it is impoſſible that he who is drowned in *ſenſe* can reliſh *ſpiritual* things. The love of this world is enmity againſt God.

The

The first sin was a temptation of sense. And the reparation, to open our eyes to enjoyment of God. Vice clouds this eye, and makes it blind to the only true pleasure. It is *foolishness* to such a one.

This, this, Sir, is the *remora* that keeps men from *Christianity*. It is not want of *evidence*, but it is want of *consideration*. I would not say this—till I had gone through all the topics of reason, that it might not be called *cant*. But this is the truth. As David says, *To him that ordereth his conversation aright will I shew the salvation of God.* And our Saviour says, *If any man do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* And *no man can come unto me except the Father draw him.* This was the reason why St. John the Baptist was sent, as a fore-runner, to prepare the way for Christ, by preaching of repentance, to fit men for receiving the gospel.

And they who repented of their sins, upon his preaching, did gladly embrace the doctrine of Christ. But they who would not forsake their sins remained obdurate, though otherwise men of sense and learning. As our Saviour told the Priests and Elders, Matt. xxi. ver. 32. *John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterwards, that ye might believe.* And when Christ sought to prepare them for his doctrine, by telling them, that they could not serve God and Mammon, it is said, Luke xvi. ver. 14. *That when the Pharisees, who were covetous, heard these things, they derided him.* But he instructed them in the next verse, if they would have received it, that *what is highly esteemed among men, is abomination in the sight of God.* And inforced this with the example of the rich man and Lazarus. And said, chap. xviii. ver. 25. *That it was easier for a camel to go through the eye of an needle, than for a rich man to enter into the kingdom of God.* And chap. xiv. ver. 33. *That whosoever he be that forsaketh not all that he hath, he cannot be my disciple.* Now, take this in the largest sense, that he who is not *ready* and *willing to forsake all*, as if he *hated* them, as Christ said, ver. 26. *If any man come to me, and hate not his father and mother*, &c. that is, when they come in competition with any command of Christ, *and take not up his cross and follow me, he cannot be my disciple.* How few disciples would he have had in this age! Would all his *miracles* persuade some to this! The world is too hard for heaven with most men!

Here is the cause of infidelity. The love of the world, the lust of the flesh, the lust of the eyes, and the pride of life, darken the heart, and, like shutters, keep out the light of heaven; till they are removed the light cannot enter. The spirt of purity and holiness will not descend into an heart full of all uncleanness. If we would invite this guest, we must sweep the house, and make it clean.

But

But this too is of God. For he only can make a clean heart, and renew a right ſpirit within us. But he has promiſed to give this wiſdom to thoſe who aſk it, and lead a godly life. Therefore, *aſk and you ſhall have, ſeek and you ſhall find, knock and it ſhall be opened unto you.* But do it ardently and inceſſantly, as he that ſtriveth for the ſoul. For God is gracious and merciful, long ſuffering, and of great goodneſs; and thoſe who come to him in ſincerity he will in no wiſe caſt out. Therefore *pray in faith, nothing doubting.* And what you pray for, according to his will, *believe that you receive it—and you ſhall receive it.* To his grace I commend you.

And, with the fulneſs of the Gentiles, oh! that it would pleaſe God to take the veil off the heart of the Jews! and let them ſee, that as they have been deceived by many falſe *Meſſiahs* ſince Chriſt came, ſo none whom they expect hereafter can anſwer the prophecies of the Meſſiah, ſome of which I have named, and, therefore, no ſuch can be the *Meſſiah* who is prophecied of in their own ſcriptures.

And let them ſee and conſider how that fatal curſe they imprecated upon themſelves, *His blood be on us, and on our children,* has cleaved unto them, beyond all their former ſins, and even repeated *idolatry*; from which, to ſhew that this is not the cauſe of their preſent diſperſion, they have kept themſelves free ever ſince, and for which their longeſt captivity was but ſeventy years, and then prophets were ſent to them, to comfort them, and aſſure them of a reſtoration: but now they have been about ſeventeen hundred years diſperſed over all the earth, without any Prophet, or proſpect of their deliverance; that the whole world might take notice of this before unparalleled judgment, not known to any nation that ever yet was upon the face of the earth! ſo *puniſhed,* and ſo *preſerved* for *judgment,* and I hope, at laſt, for a more wonderful mercy! *For if the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead? For God hath concluded all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out! For of him, and through him, and to him, are all things, To whom be glory for ever. Amen.*

And thus, Sir, I have laid before you the arguments, that to me ſeem more than ſufficient to ſatisfy any unprejudiced man. They are, as I have ſaid, an abſtract of what the late Mr. *Leſlie* wrote upon the ſubject. What is added in the introductory pages, what is interſperſed, and what omitted, will be ſeen if you read both. But whether you do or do not, I hope you will be ſatisfied, and receive the truth to your protection, let it come from what hand it will, or by whatever means.

Though there may be ſomething particular in your caſe, as *having been once enlightened,* yet let not that hinder you from returning to the truth. I hope you will examine your own heart; conſider

ſider what were the motives that drew you from the public ſervice of that church whoſe communion I ſaw you embrace, ſeemingly, upon mature deliberation. If the peruſal of deiſtical writings was the cauſe, I hope you will endeavour to recollect whether you duly weighed them? For, methinks, they muſt be very light when weighed in the ballance with the evidences for the truth of Chriſtianity, which you had before received. Did you call in all the aſſiſtance in your power in favour of what you had before embraced? Were you not aſhamed to propoſe your doubts? Strive, I beſeech you, to be an impartial judge: and judge yourſelf.

Upon what terms you may be allowed to return, muſt be left to the ſpiritual Governors appointed *by Jeſus Chriſt, and God the Father*.—And that both they and you may deal faithfully by each other, if you ſhould make application to them, and that there may be joy in heaven, and on earth, on your account, is the hearty wiſh, of

July 21, 1757. Your humble ſervant, T. P.

POSTSCRIPT.

If any doubt remains, you are referred to a book intitled, *The Reaſonableneſs and Certainty of the Chriſtian Religion*, in two volumes, by *Robert Jenkin*, late Fellow of St. John's College, in Cambridge. The ſecond edition. London, printed for Richard Sare, in Gray's-Inn-Gate, Holborn, 1708. Which has been read, with great ſatisfaction, ſince the penning of the foregoing letter.

VII.

The ANSWER to Dr. MAYHEW's OBSERVATIONS RECOMMENDED.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

NOT long ſince a book was publiſhed by Dr. Mayhew, Paſtor of the Weſt Church in Boſton, intitled, "Obſerva-"tions on the Charter and Conduct of the Society for the Pro-"pagation of the Goſpel in foreign Parts;" wherein the author takes every poſſible occaſion to ſtrike at the church of England, as, indeed, his principal view appears to have been the making objections to the church rather than the ſociety. I had drawn up ſome remarks on his performance, with an intention to have ſent them to your uſeful pamphlet; but I have thrown them into the fire on reading, "An Anſwer to Dr. Mayhew's Obſervations, printed for Ri-"vington in St. Paul's Church-Yard." The author of which obſerves, that "Dr. Mayhew's book is written, partly againſt "the church of England in general, partly againſt the conduct "of the ſociety for the propagation of the goſpel, in ſettling "Miniſters of that church in the Maſſachuſetts and Connecti-"cut; partly againſt appointing Biſhops to reſide in his Majeſ-"ty's American colonies. The firſt, though not formally pro-

"poſed

" poſed by him as one head of his work, appears to be in his " view throughout the whole of it. And if ſatisfaction be pre- " viouſly given to candid perſons on this point, they will be " better prepared for conſidering the other two."

Permit me to aſſure your readers, that they will find full ſatisfaction given to them on theſe ſubjects in the preſent anſwer, which I take the liberty to recommend, by your channel, to the attentive peruſal of all thoſe who may think themſelves concerned in this intereſting ſubject. For few pieces of controverſy have fallen under my notice written with more manlineſs, decency, and temper; were I to ſpeak of it in one word, I would ſay, that it was penned with the judgment of a ſcholar, the moderation of a Chriſtian, and the dignity of an Archbiſhop. But whether, indeed, what report has advanced be true, that this is the production of a great and worthy A***p, or not, the merit of the pamphlet is ſufficient to recommend it; and I ſhall think myſelf happy, if your admiſſion of theſe few lines ſhall introduce the performance to the notice of thoſe, who think of the ſtate of religion in our American colonies, and of ſending Biſhops to them: while you will allow me to finiſh with the concluſion of this anſwer, which, I doubt not, will give pleaſure to your readers.

Speaking of Doctor Mayhew, the author ſays, " I intreat him " to conſider, for all men ought, What manner of ſpirit he is of*. " He hath very good abilities, and a zeal that would be highly " commendable, if it were duly tempered with charity. But he " ſeems to have naturally a moſt vehement ſpirit, and to have " imbibed, perhaps, in his early days, equally vehement pre- " poſſeſſions againſt the very name of Biſhops, and every thing " connected with them. I am ſenſible that theſe things plead in " his excuſe; for they have often hurried men, who on the whole " meant well, not only into great unfairneſs of arguing, but far " worſe faults. And though I have made uſe of ſome freedom " in ſetting forth his miſtakes and partialities, yet, if ſuch treat- " ment, as he hath given Mr. Apthorp, was deſigned for The " benevolent end of ſhewing him to himſelf ‡, ſurely my treat- " ment of him will not be imputed to any unkinder motive. If " he amends upon admonition, he will deſerve much reſpect; if " not, much pity.

" But, however he may take what I have written, I hope " others, particularly the Diſſenters, both Engliſh and American, " as many as may happen to ſee it, will conſider it calmly; and " neither indulge fears without foundation, nor affect fears which " they have not, in order to hinder their epiſcopal brethren from " enjoying what they have a right to. Our inclination is to live " in friendſhip with all the proteſtant churches. We aſſiſt and " protect thoſe on the continent of Europe as well as we are able. " We ſhew our regard to that of Scotland as often as we have " an opportunity, and believe the members of it are ſenſible that

* Luke ix. ver. 55. ‡ Obſerv. page 145. Engliſh edit.

" we do. To thoſe who differ from us in this part of the king-
" dom, we neither attempt, nor wiſh any injury. And we ſhall
" gladly give proofs to every denomination of Chriſtians in our
" colonies, that we are friends to a toleration even of the moſt
" intolerant, as far as it is ſafe; and willing that all mankind
" ſhould poſſeſs all the advantages, religious and civil, which
" they can demand, either in law or reaſon. But with thoſe who
" approach nearer to us in purity of faith and brotherly love,
" we are deſirous to cultivate a freer communication, paſſing
" over all former diſguſts, as we beg that they would. If
" we give them any ſeeming cauſe of complaint, we hope they
" will ſignify it in the moſt amicable manner. If they publiſh
" it, we hope they will preſerve fairneſs and temper. If they
" fail in either, we muſt bear it with patience, but be excuſed
" from replying. If any writers on our ſide have been leſs cool,
" or leſs civil, than they ought, and deſigned to have been, we
" are ſorry for it, and exhort them to change their ſtile if they
" write again. For it is the duty of all men, how much ſoever
" they differ in opinion, to agree in mutual good will, and kind
" behaviour."

I am, gentlemen, yours,

J. N.

VIII.

REMARKS on the "FORM of PRAYER for DISSENTERS " in LIVERPOOL."

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I WAS ſtruck the other day with ſeeing advertiſed, " a Form of Prayer for the uſe of a Congregation of Proteſtant Diſſenters at Liverpool." A form of prayer for Diſſenters cannot fail to attract notice, and, at the ſame time, to give pleaſure to every thinking man, who muſt be glad to ſee reaſon and good ſenſe ſo far prevail, as to triumph over the Barbariſm and Abſurdity of extemporaneous effuſions in the public worſhip of God.

Whatever may be the caſe in private, where, perhaps, we may with great propriety, offer up our petitions to God, without any pre-compoſed form; yet few men, if any, are capable of addreſſing the Deity in public, and leading the devotions of an aſſembly from the inſtantaneous ſuggeſtions of their own minds.

Not, however, to enter into this ſubject, let me proceed to obſerve, that I ſent immediately for this Form of Prayer, full of many pleaſing expectations concerning it; but I can ſcarce find words to expreſs my diſſatisfaction, upon the peruſal of it. I think it my duty to bear my teſtimony againſt it; and I know not where I can do it ſo properly as in your pamphlet, which has always ſhewn itſelf a friend to genuine Chriſtianity, as well as to liberal thinking and free inquiry, and is therefore juſtly eſteemed by ſenſible and ſincere Chriſtians.

The editors of this Form of Prayer tell us, in an advertiſement, "that it is not the haſty production of any one perſon, but "the joint labour of ſeveral, improved by the judicious remarks "of many:" an information they might have with-held, ſince a more lifeleſs, dull, and unſpirited compoſition was, perhaps, never delivered, under this denomination, to the world before.

But, had this been it's only defect, it had paſſed forever unnoticed by me. It has more capital deficiencies. It pays no honour to that divine perſon, who gave his life on the croſs to redeem a guilty world. In one word, it is perfectly Socinian. And how far ſuch a public Form may be allowed and winked at, I leave thoſe to judge who have more underſtanding, and are in ſuperior ſtations. However, that I may not barely aſſert concerning this Form, I would juſt obſerve, that the merits or mercies of Chriſt are never introduced, even in the concluſion of any of theſe prayers. He is never conſidered throughout in any other light, than as a Teacher of Wiſdom, and an Example of Virtue;—As a Saviour from ſin, he is never addreſſed or thought of. as a full proof of which, permit me to quote, in the margin, from their firſt general act of thankſgiving, their thanks for ſalvation by Jeſus Chriſt†; while I juſt beg leave to obſerve, that ſome of their beſt expreſſions are borrowed from the liturgy of the church of England: a work, whoſe genuine piety, and ſuperior excellence, is more and more demonſtrated by ſuch Forms as the preſent, and by ſuch attacks as it's feeble adverſaries make upon it.

I am, gentlemen,

Your conſtant reader,

JOHN of LIVERPOOL.

† *Morning ſervice, page* 15.—"But above all we praiſe and magnify "thee, for the rich diſplay of thy goodneſs, in the manifeſtation of thy "Son CHRIST JESUS; whom thou haſt raiſed up to bleſs mankind; "to turn them from darkneſs to light; and from the power of ſin, to "the worſhip and obedience of thee, the true GOD.

"We acknowledge, with the higheſt gratitude, the perfect doctrine "of our bleſſed Saviour; that by him thou haſt given us thy heavenly "truth, to enlighten our minds, to ſanctify our hearts, and guide our "feet in the way of peace; and that in his life thou haſt ſet before us "an example of the moſt exalted goodneſs, to animate our endeavours, "and to encourage us to preſs forward continually.

"We thank thee for the promiſes of thy mercy and forgiveneſs, upon re"pentance and newneſs of life; for the aſſurance of thy gracious influence "to help our infirmities; and for the bleſſed hope of immortality, confirm"ed to us in the goſpel.

"We rejoice in the exceeding riches of thy grace, that thou haſt ex"alted thy Son JESUS, to be a Prince, and a Saviour; and that, through "thy wiſe and merciful appointment, he is the author of eternal ſalvation, "to all thoſe who obey him."

P. S.

P. S. Since I wrote you my laſt, the Monthly Review has fallen into my hand; the authors of which, (as I did expect, and, indeed, every man muſt be certain of, who know their ſentiments) applaud and approve this Socinian Form of Prayer.—How does it grieve one, by the way, to think, that thoſe Diſſenters, who once were famous for their firm and ſincere attachment to the religion of Jeſus, ſhould now be ſo fallen off from the true faith, as, the firſt form of prayer they unite in, to unite in a Socinian Form, and one ſo derogatory from the honour of that bleſſed Maſter, whom their forefathers ſo truly worſhipped!—It is no wonder that Reviewers ſay of this Form, that "it contains nothing but "what every *Proteſtant* may readily aſſent to;"—They might have added, and every *Mohammedan* alſo. But what raiſes my indignation more eſpecially is, the offenſive and indecent remark which theſe ſhameleſs men make concerning the Liturgy of a church, "the moſt diſtinguiſhed for it's learning, and freedom "of inquiry, of any in the Chriſtian world," as they themſelves confeſs. Who would believe that dark and nameleſs writers, like theſe, ſhould be ſuffered to utter from their obſcurity, that "the abſurdity of ſome parts of the public ſervice of the "church of England are ſo great, as would even ſhock the "underſtanding of a Cherokee?" But while they can be allowed to revile the Maſter, [ſee page 192, *&c.* of the Monthly Review for March] no wonder they proceed with impunity to revile his moſt faithful ſervants.

IX.

CONSOLATION

From HOMAR, *an* HERMIT *of the* EAST, UNDER the LOSS of WORLDLY BLESSINGS.

NUMBER IV.

(Continued from Page 71.)

LOOK to the Babylonian Monarch, and learn underſtanding*. See him driven from men, eating graſs as oxen, and his body wet with the dew of heaven! Yet bleſſed was this chaſtiſement; the angel of affliction inſtructed him in true wiſdom! He fell only to riſe more glorious! His reaſon returned unto him; reaſon, far more valuable than his throne; and he praiſed and honoured him who liveth for ever and ever, whoſe dominion is an everlaſting dominion, and whoſe kingdom is from generation to generation.

Son of man, thou too art fallen! Thy glory, and honour, and riches, are departed from thee! They have made them-

* See Dan. chap. iv.

ſelves wings and are flown away. Search, then, thy own heart; examine truly thy own conſcience, Had not the dæmon of pride erected her empire there? Had not a total forgetfulneſs of the ſupreme Benefactor ſpread a dark veil over thy memory? And didſt thou not ſay, on contemplating thy poſſeſſions, Is not this great Babylon; is not this large eſtate, the acquiſition of my hand, and the purchaſe of my might?

Ah vain and erring! The Lord giveth, and the Lord taketh away. How ſoon is the abject dependency of thy ſtate diſcovered! How ſoon is thy weakneſs and preſumption ſhewn thee! Shall the reed, that ſhaketh at every blaſt, exalt itſelf, and, as it boweth it's head to the waters, pretend to claim the ſtability of the cedar!

But let not grief and diſappointment abſorb the whole man in thee! Lift up thine head and conſider, and, like the Monarch of Babylon, learn wiſdom from thy fall and degradation. What is earth and all it's poſſeſſions, what is time and all it's gratifications, to the realm, where reigneth and ſhineth for ever the light of life, where the ſun of righteouſneſs never goes down, and where perpetual brightneſs and unfading felicity rejoice the immortal inhabitants? Oh glorious kingdom! oh tranſcendent ſcene of bleſſedneſs! oh treaſures inexhauſtible, and free from all viciſſitude and decay! And ſhall man, poor ſinful, erring, periſhing man, arrive at theſe realms, attain theſe treaſures! Is immortality and glory his birth-right, his almighty Father's free donation! Aſſert thy dignity then! Rejoice even in the greateſt obſcurity, exult even amidſt the deepeſt diſtreſs, even amidſt the ſhipwreck of every earthly hope! Welcome poverty, welcome diſappointment, welcome every loſs, and every evil, which ſhews us ourſelves, which withdraws us from the flattering love of this alluring world; which leads us to wiſdom, and introduces to heaven!

Reflect, and thy eyes will be opened! Dazzled with the glare of worldly vanities, thou didſt vainly imagine, oh my brother! that there was no luſtre which could out-ſhine the diamond of Golconda; no brightneſs to exceed the gold of Ophir; no glory to excell that, which the paltry princes of this little globe could give! But now that this deceitful glory is removed, now that thy wealth and poſſeſſions are diminiſhed and decayed; wiſdom will lead thee to other and brighter gems; to gold more pure permanent; to honour more ſure and real! She points to humility; ſhe would array thee with it as with a robe; ſhe would deck thee with the ornaments of a meek, reſigned, and patient, ſpirit; ſhe would inſtruct thee in the love, and in the fear of God; ſhe would teach thee, that the Almighty is the only fountain of true honour; that Almighty, who gave thee thy being, and will give thee a perpetuity of bliſs in glory, if thou can'ſt ſhun theſe tranſitory temptations, and give thy heart to him, to whom it is juſtly due!

O blind

O blind and deceived! and thou didſt fancy, that theſe worldly poſſeſſions, which early and late it was thy labour to acquire, thou didſt conceive, that they were real goods! How are thy vain imaginations confuted. Real goods can never deceive or forſake us. But behold the eſtimate of all worldly greatneſs! Look to Paleſtine, caſt thy eyes to Bethlehem, to Nazareth, to Jeruſalem; and thou wilt there diſcern the value of all earthly pomp, and pagentry, and power. The ſon of God is born.—The promiſed Immanuel is given! The long foretold and long expected Meſſiah, the everlaſting Son of the everlaſting Father. But, bluſh, grandeur bluſh; wealth and luxury hide your diminiſhed heads! He who made the worlds, he who gave the diamond to glitter in the mine, he who bade the golden duſt to mingle with the earth, he who gave and gives to all men all their power and all their glory—he choſe for his birth-place a ſtable, for his cradle a manger, a poor unknown virgin for his mother, a carpenter for his reputed father. Bluſh grandeur, bluſh; and thou who bewaileſt thy loſs of ſubſtance, look to Bethlehem, and adore thy God. Yet ceaſed not here the triumph of the Meſſiah over proud worldly pomp! Why then wilt thou grieve, that thou art conformed to his outward eſtate? conform thy heart to him, and thou art, thou muſt be bleſſed! Travel with him, therefore, in contemplation, from Bethlehem to Egypt; from Egypt to Nazareth: think of his thirty years obcurity, and labour there: then think of his labours of love, his going about doing good, yet having no place where to lay his head! Oh think of theſe, and addreſs, with humility and thankfulneſs, him, who hath ſanctified poverty; and will make, through faith, diſappointments bleſſings, and loſſes the greateſt gain!

[*To be continued.*]

POETRY.

To the EDITORS.

GENTLEMEN,

At ſome leiſure hours, I have amuſed myſelf with verſifying ſome part of the *Pilgrim's Progreſs*, which has lain by me ſome time; but looking over my papers, the other day, I found it, and determined to ſend a few ſtanza's, by way of ſpecimen to you, whoſe poetical department has always done credit to your taſte: and, if I could think that ſuch a work would be acceptable, I might, perhaps, be induced to finiſh and publiſh it. Your's and your Correſpondent's ſentiments would be acceptable to,

Gentlemen, your obliged, S. T.

THE PILGRIM's PROGRESS,

Verſified in the manner of SPENSER.

BOOK I. CANT. I.

I.

IT chanc'd, as through this worlde's wilderneſs,
A palmer poor, I took my weary way,
Into a lonely den inforc'd to paſs,
Adown to ſlumber there myſelf I lay;
And lo! a dream I dreamed on that day:
I dreamed, and behold, a wight forlorn,
Whoſe face was turned from his houſe away,
Stood woful ſad, his cloathing foul and torn;
His hand a book, his back a burden hath upborne.

II.

II.

I looked long, and saw him ope that book,
And saw him read therein right wistfully;
And ever and anon, with uplift look,
He smote his breast, and trembling sore did sigh:
While many a tear ran trickling from his eye.
His grief no longer able to contain,
At length brake forth this lamentable cry:
"What shall I do—salvation to obtain?
"Ah, what to save my soul from death's "eternal pain!"

III.

In this sad plight, nought hoping for relief,
Homewards he fares with painful steps and slow;
And inward long concealeth all his grief,
That his dear wife and children might not know;
But inward kept, more troublous doth it grow.
And, as the torrent, stopt by mighty mound, [o'erflow;
Doth swell the more, and all it's banks
So swells his trouble stemm'd, beyond all bound,
Till thus a vent at length reluctantly it found.

IV.

"Wife of my bosom, and ye children dear,
Alas, for me,—for I am quite undone!
Upon me lies a load, which none can bear,
A load, god wot, I can nor bear nor shun.
And more from certain sage advice I've known,
That this our city perish must in flame!
And in destruction dire from heav'n o'erthrown,
We all shall be involved in the same,
Some way to 'scape not found, yet find I none to name."

V.

Amazed sore, nought crediting his tale,
They deem'd it all a phrenzy of the brain:
And hoping sleep to sooth him might avail:
Sleep they advise, but their advice is vain.
Night adds to thought, and thought augments his pain: [chide;
And now they reason, now revile and
Till from their converse forced to refrain,
Musing alone he chooseth to abide.
Now dwells in closet sad, now roves the fields full wide.

VI.

It chanc'd, as once he rang'd the fields along,
And read, and pray'd, and wept in mind distrest:
Sighs heav'd his heart, and ever that sad song,
"*What shall I do?*" his mournful voice expresst:
Each way exploring, ignorant of the best,
Willing to run, not knowing where to go:
A venerable man, (*Evangelist*
Men do him call) came there with footing slow, [declare thy woe."
"And whence this grief, quoth he; my son,

VII.

"Hence, hence, I learn, oh Sire! doth he reply,
And then he pointeth to the book in hand:
That I, alas, condemned am to die,
And at God's judgment after that to stand.
Yet loath am I to leave this earthly strand,
And all unable the high judge to meet!"
"But, wherefore, loath to quit this mortal land,
Said sage Evangelist, where human feet
Wander so long in quest, yet find so little sweet?"

VIII.

"Ah! not for that, (quoth *Christian*, so him call) [bear,
But, that I dread, this burden, which I
Will cause me lower than the grave to fall,
And sink me down to *Tophet*'s prison drear:
My future hap thus wakes my present fear!"
E. "If such thy case, why dost thou then delay?"
C. "Because, alas! to go I know not where."
"Then, said Evangelist, this roll will say; [survey."
Read, and yon wicket-gate, at distance, well

IX.

"No wicket-gate, quoth he, do I descry,
But hence far off discern a shining light:"
"Keep that, replied Evangelist, in eye,
And to the wicket-gate 'twill bring you right.
At which when thou shalt knock, upon thy sight
The way, thou hast to go, will open clear,
And all thou hast to do, be told thee quite."
He said: and Christian no delay can bear;
So forward on his way he doth him quickly fare.

Miss S——T's POEMS,

(continued) No. III.

An HYMN of PRAISE to GOD for temporal and spiritual MERCIES.

WHAT finite pow'r with ceaseless toil
Can fathom the eternal mind?
Or who, th'Almighty three in one
* *By searching, to perfection find?*

* Job xi. 7.

Angels

Angels and men in vain may raiſe,
Harmonious, their adoring ſongs:
The lab'ring thought ſinks down oppreſt,
And praiſes die upon their tongues.

Yet would I lift my trembling voice,
† A *portion of his ways* to ſing,
And mingling with his meaneſt works,
My humble, grateful, tribute bring.

Thee, heav'nly parent I adore;
Whoſe hand with moſt ſurpriſing art,
Wrought and combin'd this curious frame;
Whoſe breath inſpir'd my nobler part.

Nouriſh'd beneath thy tender wing,
Thy pitying care each want ſupply'd:
Exploring all my feeble moan,
E'er yet to thee, my God, I cry'd.

Thy teaching in the morn of life,
Guided my ſoul in wiſdom's ways;
And dawning reaſon felt the aid,
Of Revelation's brighter rays.

Thou waſt my guardian, thou my guide,
When with an heedleſs foot I trod,
The ſlippery dang'rous paths of youth;
(And, ah! how mindleſs of my God!)

When the gay blandiſhments of ſenſe,
With blooming pleaſures ſpread my way,
And ſin and hell conſpir'd to lead,
My inexperienc'd mind aſtray.

Thou, with paternal pity mov'd,
Deliv'ring grace did'ſt then afford:
Thy word, thy ſpirit, and thy rod,
Have oft' my wandering ſoul reſtor'd.

When thy chaſtiſing hand I mourn'd,
Thine ear was open to my cry;
And in the hour of deep diſtreſs
Was thy ſalvation ever nigh.

But richer products of thy grace,
My ſoul with growing ardour ſings:
Pardon, and peace, and endleſs joys,
A dear incarnate Saviour brings.

* *In paſtures green* my feet are led,
Where ſalutary water flows:
Where, budding with angelick fruit,
The tree of life immortal grows.

In vain, my God, this grateful heart
Attempts to count thy mercies o'er:
Their ſum exceeds the countleſs ſtars,
And num'rous ſands which ſpread the ſhore.

What thanks, what praiſes are thy due,
Great Origin of life and bliſs!
Source of my comfort here below,
And of eternal happineſs!

I feel, I feel a ſacred flame,
Kindling within this icy breaſt:
Yes, while I live, I'll love thy name,
With fervour not to be expreſt.

To thee I yield my ev'ry pow'r,
And conſecrate my all to thee!
Thee will I ſerve, adore and praiſe,
Thro' time, and to ETERNITY!

† Job xxvi. 14.

* Pſalm xxiii. 2.

N. B. As ſome of your Correſpondents have ſent you ſome pieces out of the ſame collection, from which theſe are tranſcribed, that I have undertaken to ſend you (*e. g.* that on Gen. xvii. 1.) it were to be wiſhed, if they ſhould do the like again, that they would ſignify whoſe they are.

PSALM XXXIV.

I.

LORD! at all times I will bleſs thee,
Conſtant in my tuneful praiſe:
Still my boaſt ſhall be thy mercy,
Theme of all my thankful lays.
Humble ſouls ſhall hear delighted,
And be warm'd with conſcious joy!
O! together let us praiſe him,
Come, with me, and magnify!
Peril's traps around me planted
Earneſtly his aid I ſought:
Lo! he heard: and from each danger,
Rich in goodneſs ſafely brought.
Look to him, and tho' in darkneſs,
Living light the gloom ſhall chear:
Truſt in him; for ſhame or ſorrow,
So your face ſhall never wear.

What

What tho' poor and undeſerving,
What tho' preſt on every ſide:
Strait he heard, and ſtrait deliver'd,
When to him this poor man cry'd!
Happy they who love and fear him,
For around in bright array,
His celeſtial hoſts incamped,
Safety's banner wide diſplay.

II.

Oh! taſte and ſee; oh! come and prove
How good the Lord; how great his love!
Who truſt in him, thrice bleſt ſhall be;
To truſt him is felicity.
Ye holy men, his choſen care,
Fear him, your mighty Sovereign fear!
Who fear him, free from every want,
His wond'rous praiſe ſhall chearful chaunt.
The lyons ravenous, fierce, and young,
Feel oft the pangs of hunger ſtrong;
And roar, inrag'd for want of food:
But they, who fear and ſeek their God,
From his rich treaſury ſupplied,
No good ſhall ever be denied.

III.

Ye children come, and with attention hear
Inſtruction's Lore: the reverent fear of God,
So ſhall ye learn:—what man is he, who loves
To lengthen life in bleſt tranquility,
And wiſheth to ſee good, in proſperous days?
"With wary wiſdom, let him watch his tongue,
And guard his lips from falſhood, and from wrong:
Ceaſe from all evil, and all good purſue,
And peace, fair peace, for ever keep in view."

IV.

For always wake JEHOVAH'S watchful eyes,
The righteous guarding his peculiar care:
Forever open to his people's cries
Lives the quick audience of his kindly ear.
With different view the impious he ſurveys,
Blaſts at his ſight, and withers even their name:
But inſtant his ſalvation ſought diſplays,
When faithful ſervants his lov'd ſuccour claim.
ſtill conſtant to the meek and broken heart,
Is the dear ſource of all their comfort near:
The contrite ſpirit is that better part,
To ſuccour which his mercy will not ſpare.
Tho' woes on woes in cluſt'ring circles throng,
Around the *juſt one*; God will ſave from all:
Not even a bone ſhall broken be with wrong,
Nor from his head a hair unnotic'd fall.
But ruin fierce the wicked one ſhall ſlay,
Deſtruction whelm them, who the virtuous hate:
While full redemption ſhall the pains o'erpay
Of all, who patient on his promiſe wait.

W. D.

ODE to the MOON.

WELCOME thou fair, thou charitable light, [ſhed,
Who doſt thy borrow'd rays of comfort
To gild for thankleſs man the dreary night.
And on his mind the true devotion ſpread,
Where ſhall he pour his moſt accepted praiſe,
The tribute of a fervent heart, inflam'd
With gratitude; 'tis not to me thou ſayeſt,
But to the ſov'reign Lord of nature's wond'rous frame.
'Tis he that bids us riſe,
To ſhine around the globe,
And our dark form arrays,
With this ſmall ſhred of his all ſplendid robe.
We loud proclaim his praiſe,
But 'tis to ears,
Stop'd up with cares,
And earth—attracted eyes!
O! when will man be wiſe!
And learn the praiſe divine;
Which earth and ſeas, with us the ſkies,
In one loud chorus join.
What thanks to that all gracious power we owe,
That gave thine orb it's ſweeteſt, tendereſt glow,
To light the traveller home:
Or he had ſtray'd with unavailing haſte,
Or ne'er night's circling ſnares had paſt,
And never there had come.
For in ſome danger nigh,
Had ſlip'd his thoughtleſs feet,
And morn with dewy eye,
Had ſeen his grave, ſome pit.
In vain the ſhepherd's care without thy light;
The prowling wolf had thinn'd the fold by night,
Or the rapacious wretch had ſtole,
With brutal heart,
And op'd his book of blackeſt art,
Schem'd how to rob e'en virtue's ſelf,
And crept ſecurely from the pelf,
Or barb'rous plung'd the fatal knife,
To rob ſome worthier wretch of life,
Nor ſhown the bluſhes of his conſcious ſoul.
But ſee to weſtern ſkies with ſpeed,
Bright Cynthia drives her carr;
Yet ſhall more glorious light ſucceed,
More genial rays appear!
So when bright reaſon, heav'n-born gueſt,
Was ſunk in pleaſures lap to reſt,
And when with over ſtretching ſhade,
Sad ſuperſtitious gloom was ſpread,
The offſpring of the eaſtern throws,
The chearful ſun of morning roſe,
With healing in his genial ray,
And chas'd the darkſome ſhades away.

R. W.

A HYMN

AN HYMN.

Son be of good chear, thy sins are forgiven thee.

AH me! my numerous heinous sins!
How pond'rous is the load!
And oh! how terrible the wrath
Of an incensed God!

What awful frowns array his face!
What thunders arm his hands!
Whilst hell, with an impetuous rage,
The trembling prey demands.

But, oh! my soul avert thine eyes,
From these tremendous scenes,
See, in th'incarnate Saviour's face,
Mercy triumphant reigns.

In virtue of his dying blood,
He sits a priest on high,
And as a Prince dispences grace,
To rebels doom'd to die.

Dear Jesus! at thy feet I fall,
O'er-whelm'd with shame and grief,
And with an humble faith, from thee
Would seek my sole relief.

Oh! let thy gracious lips pronounce,
My every sin forgiv'n,
Justice appeas'd, and wrath no more,
And peace procur'd with heav'n.

Thy spirit chear my fainting heart,
And seal the pardon there,
And by his renovating grace,
Dispel each rising fear!

Then shall my grateful bosom glow,
With love to thee, my God,
And never ceasing songs of praise,
Proclaim that love abroad.

Some THOUGHTS,

Occasioned by the great ECLIPSE of the SUN. *April* 1, 1764.

AWFUL!—but emblem of more striking scenes,
When these two glorious lights the Sun and Moon,
From their bright centres torn, with this our earth
Shall in one common fearful ruin sink!
And undistinguish'd mix the gen'ral mass!
Emblem at present of the many gross
Terrestial shadows, that eclipse the mind,
And intercept the true celestial light;
Darken our understanding, cloud the soul,
And lead us blindfold through the paths of sin.
But God, who out of darkness form'd the light,
Who guides the motions of the heav'nly orbs,
And bids the Moon retire, the Sun to shine,
Can, by his word, dispel those darksome mists,
And dart the rays of truth into our hearts.
To him, of lights the Father, wisely seek
To lighten all your way; then chuse the road,
That leads to realms of everlasting light;
Where no eclipse, no shadows interpose.

April 2, 1764. S. S. S.

A PASTORAL CANTATA.

RECITATIVE.

A Wand'ring sheep I went astray,
Forsook the flock, and lost my way.
When sunk, distrest, o'ercome with fears,
A gentle whisper reach'd my ears.

AIR.

Hither turn thee, foolish creature;
Learn thy danger, learn thy nature.
Helpless, weak, without my stay;
To ev'ry wolf a ready prey.
Hither turn thee, foolish creature;
Learn thy danger, learn thy nature.

RECITATIVE.

No sooner call'd, no sooner nam'd,
Amaz'd, confounded, and asham'd;
Resolv'd the friendly call t'obey,
Nor longer in the desert stray:
Lo, I return, in haste I cry'd,
And thus with grateful joy reply'd.

AIR.

The Lord is my shepherd, my guardian, and guide:
No more I'll forsake him, but walk by his side.
He'll feed me by day, and protect me at night;
The care of his flock is his pride and delight;
No want of good pasture, no hardships I fear;
No foe dares approach me, if he is but near.
The Lord is my shepherd, my guardian, and guide:
No more I'll forsake him, but walk by his side.

S. S. S.

APOSTROPHE to BRITAIN.

From Mr. OGILVIE's POEM on PROVIDENCE.

YET not o'er nature spread the general traits
Of imperfection. On some happier climes,
The hand of heav'n hath shower'd it's richest spoils,
Profuse of bounty. Though the juicy grape
Tempts not the lip of luxury, the pine
Feels not the scorching sun; nor on the bough
Hangs cloth'd in mantled gold, and ripe to taste,
The mellow orange: yet their pains can boast
A nobler produce. In yon blissful isle,
Gay plenty reigns! ascending as he spoke
From the blue deep, to my transported gaze
Rose the white cliffs of Albion. Hail belov'd

Of heav'n! (with joy exclaim'd th'inrap-
tur'd ſire)
Britannia hail! o! from the world diſjoin'd,
As nature's hand had form'd the ſoft retreat
Of happineſs and love! no tev'ring ſun
Blaſts thy gay meads: no deep volcano boils
With inward fire: nor thro' the cave beneath,
Walks the dire earthquake. The tremendous
ſhock, [man
That from their looſe baſe heaves the works of
Juſt vibrates on thy boſom; as the voice
Of diſtant thunder, moves the trembling
ground,
And murmurs in the air. Thy fields rejoice
With chearful plenty. On yon waving plain,
I ſee the goddeſs walk! her looſened robe
Floats on the gale redundant; on her cheek,
In full luxuriance ſwells the bluſhing ſpring;
And ſcents her breath with myrrh. Mark
how ſhe rears
Her horn aloft, and lib'ral o'er the field
Pours all her treaſures. Man's enlivened ſoul,
And all the groves are tranſport. Hark, the
voice
Of muſic warbles from the bough! The hind
Feels his heart leaping as he looks around;
And joy's bright beam burſts boundleſs o'er
his mind.

To JOHN LOCKE, Eſq;

Retired from buſineſs, to ſtudy the ſcriptures *.

By Dr. WATTS.

I.

ANGELS are made of heav'nly
things,
And light and love our ſouls compoſe,
Their bliſs within their boſom ſprings,
Within their boſom flows.
But narrow minds ſtill make pretence;
To ſearch the coaſts of fleſh and ſenſe,
And fetch diviner pleaſures thence.
Men are a kin t'ethereal forms,
But they bely their noble birth,
Debaſe their honour down to earth,
And claim a ſhare with worms.

II.

He, that has treaſures of his own,
May leave the cottage or the throne,
May quit the globe and dwell alone,
Within his ſpacious mind.
LOCKE has a ſoul wide as the ſea,
Calm as the night, bright as the day,
There may his vaſt ideas play,
Nor feel a thought confin'd.

* See vol. iv. p. 263.

A DROP of DEW.

By ANDREW MARVELL.

SEE, how the orient dew,
Shed from the boſom of the morn,
Into the blowing roſes,
Yet careleſs of it's manſion new
For the clear region where 'twas born,
Round in itſelf incloſes:
And in it's little globe's extent,
Frames, as it can, it's native element.
How it the purple flow'r does ſlight,
Scarce touching where it lies;
But gazing back upon the ſkies,
Shines with a mournful light,
Like it's own tear,
Becauſe ſo long divided from the ſphere.
Reſtleſs it rolls and inſecure,
Trembling, leſt it grow impure;
'Till the warm ſun pities it's pain,
And to the ſkies exhales it back again.

So the ſoul, that drop, that ray,
Of the clear fountain of eternal day,
Could it within the human flow'r be ſeen,
Rememb'ring ſtill it's former height,
Shuns the ſweet leaves, and bloſſoms green;
And recollecting it's own light,
Does, in it's pure and circling thoughts, expreſs
The greater heaven, in an heaven leſs.
In how coy a figure wound,
Every way it turns away:
So the world excluding round,
Yet receiving in the day.
Dark beneath, but bright above;
Here diſdaining, there in love.
How looſe and eaſy hence to go;
How girt and ready to aſcend:
Moving but on a point below,
It all about does upwards bend.
Such did the Manna's ſacred dew diſtil,
White and entire, although congeal'd and chill;
Congeal'd on earth; but does, diſſolving, run
Into the glories of th'almighty Sun.

COMPLAINT of DEAFNESS,

In Imitation of

MILTON's Complaint of BLINDNESS.

(By a LADY.)

AH me! what trouble and diſcomfort ſad
Attend the loſs of Hearing! greateful
ſenſe! [verſe ſweet,
By which we with our friends hold con-
And make a part of bleſt ſociety:
But not to me the charms of converſe ſweet,
Or bleſt ſociety afford delight,
Or ſinger's tuneful pipe, or prattle fond
Of infancy, ſo much deſir'd and lov'd;
Or the melodious flute, or harpſicord
Thrice ton'd, tho' touch'd by fair CLARINDA's hand.

S

So far unbrac'd * and useless lie those nerves
That to the brain should give intelligence
Of sounds, that vibrate on the ear, unheard.
When pensive o'er the verdant meads I rove,
Not the delightful harmony of birds
In concert, nor the plowman whistling blythe,
Nor falling brook, that o'er the pebble smooth
Transparent trickles, nor the rustling winds
(To whom the trembling leaves respondent dance)
Ever break in upon the silent scene,
To cheer the mind, attentive to it's griefs.
Yet these I well could soare—but when to thee,
Fair SION! and thy hallow'd courts on earth,
With solemn steps I walk, in hope to hear,
From human voice divine, divinest truths,
Then to be quite excluded—
Then, in the room of pray'rs and praise, a blank
Of universal silence reigns around,
And flags devotion's wings: the eye intent
Fain would assist it's fellow sense, and spell,
From motion and from gesture, part at least
Of those high themes, that into minds prepar'd
Pour comfort or instruction; upward drawn
Each faculty, strain'd to the highest pitch,
Each sense would then be Ear: till now the soul
Calls in her feeble pow'rs, herself too weak
To bear their longer absence; down she sinks
Exhausted, spiritless, depress'd, and sad,
To find her utmost efforts all in vain,
And wisdom at one entrance quite shut out.
So much the rather, thou Celestial spirit!
Speak in the still small voice, that needs no aid
Of nerve or membrane to convey the sound,
But finds it's way immediate to the heart.
There make me quick of hearing; thence eject
All the tumultuous rabble of vain thoughts,
Passion unmortify'd, resentment keen,
Sad fears, and worldly sorrow, working death,
With all the train of moping melancholy:
And plant instead thy blessed fruits of love,
Joy, peace, long suff'ring, meekness, gentleness,
Best garb of Christian women—but o'er all
Let gratitude and thankfulness abound,
For blessings still continu'd.—Precious sight
Invaluable, chief corporeal gift!
Thro' that blest medium, still preserv'd intire,
(Save natural decays by time and use,)
The labours of the pious and the wise,
In diff'rent climes and distant ages born,
Are all brought home to me, and made my own
Still to my eyes the Book of God expands
It's sacred leaves, replete with light and truth,
"Light to my feet, and lanthorn to my paths."

* This is said to be the cause of a nervous deafness, not that the ear is any way obstructed, but the auditory nerve, which lies behind the drum of the ear, and should carry the sound up to the brain, is relaxed, and thereby incapable to perform it's office.

O D E
On CHRIST's CRUCIFIXION.
From the GREEK.

ENOUGH of *Pagan* idle toys;
Change the strings, and raise the voice,
To sacred notes the lyre apply'd,
Hail the KING! the crucify'd!
Of wonders thou eternal store!
O what first shall I explore?
Fain would I scan, fain would I tell
Mysteries unspeakable,
By man, or spirits bless'd on high,
How the living God could die!
I'll tell of love, to creatures' sight
Fathomless and infinite.
His well-lov'd son the Father chose,
Bleeding ransom for his foes!
I'll sing in lofty strains aloud
Triumphs of the bleeding GOD!
Hell and the grave are captives led,
Death is conquer'd by the dead!
But, hark! from CALVARY rebounds
Mixture of affrighted sounds,
Loudly echoing from afar
Of the slain and of the slay'r,
Whichs wound mine ear! Haste, quickly fly
To the mountain's top, mine eye:
Him, midst the three, expiring, view;
How unlike the other two!
His gentle head he meekly bends,
Wide his sacred arms extends;
The cruel nails, his weight which bear,
Tear him, fast'ning, while they tear.
This suffer'd, wretched man! for thee,
Without suff'ring canst thou see?
Thick raise thy groans, thy vesture tear,
Beat thy breast, and rend thine hair;
The tend'rest yearning pangs be thine;
All in purple see him shine,
Not purchas'd from the Tyrian shore,
Dy'd, alas! with dropping gore;
Part by his bleeding temples shed,
From the thorns which pierc'd his head,
Part from the long-drawn furrows flow'd,
Which the twisted scourge has plough'd.
High let thy streams of sorrow rise,
Ope the fountains of thine eyes;
Pour, pour on earth a gushing flood;
Since so lib'ral of his blood,
His *vital drops* for thee he spares,
Canst thou, mortal! grudge thy *tears?*

PSALM CL.

By KING JAMES.

PRAISE ye the Lord our God within,
His sanctuary praise:
Within his firmament of pow'r,
His glory duly raise.

Praise him for all the mighty acts,
That have by him been wrought:
Praise him, as doth his greatness fit,
Above what can be thought.

Praise him aloud, with chearful sounds,
That stately trumpets give:
Praise him on psaltery and harp,
Forever whilst ye live.

Praise him with timbrels, and for joy
To dance, exulting, meet:
Praise him with instruments well string'd,
And organs sounding sweet.

Praise him with cymbals, praise to him
With cymbals loud afford:
Let all things breathing give him praise!
For ever praise the Lord.

Imitated from an EPITAPH, written by M. *Huet*, Bishop of *Avranches*, on himself.

IN Britain born, *Favonius* was my name;
Th'indulgent muses fann'd my early flame:
My heart with *Wisdom's* sons still sought to dwell;
Nor could disease, or age, my ardour quell;
My rising soul, tho' groveling in the mire,
Of this vain world, did still to heav'n aspire.

W. D——E.

HISTORICAL MEMOIRS.

THE ferment in Courland has not yet subsided. The Sieur Simolin, minister from Russia, has signified to such of the noblesse as are yet attached to Prince Charles, a declaration, in which the Empress of Russia treats them as rebels, and threatens them with her utmost resentment. This step, no doubt, was intended to prevent their sending deputies to the diet of convocation; but it was too late, two having set out before this menacing declaration.

By the last accounts from Russia it seemed no longer to remain a doubt, that the court of Petersbourg designs to assemble a body of troops on the frontiers of Lithuania, under the command of General Wolkonski. The Russians are strictly forbid to enter upon the territory of Poland, and are only to be ready, if they should be properly called upon by the Republic, to assist in case the animosity of the parties concerned in the election of a King should occasion any disturbance. As the court of Berlin acts in concert with that of Petersbourg as far as relates to this election, a body of Prussian troops was then also expected to arrive soon on the frontiers of Poland.

On the 27th of last month, the Archduke Joseph was unanimously elected King of the Romans, and was crowned at Frankfort with very extraordinary pomp and magnificence on the third of April.

Advices from Genoa relate, that the Corsican rebels have, by surprize, made themselves masters of Brando and Erbolenga, important posts within two leagues of Bastia; by which event that city is more distressed. After this expedition the rebels marched to Algaiola, which it was imagined would likewise fall into their hands.

Accounts from Aleppo import, that Kerim Khan having set out from Hispahan to Tauris, in order to get himself crowned King of Persia, destroyed near half of the last mentioned city, by way of revenge on the inhabitants; and also took up four Lords or Princes of the kingdom, whom he carried as prisoners to Hispahan. The troops attached to these chiefs, sent him a deputation, to demand their release; and upon his refusal to deliver them, they mutined; took the route of Hispahan, and made themselves master of the city, from which, it is thought, Kerim Khan will find it very difficult to expel them.

CHRONOLOGICAL DIARY.

Friday, March 30.

ON casting up the numbers in the Upper-house, at the election of an High-Steward for the University of Cambridge, the numbers stood for, the Earl of Hardwicke 103; the Earl of Sandwich 101. The numbers of the Lower-house, being equal, no declaration was made in favour of either. Upon the disagreement of the Proctors, concerning the numbers of votes in the Regent-house, the Senior Proctor (who had voted for the grace in favour of Lord Hardwicke) proposed to the Vice-Chancellor to take the votes of that house over again; to which the junior Proctor (who had voted against Lord Hardwicke) refused to agree, though directed and admonished so to do by the Vice Chancellor. The Vice Chancellor then ordered a public notary to make an act of what each Proctor declared upon that occasion; and afterwards, in the usual form, put an end to the congregation.

Saturday, March 31. This morning the new statue of the King at the Royal Exchange was exposed to public view; it consists of the finest white marble with a truncheon in his hand, and a laurel wreath around his head.

Monday, April 2. Information having been given, that several of his Majesty's subjects, have been for a considerable time, and are now detained in France as hostages for the payment of ransom bills, which have not yet been satisfied; notice is given, by his Majesty's command, that in case such ransom bills are not forthwith discharged, prosecutions will be commenced in his Majesty's Court of Admiralty against all masters, owners, and others, unjustly refusing or neglecting to pay the sums of money stipulated for the release of those unfortunate persons, who have suffered so long an imprisonment.

Tuesday, April 3. The King has been pleased to appoint Philip Stanhope, Esq; his Envoy Extraordinary to the court of Dresden. And also to appoint,

William Gardon, Esq; his Minister at the diet of Ratisbon.

Wednesday, April 4. The following particulars, relative to the late engagement in the East Indies, have been transmitted to England—Our armies divided into two parties, one under Major Adams, the other under Major Carnac, marched the 8th of July, with Meer Jaffier, who was proclaimed Subah; and they met with little opposition to the possession of the capital Moorshadabad. Our two bodies, being united, formed an army of 1200 Europeans, and 4000 seapoys; and the 2d of August they came in sight of the enemy, whom they found to be upwards of 40,000 strong, armed, cloathed, and disciplined in our manner, with a large train of field artillery served by Europeans, many of them our own people taken at Patna, whom they forced to manage their artillery. The enemy never gave their fire till within musquet shot, and then supported with great coolness and intrepidity, an attack of near four hours, but at last yielded to our perseverance and superior discipline. Their loss was very considerable; ours is estimated at forty Europeans and four hundred seapoys killed and wounded. The enemy retired to a strong intrenchment, which defended a pass so well fortified, that Major Adams found it necessary to make regular approaches, and after a month's siege, they assaulted the works, and carried them; they found eighty pieces of cannon here, mounted on very proper carriages, and 150 boats laden with stores and ammunition for the siege of Calcutta, making sure of beating us in the field, and full of the idea of extirpating us the country. Cossim Ally Cawn quitted Mongheer, and is with his army at Patna, where he probably expects to be joined by some foreign force; so that the war is not yet at an end. This cruel tyrant has upwards of forty gentlemen in his power, whom he threatens to put to death, if we advance, where also the Great Bankers, the Seats, are prisoners, and has put to death Raja Ramnarrain, Raja Bullub, and his son, for their attachment to us.

The thanks of the society of arts, in the Strand, were given to the Right Hon. the Lord Southwell, for communicating a piece of handkerchief, made by some of our American Indians, of a weed called, silk grass:

graſs: a manufacture, the ingenuity of which was very much admired by all the members, then preſent, of that patriotic ſociety.

Thurſday 5. A gentleman in liquor called a coach in Norfolk-ſtreet, and ordered the coachman to get into the ſame, telling him he was always his own driver; to which the coachman unluckily complied; when the gentleman had no ſooner got on the box, then he ſet out full ſpeed, and a chair coming by at the ſame time along the Strand, he drove over the ſame, which broke the chair all to pieces, and the lady that was therein was much bruiſed. One of the wheels of the coach went over the chairman's arm, which broke it in a terrible manner. The lady died ſoon after.

Friday 6. William Corbet was executed at Kennington-common, for the murdur of Mr. and Mrs. Knight, of Rotherhithe; he behaved very decently, and acknowledged the juſtice of his ſentence.

Monday 9. This morning ſeveral thouſand journeymen ſilk weavers went in proceſſion from Spitalfields, and waited on his Majeſty at the Queen's palace, in St. James's park, with a petition, repreſenting the miſerable condition themſelves and families are reduced to, by the clandeſtine importation of French ſilks. They waited before the court-yard, and two gentlemen, belonging to the ſaid manufactory, had the honour to be introduced to his Majeſty's preſence, and preſent their petition, which his Majeſty received in the moſt gracious manner, and gave for anſwer, That he would ſend immediate orders to put an intire ſtop to the importation of French ſilks; that an affair of ſuch conſequences to the kingdom ſhould be properly laid before his parliament, and that they might depend on his care and protection.

Tueſday 10. His Majeſty has appointed George James Bruer, Eſq; to be Governor and commander in chief, of the Bermuda or Summer Iſlands, in America, in the room of William Popple, Eſq; deceaſed.

Saturday 14. His Majeſty has been pleaſed to create Gen. Draper a Knight of the Bath; and alſo to confer the honour of Knighthood on Major Robert Barker, who had a command in the artillery at the Manillas.

This morning about one o'clock a fire broke out in James-ſtreet, Groſvenor-ſquare, at a millener's, which conſumed the ſaid houſe, and ſix perſons were burnt in their beds.

Thurſday 19. His Majeſty went to the Houſe of Peers, and gave the royal aſſent to the following bills, viz.

The bills to raiſe a ſum by loans on exchequer bills, and for applying certain ſums remaining in the exchequer for the ſervice of the preſent year.

The bill to eſtabliſh an agreement with the Governor and company of the bank of England, for raiſing certain ſums for the ſervice of the ſaid year.

The bill for charging certain annuities on the ſinking fund, and for carrying the duties therein mentioned to the ſaid fund.

The bill to allow the export of rice from Georgia and South Carolina to the American colonies, on paying the ſame duty as in England.

The bill to enable his Majeſty, with the conſent of his privy council, to allow the importation of Iriſh proviſions.

The bill to encourage the manufacture of cambrick at Winchelſea, and other parts of England.

The bill to continue the laws for encouraging the Greenland fiſhery.

The bill to encourage the whale fiſhery in the gulph and river of St. Laurence, and on the coaſts of the American colonies.

The bill for veſting the fort of Senegal in the African company.

The bill to grant a bounty on the import of hemp and undreſt flax from the American colonies.

The bill to prevent paper bills of credit hereafter to be iſſued, from being declared to be a legal tender of payment in the American colonies.

The bill to regulate ſuch packets or letters ſent or received, as ſhall be free of the duty of poſtage, and to prevent frauds therein.

And to ſeveral other public and private bills.

After which his Majeſty was pleaſed to prorogue the parliament to the 21ſt day of June next.

Friday 20. His Serene Highneſs George Auguſtus, Prince of Mecklenburg-Strelitz, her Majeſty's youngeſt brother, arrived in London, and waited on their Majeſties at St. James's.

Monday 29. A chapter of the moſt noble

noble order of the garter was held at St. James's; when his Serene Highneſs, the Duke of Mecklenburgh-Strelitz, and the Right Hon. the Earl of Halifax, were inveſted with the enſigns of that noble order.

Account was this day received from Paris of the death of the Marchioneſs of Pampadour, in the 43d year of her age.

Wedneſday 25. There was a council at St. James's, when his Majeſty was pleaſed to create the Hon. Robert Lord Clive, a Knight of the Bath, who afterwards kiſſed his Majeſty's hand on the occaſion.

LIST of NEW-BOOKS, with REMARKS.

1. DISCOURSES, critical and practical, on all the Parables of our Saviour. By Samuel Bourne. 2 Vols. 8vo. pr. 10 s. Becket.—[This gentleman has before publiſhed two volumes of miſcellaneous Sermons: he was attacked by Mr. *Maſon*, a diſſenting miniſter alſo, for ſome peculiarities in opinion, to whom he has taken an opportunity to reply in that publication. The diſcourſes are not ill written, but cannot hope to be enumerated amongſt the firſt rate performances in that ſpecies of compoſition.]

2. Definitions and Axioms relative to charity, charitable inſtitutions, and the poors laws. By Samuel Cooper, A. M. late fellow of Magdalen-college, Cambridge. Small 8vo. pr. 2s. Sandby.—[This benevolent author deſerves the thanks of the public for his good ſervices, in the amiable cauſe of charity, which a virulent author had taken upon him to abuſe: and with aſpirit like that author's the Reviewers having treated this performance in a moſt illiberal manner, we are pleaſed to have it in our power, to refer to p. 363, of our magazine for a repetition of their calumny.]

3. Sermons on ſeveral occaſions. By John Young, D. D. pr. 5 s. Becket. [Two *Shandean* volumes of heavy ſermons! Who *John Young*, D. D. is we know not; but we friendly ſuſpect, that this is a piece of bookſellers craft, like many in the preſent day, and that *Dr. Young*'s, like Dr. *Nelſon*'s, is a name coined for the good end of impoſing upon mankind.]

4. A ſhort Diſcourſe on the ſtudy of the Scriptures. Delivered to the clergy of the archdeaconry of Cleveland, at the viſitation, held in 1763. By Francis Blackbourn, A. M. 8vo. pr. 6 d. Hinxman. [Senſible, rational, and liberal, like the other writings of Dr. Blackbourne.]

5. Obſervations on the charter and conduct of the Society, for the propagation of the goſpel in foreign parts. By Jonath. Mayhew, D. D. Paſtor at Boſton. 8vo. pr. 2 s. 6 d. Nicoll.—See p. 175, of this magazine.

6. Obſervations on the four Goſpels. By Dr. Henry Owen of St. Olave, Hart-ſtreet. pr. 2 s. Payne.

7. Meditations and contemplations on the ſufferings of our Lord and Saviour, Jeſus Chriſt: tranſlated from the German of D. Ramback. pr 12 s. Johnſon.—[An uſeful book of devotion.]

8. On Moderation: a ſermon preached before the Lords ſpiritual and temporal, Jan. 30, 1764, being the day appointed to commemorate the martyrdom of King Charles I. By Thomas Lord Biſhop of Briſtol. pr. 6 d. Dodd.

9. A Sermon preached before the Hon. Houſe of Commons, at St. Margaret's, Weſtminſter, on Jan. 30, 1764. By William Richardſon, D. D. pr. 6 d.

10. The triumph of the Iſraelites, preached, at Totting, in Eſſex, on the peace. pr. 6 d.

11. A Greek Teſtament. By Mr. Baſkerville. pr. 12 s.

12. An oration in the manner of M. Saurin, delivered on the anniverſary of Chriſt's nativity: By E. Harward. pr. 1s. Becket.—[This gentleman propoſes to tranſlate *Saurin*'s Diſcourſes, for which he ſeems well calculated: for a man may be a good tranſlater, who is but a mode rate compoſer; and imitations of that kind ſeldom ſucceed.]

13. Evangelical Diſcourſes. By John Payne. p. 3s. ſewed. Payne.

14. Of the Imitation of Chriſt, in three books, with the book on the Sacrament, tranſlated from the Latin of Thomas à Kempis. By John Payne. 8vo. pr. 4s. ſewed] Payne.

15. A letter occaſioned by the Biſhop of Glouceſter's Doctrine of Grace. By John Payne, 8vo. pr. 3s. ſewed. Payne. —[Theſe three laſt are by a *quondam* bookſeller, now turned *myſtic!* But the poor man ſeems to mean well, and therefore ſhould be treated with lenity.]

16. A Collection of Sermons, preached occaſionally on various ſubjects. By George Harveſt, A. M. pr. 4s. Tonſon. —[Theſe Sermons were publiſhed by ſubſcription, in the year 1754; and though they are not wanting in merit, yet tarying in hand, we ſuppoſe, like many other good ſermons, the proprietors have thruſt them forward, and yet a recommendatory letter, from Meſſrs. *Reviewers*, (though the ſentiments in theſe ſermons are diametically oppoſite to thoſe, which theſe gentry openly avow)—but, notwithſtanding this, they were to be recommended; and they are recommended, as you may ſee, courteous Reader, by noting the manner in which they are advertiſed in the public papers! Great is the myſtery of *reviewing* and of *book ſelling!*]

17. Mechanicus and Flaven, or the watch ſpiritualized. By John Martin, watchmaker, at St. Spalding, in Lincolnſhire. 8vo. pr. 1s. Keith.

18. A Diſſertation upon the ſubject of circumciſion, Containing, an inquiry into the original of this religious rite. By John Brekell, of Liverpool. 8vo. pr. 6d. Waugh.

19. Five Sermons, dedicated to the ſtudents in the Univerſity of Dublin. By the Rev. James Stuart in the dioceſe of Armagh. 8vo. pr. 1s. Johnſon.

20. Providence: an allegorical poem, in three books. By John Ogilvie, A. M. Quarto, pr. 8s. ſewed.—[A work from which we will give ſome extracts, ſuch as will ſhew, that it neither deſerves the amazing encomiums ſhowered on it by ſome, nor the depreciating account of it given by others.]

21 An Extract of the Life of St. Ignatius. Cooke.

22. An Extract of the Life of St. Francis Xavier. Cooke.—[Both theſe lives—amazing to think! are publiſhed by a ſtrenuous methodiſt lay preacher! one would conceive that theſe people wanted to perſuade the world of that which ſome have been forward to believe, "that they "are *papiſts* in diſguiſe!" Elſe why publiſh the lives of ſuch *Saints* as theſe?

23. Sermons by J. Brown, D. D. 8vo. 5s. Davis and Reymers.—[Theſe ſermons are 12 in number; moſt of which have been printed before: three new ones are found firſt in the volumes, "on the "firſt principles of education," on which the author attacks the paradoxical *Rouſſeau*, and writes as he always does with ſpirit and ingenuity.]

24. Revelation examined with candour. By Dr. Delaney. Vol. 3. 8vo. Johnſton.—[The ingenious writer of this work ſtill maintains his vivacity and power, though far advanced in life; and we dare to recommend that volume, as equal to the ſermon two, than which we need ſay no more. The Reviewers have treated this work (for it is written in the cauſe of *Revelation!*) with much contempt, at which we wonder not, for the ſpirited author in his preface, p. 13, ſpeaks thus of theſe monthly free-booters.

"I am well informed, that there is a ſociety of men, in this region, who ſet up for cenſors of all works of learning; but are, in truth, not cenſors, but cenſurers, of all that relate to true religion; I mean, all that would vindicate or ſupport it; and are well practiſed in pronouncing the hard ſentences of *crude*, *dull*, *ignorant*, &c. very liberally, upon all ſuch authors and writings. And, when they would abuſe to purpoſe, and inſinuate ſpecial contempt, they add the character of *ſpecial orthodox*.

"It is ſurely, then, no great wonder that theſe bold ſcoffers of true Chriſtian belief, ſhould not happily eſcape the characters of determined and apparently malignant enemies to revelation, and all thoſe who either aſſert or defend it; but quite otherwiſe, are deemed ſo impotent in their abuſe, that they are reputed (and, I am ſatisfied, not unjuſtly) to extend it to many works they never read, at leaſt never examined, with any degree of care and candour; and to ſome they never underſtood.

"Theſe are men, who, ſafe in their obſcurity, think it their wiſdom to aſſault only in the dark, as they have ſometimes been ſucceſsful in that character, to the great loſs and reproach of the world. And, indeed, this is apparently their wiſdom, inaſmuch as, he ſhould ſeem, at firſt ſight, a raſh, as well as a bold man, who would venture to wage war, at once with Billingſgate and banditti."

[*To be continued.*]

THE

Christian's Magazine.

For MAY, 1764.

SYSTEMATICAL DIVINITY.

CHAP. XLVIII.

On HUMILITY.

THE *neceſſity* and *excellence* of Humility will ſufficiently appear, if we ſhew, that it tends to promote the peace and ſerenity of our minds, — to forward our proficiency in virtue, — to obtain us the favour and eſteem of our fellow-creatures — and what is chief of all, the favour of our God.

Humility tends to promote the peace and ſerenity of our minds, which nothing diſcompoſes ſo much as pride and it's ſure concomitant envy. For pride makes men fooliſh and void of caution, and puts them upon doing things which lead them to diſhonour, it makes them raſh and peeviſh, obſtinate and inſolent; involves them perpetually in ſtrife and contention, renders them vain, and in love with flattery, captious, and apt to take fire at the leaſt imaginary affront, as well as indignant and malevolent at the ſucceſs or happineſs of thoſe to whom they vainly think themſelves preferable. Humility, therefore, which delivers the mind from ſuch a tyranny as this of pride, cannot fail to promote it's peace and ſerenity.

Equally too doth it forward our proficiency in virtue, which pride no leſs prevents, than it does our peace of mind; for pride hinders men from examining impartially into the truth of religion, it cauſes them to take offence at the plainneſs and ſimplicity of the goſpel, to diſdain to leave their pleaſing vanities, and to con-

deſcend to the mean reſtaints and confinements of Chriſtianity. Theſe are the natural ill conſequences of pride, which abſolutely preclude all improvement in virtue, and, conſequently, diſcover to us the advantages of that Humility which renders men teachable and charitable, willing to be inſtructed, glad to receive counſel, patient of admonition, and thankful for it.

By Humility too we ſhall ſooneſt obtain the favour and eſteem of our fellow creatures; for there is no character in life more generally odious and diſguſting, than that of a vain, high-minded, ſelf-aſſuming man. Even the proud hate him, as their rival, and are ſhocked at that indecency of temper and conduct in him, which they cannot ſee in themſelves. The emulation between proud men is like that between *Pompey* and *Cæſar*, the one could not indure a ſuperior, the other an equal. And, as the proud man is diſliked, even by the proud, ſo the wiſe and modeſt ſhun him; not only becauſe he always aims to ſhine above them, for that they can bear, but becauſe they are afraid of being inſulted by that pride and petulance which holds their modeſty in contempt. The proud man is beloved by none, becauſe he is not willing to be upon a level with any; but the humble man, by ſhewing himſelf a friend to every one, makes every one a friend to him: by opening his heart in love to all, he makes a way for himſelf into all hearts.

With regard to God, the ſcriptures aſſure us, that there is nothing more hateful to the Almighty than pride, nothing more pleaſing than humility. No ſentence, throughout the goſpel is repeated ſo often as this: *Whoſoever exalteth himſelf ſhall be abaſed, but he who humbleth himſelf ſhall be exalted.* Indeed the whole goſpel, as well as the example of Jeſus Chriſt, is calculated to teach and inforce Humility; for the goſpel ſhuts out all pride and ſelf-confidence, by concluding all under ſin; by ſhewing, that, as *all have ſinned and come ſhort of the glory God*, ſo *all muſt be juſtified freely by his grace, through the redemption which is in Jeſus Chriſt.* And, for the bleſſed Redeemer himſelf, his whole life, from his birth in the ſtable, to his death on the croſs, was a ſtupendous pattern of profound Humility. Certified, therefore, we may be, that we can never hope to attain the favour of God, with ut that Humility which his Divine Son hath not only fully taught in his word, but exemplified in his whole life. And, indeed, all his moſt faithful ſervants have been diſtinguiſhed for this grace; leſs than the leaſt of all God's mercies has been the invariable motto of his moſt choſen ſervants, who, the more they have excelled in other virtues, have been proportionably more humble. For the moſt exalted virtue, conſcious, of it's own mean attainments, even at the higheſt, always entertains the moſt lowly opinion of itſelf: thoſe ears of corn which are plentifully laden, bend the ſtalk and hang down the head. It is the rank and empty ear only, which, towering aloft, ſhews it's own deficiency.

Humility

Humility being thus excellent in itſelf, and abſolut ly neceſſary to our preſent and future peace, we ſhall do well to uſe all pr per means for the attainment of it; and nothing will contribute more to this end, than ſerious and frequent meditation on thoſe great trnths hinted at in the former chapter: — meditations on what we are in ourſelves — how inſignificant, compared to the whole ſyſtem of beings — on what we are in our birth — to what and to whom we owe our original, as well as our continuance in exiſtence; — on the inconceivable greatneſs and majeſty of the Lord, as well as our own ingratitude to him, and ſad abuſe of his mercies, both in creation and redemption; — and when further we conſider, what numbers of our fellow creatures excel us in almoſt every particular, — how little cauſe we have for pride, on account of any tranſitory bleſſings we enjoy, — how much cauſe we have for humility from the periſhing ſtate of our bodies, the certain approach of death, the awful terrors of judgment: — when we conſider theſe things, — our hearts muſt be touched with a lowly ſenſe of ourſelves, and we ſhall endeavour to expreſs that ſenſe by a ſuitable demeanour towards God, and towards our fellow creatures; and ſuch due expreſſions are not only the certain ſigns of an humble diſpoſition, but alſo the inſtrumental cauſes of it's increaſe, and therefore highly to be valued, and chiefly to be regarded; for we may be unqueſtionably aſſured that our humility is ſincere, and ſuch as will pleaſe God, when we expreſs it in all the actions of our lives, and do not ſhew it in our words, our garb, or mere externals only. If our lives be continually regulated by this divine temper, and our deeds directed by it, we ſhall find, by this means, that the temper itſelf will daily improve, and that our own happineſs will conſequently improve; for the more the ſpirit of humility prevails in our breaſts, and in the world, the more peaceable, harmonious, and compoſed will be the ſtate of public and private affairs, and we ourſelves ſhall be as happy as we can wiſh to be on this ſide of eternity.

[*To be continued.*]

BIOGRAPHY.

I.

MEMOIRS of the PRIMITIVE CHURCH.

I. BRIEF MEMOIRS of St. THEOPHILUS, BISHOP of ANTIOCH.

THERE is very little to be met with in hiſtory concerning this excellent perſon, who deſcended from heathen parents, and received from them a very learned education, as appears from the large acquaintance that he is found to have had with the beſt writers in the Gentile world; which, together with his good na-

tural endowments, cauſed him to be greatly eſteemed by perſons of that perſuaſion, while he continued among them. By what particular means he was prevailed upon to embrace the Chriſtian religion cannot, at this time, be determined, with any degree of certainty, all that can be collected is, that being of a very inquiſitive diſpoſition, and ſetting himſelf to ſtudy, very carefully, the nature of things, he became convinced, that the accounts which the Pagans gave of their religion were by no means ſufficient to ſatisfy a rational inquirer, as the current ſtories concerning their deities were altogether abſurd and impious, and their rites of worſhip ridiculous and trifling. Conſidering, moreover, the works of creation attentively, he plainly perceived that there muſt be an omnipotent and wiſe Being, who had created the world by his power, and continued to govern it by his providence, and having advanced thus far in the diſcovery of truth, he was at length happily induced to become a profeſſor of the Chriſtian doctrine; but this was not before he had made a very careful inquiry into the nature of it's ſeveral articles, as appears from his refuſing, for ſome time, to give his aſſent to that of the reſurrection of the dead; a particular which he eſteemed incredible; however, by frequently reflecting on the many reſemblances of a reſurrection which are obſervable in the works of nature, he was inabled to ſurmount that difficulty, and immediately became a member of the Chriſtian church; which, as himſelf expreſſes it, "God has ſet "as an iſland in the midſt of the ſea, into whoſe ſafe harbours "the lovers of truth may fly, and eſcape the wrath to come."

About the year 169 he was appointed to have the overſight of the dioceſs of Antioch; in conſequence of which truſt he applied himſelf, with great induſtry, to feed the flock committed to his care, and endeavoured, moreover, to increaſe their number, by bringing over the Gentiles to the Chriſtian faith. Among ſeveral others of that perſuaſion, whom he addreſſed with that view, there was a gentleman, named Autolycus, who had formerly been his intimate friend and companion; he was a perſon of great underſtanding, learning, and eloquence, but, withall, an inveterate enemy to the Chriſtian doctrine. The good Biſhop attacked him in a ſet treatiſe, in which he expoſed, with great ſtrength of argument, the abſurdities of the Pagan ſyſtem, and urges, at the ſame time, the reaſonableneſs of embracing that which was preferred by himſelf. Whether this performance prevailed ſo far on him, for whoſe benefit it was deſigned, as to make him an intire convert to the Chriſtian religion, cannot now be determined; thus much, however, is certain, that it cauſed him to lay aſide ſome of his prejudices, and to think more favourably of that divine inſtitution than he had done before. We have given a part of this piece at the end of theſe memoirs.

Theophilus continued in the government of the church at Antioch for the ſpace of thirteen years, during which time he performed the duty of a vigilant and faithful paſtor, inſtructing the people in the ſeveral particulars of the Chriſtian faith, and guard-

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ing them likewiſe againſt the various hereſies which then prevailed, and, having finiſhed his courſe, he departed from this ſtate of mortality, to receive the recompence due to his labours, about the ſecond year of the reign of the Emperor Commodus, but whether by a natural or violent death is uncertain.

An Extract of the APOLOGETICS of THEOPHILUS to AUTOLYCUS.

" Depraved minds, corrupted through vain-glory, are highly " delighted with an elegant choice of words, and are large in the " praiſes of a flowing and well-turned period; but the man whoſe " ſearch is after truth is not carried away with the glaring dreſs " of a diſcourſe, he makes it his buſineſs to inquire diligently " into it's nature and quality.—You charge upon me that I am " a Chriſtian.—I readily own that I am a Chriſtian, and greatly " rejoice to be called by a name ſo dear to God.—It is my ut- " moſt wiſh that my behaviour may be always pleaſing and ac- " ceptable to him. That ſacred name has nothing, as you falſe- " ly imagine, offenſive in it: nor would you have ſuch unworthy " thoughts of God, did but your actions ſquare with his will. " God only diſcovers himſelf to minds duly prepared, to ſuch " as, by innocence and a divine life, are diſpoſed and fitted to " receive him. All men have eyes, and yet the ſun is, by ſuf- " fuſion, veiled from ſome men's ſight. The ſun, however, " does not ceaſe to emit a flood of day, though theſe men are " unconſcious of it's radiant brightneſs, and thus the ſin and " wickedneſs, which you have committed, darken and obſcure " your mind. It is with the mind as with a glaſs, for as the " glaſs reflects not any image if unclean, ſo the mind receives no " impreſſion of God if immerſed in ſin. The impure ſoil of " wickedneſs is as an humour that obſtructs the ſight, and thus " your impiety diffuſes a cloud over your underſtanding, and " renders you incapable of receiving the glorious idea.

" Perhaps you will ſay, Well then, do you, who pretend to " ſee God, deſcribe him to me. But, Sir, deſcription cannot " paint him, nor can the eyes of fleſh behold him. He is in- " finite in glory, incomprehenſible in greatneſs, in goodneſs in- " imitable, and in beneficence unſpeakable: he is without be- " ginning, ſubject to no change: all things owe their exiſtence " to him; it is he who gives life, ſenſe, and nouriſhment, who " governs and preſides over all things, and who, by his continual " providence, diſpoſes and directs them to their reſpective ends, " offices, and operations. The higheſt heavens, the depths of " the ſea, and the utmoſt bounds of the earth are in his hand. " He created man in his own image. The ſun, the moon, and " the ſtars are of his ordering and appointment, and out of no- " thing did he make all things to exiſt, that he might be known " from his works, and that his greatneſs and excellency might " be underſtood.

" This

" This God, who is the father of the univerſe, hath not left " mankind deſtitute of a rule by which to direct their conduct, but " has ſent unto us holy prophets, to teach and inſtruct the world " in the knowledge of the one God; theſe have taught us to ab- " ſtain from all worſhip of idols, from adultery, murder, forni- " cation, theft, covetouſneſs, perjury, lying, and have commanded " us to do to all men as we would they ſhould do to us, that ſo " the man that doth good may eſcape eternal puniſhment, and " obtain an eternal reward.

" But is it not unaccountable that your writers of morality " have preſumed to teach the lawfulneſs of adultery, and all ſorts " of uncleanneſs. They relate, that the principal of the Gods " have defiled themſelves with the moſt execrable mixtures, and " ravenouſly fed upon their own children. It would be tedious " to inlarge upon theſe matters, or to diſplay the flagitious ac- " tions attributed to your Gods.

" I humbly beſeech you, Sir, to think ſeriouſly of theſe things, " that ſo you may obtain the ſymbol, the ſeal, and pledge of " of truth*."

* By the ſymbol, &c. is meant Chriſtian baptiſm, theſe being ſome of the names by which it uſed to be called in the early times.

II. Some PARTICULARS concerning St. BABYLAS, BISHOP of ANTIOCH, and a MARTYR.

THE country, parentage, and manner of life of this ancient martyr are all, at this time, unknown. In the year 239, on the death of Zebinus, Biſhop of Antioch, he was nominated his ſucceſſor in that biſhopric, and having taken upon himſelf that office, he applied himſelf, with great induſtry, to diſcharge the duties thereof, for ſeveral years; but about the middle of the reign of Decius, that Emperor coming to Antioch, he attempted to enter the Chriſtian church at the time when Babylas was performing divine ſervice. Whether his buſineſs was only mere curioſity, or whether his deſign was to take occaſion to perſecute the congregation, is a matter of uncertainty, he was, however, oppoſed by the Biſhop, who peremptorily refuſed him admiſſion. Being highly incenſed at ſuch a repulſe, and meditating revenge, on his return to the palace he ſent for Babylas, and expoſtulated ſharply with him concerning the ſuppoſed inſult which had been offered to his dignity, commanding him withall, to offer ſacrifice to the gods, as an expiation of his crime. The Biſhop replied, that he had only done that which his duty obliged him to do, and added, that he would never apoſtatiſe from the true God to worſhip devils, who falſely aſſumed to themſelves the titles of deities. And, perſiſting in this reſolution, he was immediately put in chains, and committed to priſon, where he underwent many ſevere trials, but being rendered ſuperior to all the torments which were inflicted upon him, he was at length ordered to be beheaded, together with three young men, all brothers,

thers, whom he had inſtructed in the Chriſtian doctrine. As they were led along to the place of execution Babylas ſung the ſeventh verſe of the 116 pſalm, "Return unto thy reſt, o my ſoul! for "the Lord hath dealt bountifully with thee;" and as the officer was taking off the heads of his three pupils he cried out "Be- "hold I and the children whom thou haſt given me;" after which he laid down his own neck, and ſubmitted to the fatal ſtroke.

III. The LIFE of St. DIONYSIUS, BISHOP of ALEXANDRIA.

SAINT DIONYSIUS is ſuppoſed to have been a native of Alexandria. His parents appear to have been perſons of ſome quality, but of the Pagan perſuaſion, and accordingly himſelf was educated in that religion. Neither the time nor means of his converſion to Chriſtianity can at preſent be aſcertained. Upon the advancement of Heraclas, maſter of the catechetic ſchool at Alexandria, to the biſhopric of that place, Dionyſius was appointed his ſucceſſor in the former office, and afterwards, upon the deceaſe of that perſon, in the year 246, he was advanced to the before-mentioned epiſcopal ſtation likewiſe. At the time of his conſecration to that employment the Chriſtians were permitted to perform their religious worſhip without moleſtation; but about two years afterwards they were again expoſed to the uncontroulable malice of their adverſaries, on the following occaſion: a pagan prieſt, enraged at the contempt ſhewn by the Chriſtians to his ſuppoſitious deities, and, meditating revenge, excited the Gentiles to fall upon them; accordingly a large multitude of them aſſembled together, and exerciſed their fury in a moſt dreadful manner. One of the firſt victims of their cruelty was an aged man, named Metras, whom having ſeized, and not being able to prevail upon him to blaſpheme his Saviour, they firſt beat him with clubs, than pricked him in the face and eyes with ſharp reeds, and afterwards ſtoned him to death. The next ſubject of their rage was a woman called Quinta, whom they forced into one of their temples, and commanded her to worſhip the idol; but ſhe peremptorily refuſing ſo to do, they dragged her over the ſharp flints through the ſtreets of the city, ſcourged her with whips, and then put an end to her life in the ſame manner as was related before. And having proceeded thus far, they continued to exerciſe their implacable reſentment on every Chriſtian who came in their way, till at length quarrelling among themſelves, they vented the remainder of their licentious paſſion upon one another.

In this unhappy ſtate of affairs, the uſurper Decius having murdered the Emperor Philip, his maſter, and aſſumed the government, he iſſued an edict to the Governors of the provinces, commanding them to proceed againſt the Chriſtians with the uſual rigour, this gave new life to the enraged multitude at Alexandria. And in conſequence thereof, perſons of all ranks and qualities, profeſſing Chriſtianity, were tortured, and executed with

all

all the cruelty imaginable: to avoid which terrible calamities great numbers fled to the woods and mountains, where many periſhed with hunger and cold, and by the teeth of wild beaſts, others were ſeized by the Arabs and Saracens, and reduced to a ſtate of ſlavery much more dreadful than death itſelf. In theſe melancholy circumſtances Dionyſius did not eſcape without his ſhare of ſufferings, though it pleaſed the Sovereign Diſpoſer of all events to hinder the malice of his adverſaries from taking away his life, which they endeavoured to do with all the earneſtneſs imaginable: for no ſooner had Sabinus the Prefect received the imperial injunction, but he diſpatched away a ſerjeant in order to apprehend him; being informed hereof, inſtead of attempting to make his eſcape, he continued at home for the ſpace of four days, deſiring nothing ſo much as to ſacrifice his life for the ſake of his Redeemer. But this, inſtead of affording him an opportunity of ſo doing, proved the means of his preſervation; for the officer, not expecting that he would ſtay in his own houſe, ſearched every other place where he thought he might find him, with the greateſt induſtry. At length, being prevailed upon to leave his habitation, he departed from thence in company with ſome of his ſervants, and ſeveral brethren; but a while after a party of ſoldiers meeting with him, he was conducted to the Prefect, and had ſentence of death pronounced upon him; which, however, proved of no effect, the divine Providence interpoſing again for his preſervation, for, as they were conveying him by night to Taphoris, the place appointed for his execution, an account of the affair being carried to a houſe where a large number of people, elevated with mirth and wines, were keeping a wedding feaſt, they immediately ruſhed out of doors, and purſued after his guards with loud clamours and out-cries; when the ſoldiers, terrified at ſuch an unuſual noiſe in the dark, fled away, and left their priſoner, who, by this means, recovered his liberty, and was conducted, by ſome of his preſbyters, to a place of ſafety, in the deſarts of Lybia.

The perſecution ceaſing, in a great meaſure, on the death of Decius, Dionyſius quitted his ſolitude, and returned to his charge at Alexandria, where he found his church in a very deplorable condition, great numbers of his people having denied their faith, in order to ſcreen themſelves from thoſe terrible calamities which were the certain conſequences of a reſolute adherence thereto.

Novatus* having began to propagate his tenets about this time, Dionyſius endeavoured, with great moderation, to compoſe the differences which aroſe in the church on account thereof. To this end he wrote letters to ſeveral of the moſt eminent Biſhops. The following is the purport of that which he ſent to Novatus himſelf:

DIONYSIUS to NOVATUS, our Brother, greeting,

"Foraſmuch as you plead that you were unwillingly drawn "into this ſchiſm, make this appear by your ſpeedy return to the

* See our Vol. II. page 204, &c.

"church.

" church. It is better to suffer any thing than that the church " of God should be rent asunder; nor is it less glorious to suffer " martyrdom upon such an account, than in the case of refusing " to sacrifice to idols: indeed, according to my judgment, it is " more honourable: for in the one case a man suffers for his own " soul only, but in the other for the whole church. If thou wilt " persuade and reduce thy brethren to peace, thy crime will not " be mentioned to thy reproach; however, if thou canst not do " that, yet save thine own soul. I pray that thou mayest live " peaceably, and farewel, in the Lord."

Persecution commencing again in the reign of Valerian, Dionysius was injoined by Æmilian, the governor of Alexandria, to sacrifice to the Gods; which he peremptorily refusing to do, all religious meetings of the Christians, at that place, were forbidden, under the severest penalties, and Dionysius was ordered to be banished to Cephro, the very worst part of the Lybian desert; accordingly, notwithstanding he was then sick, he was immediately conveyed thither, where he spent his time in endeavouring to cultivate the minds of the rude inhabitants, many of whom, he, in a short time, effectually reformed and brought over to the Christian faith, and, finding his attempts crowned with success, he made excursions into the adjacent parts, and prevailed with several there to relinquish their idolatry, and to embrace the gospel of Christ likewise. After he had continued to employ himself in this manner for some time, Valerian being taken prisoner by the Persian king, his son Gallienus recalled the edicts against the Christians, in consequence whereof Dionysius came back, once more, to his habitation at Alexandria. An event which proved of singular advantage to his people, at that time; as, soon after, the city was afflicted, first with a terrible famine, and then with a pestilence, which made such dreadful havoc among all sorts of people, that there was not a single house in which there were not several persons destroyed by it's fury. At this sad time the Christians behaved with the greatest humanity and kindness, chearfully assisting and comforting the distressed sufferers; while the gentiles shifted for themselves, and cruelly deserted even their nearest friends and most intimate acquaintance.

A short time after this, Dionysius was employed in confuting the Sabellian heresy of only one person in the Godhead; and the patrons of the millenary notions, having, much about the same juncture, industriously propagated their tenets, he likewise ingaged with some of the chief teachers of that opinion, in a set dispute, which continued for the space of three whole days and nights; the issue was, that they declared themselves convinced of their mistake, by his arguments, and promised, moreover, to relinquish their opinions.

Dionysius, having continued 17 years in the government of the church of Alexandria, about the 12th year of the reign of the emperor Gallienus, he departed this life, on the 17th day of November, as is noted in the Roman Calendar.

II.

INSCRIPTION on Mr. BOWYER's TOMB.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I AM one who think myself much obliged to your worthy correspondent, who has given us an epitome of the arguments against the custom of eating blood, from Dr. DELANY and Mr. BOWYER; the more so as Mr. BOWYER's little book on this subject is now out of print. I wish somebody would reprint what these two learned men have wrote on this head, in one volume; for between them they seem pretty well to have exhausted the subject, and to have shewn, that the eating of blood was expressly forbid by God, before the law, under the law, and under the gospel, and, indeed, was abhorred by all Christians for many ages, down to the times of the greatest ignorance.

To what your correspondent says of Mr. BOWYER, and to the character you gave of him in your Magazine of September *, let me now add the following inscription, which is put up in his late parish church of Martock:

Underneath
Is interred the body of the Rev. THOMAS BOWYER, A. M.
Fifty-five years vicar of this parish.
A man of distinguished *piety* and *learning*,
Great knowledge in the *Holy Scriptures*,
And their best interpreters, the *ancient Fathers*:
An able, zealous *teacher* of the *gospel*;
In *life* and *doctrine* a *rare example*
Of PRIMITIVE CHRISTIANITY.
He strictly observed the *feasts* and *fasts* of the church.
The Holy Eucharist he celebrated monthly.
By a peculiar address in *catechizing children*
Every week
He gave *edifying lessons* to *all his hearers*.
The VIGILANT PASTOR,
Visiting from *house* to *house*,
Exhorted, comforted, relieved
His *numerous flock*;
At once a *leader* and a *pattern*.
In meekness, self-denial, and submission to *God's* will
He followed the steps of his GREAT MASTER.
Bold in rebuking vice, he feared *God* only.
He spoke evil of no one.
The *tenth* part of his income
He devoted to charitable uses.
For the maintenance of *God's house*, and the *offices thereof*,
By his *interest* and *benefactions*
He augmented *this* and *two other small livings*.
Generations to come may call him *blessed*

* See pages 392. and 599. of Vol. IV.

For

I. Thornthwaite pinx.t

THE WARWOUWEN.

For that *happy propoſal* to the *public*
Which gave birth to INFIRMARIES in this kingdom.
In other learned and pious labours of his pen,
Being dead, he yet ſpeaketh.
His whole life was the trueſt comment on his laſt words,
"Do all the good you can."
How dear a bleſſing he was in the relation of
HUSBAND, FATHER, FRIEND,
Is engraven — elſewhere.
He was a deſcendant of the family of Sir JOHN BOWYER, BART.
Of KNYPERSLY, in STAFFORDSHIRE;
He died in the LXXIXth year of his age, June 29, MDCCLXIII.
Erected by his affectionate widow,
Daughter of
The reverend, learned, and pious Mr. MORRIS.

This monumental inſcription in Martock church will not only be, it is hoped, as an hand writing on the wall, to incourage Mr. BOWYER's ſucceſſor to keep up the good cuſtoms he finds eſtabliſhed in that pariſh, and as an incitement to him, if he needs any, to treat the widow of ſuch a man with kindneſs and humanity; but, if by you made public, it may be a great encouragement to others, who ſhall read it, to go and do likewiſe.

I am, Gentlemen,
Your conſtant Reader.

PHYSICO-THEOLOGY.

Some DESCRIPTION of the WARWOVWEN.

THIS extraordinary bird is found in ſome parts of the Eaſt Indies, and is called by ſome, *the Brazil vulture*, *eagle of the ſun*, &c. but, by the ingenious Mr. Edwards, *the king of the Warwwons*, *or vultures*. It is ſomewhat leſs than the eagle. The crown of the head and the whole neck appear of a fleſhy colour, not unlike the comb of a cock, being quite deſtitute of feathers; inſtead of which nature has furniſhed it with a large ruff or ſkin, covered with ſoft down, which it can, at pleaſure, ſlip over it's neck and head, letting it fall down as low as the tip of it's wings, and, in thoſe hot climates where it is bred, this ruff ſerves as a defence againſt the heat of the ſun. It is likewiſe ſaid, that the bird draws it over it's eyes, when it ſleeps. The ſides of the head and the under part of the throat are of a brown colour; the bill is long and hooked, at the end it is of a pale red, with a ſort of lead coloured ſtreak in the middle, which forms a circle round the under mandible. Upon the baſe of the bill there are two flat, broad, ſcalloped carbuncles, of an orange colour. The eyes are whitiſh, with a circle of ſcarlet round them. The covert feathers

of the wings and back are of a pale yellow, but the quill feathers are black. The crop hangs down upon the breaſt, like a bag, as in the other ſpecies of vultures, and is of a fleſhy colour; the under part of the body is white, and the tail, which is compoſed of about twelve feathers, is tipped, near half the way, with black. The legs and feet are yellow, with black claws. Like other rapacious birds, it makes the ſmaller ſpecies of the feathered tribe it's prey.

LINNÆUS, in his *Syſtema naturæ*, deſcribes it equally the ſame, only he ſays it is a native of the Weſt Indies.

CARLI, in his voyage to Congo, ſays, that as he was one day travelling through ſome part of that country, he heard a crying, which repreſented that of a child, but was found to be only that of this bird, which he afterwards ſaw riſe from the ground and fly away.

One of theſe birds was brought from the Eaſt Indies, and depoſited in his majeſty's collection in the tower, September, 1740. by his grace the duke of Montague, but I am informed that it is now dead.

The reflective reader can no ſooner view theſe extraordinary pieces of divine workmanſhip, than, in due gratitude to the Father of mercies and wonders, he will cry out, with the poet:

" THESE are thy glorious works, PARENT OF GOOD!
" ALMIGHTY! thine this univerſal frame,
" Thus wonderous fair! THYSELF how wonderous then!
" Unſpeakable! who ſitt'ſt above theſe heav'ns,
" To us inviſible, or dimly ſeen
" In theſe THY loweſt works; yet theſe declare
" THY goodneſs beyond thought, and power divine."

MILT. PAR. LOST, Book V.

T——E.

ANTIQUITIES.

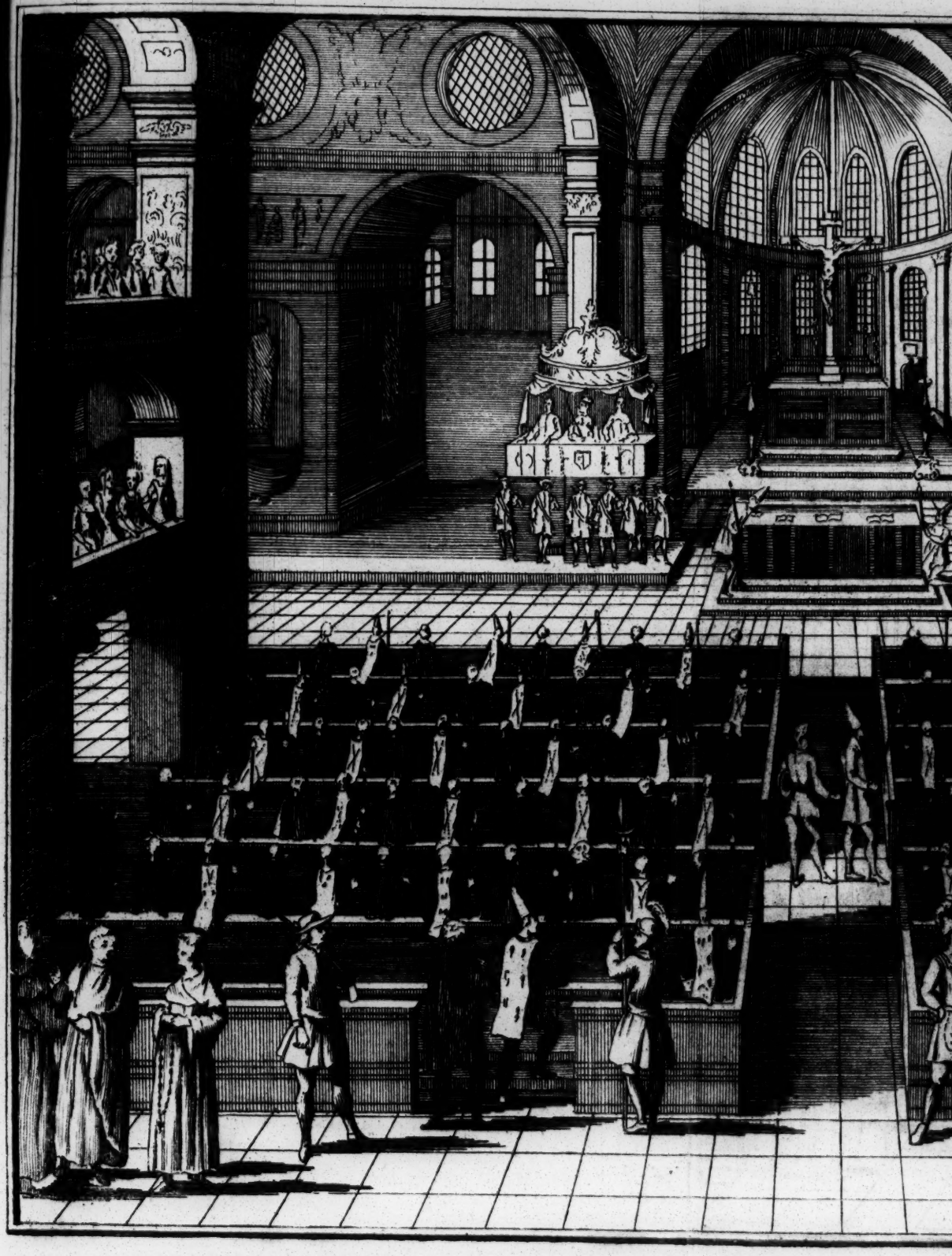
I.

An HISTORY of the INQUISITION.

CHAP. III.

IN our laſt chapter we treated of the caſes which ſubject a perſon to this tribunal; we will now conſider the ways by which ſuch a one becomes ſo: and theſe are four. Firſt, by common fame, which declares him to be guilty of one or more of the crimes before ſpecified. Secondly, by the depoſition of witneſſes, who impeach him. Thirdly, by his being informed againſt by the ſpies of the INQUISITION, who are diſperſed every where. Laſtly, by the confeſſion of the priſoner, who accuſes himſelf in hopes of being treated with greater humanity than if he had been informed againſt by others.

The



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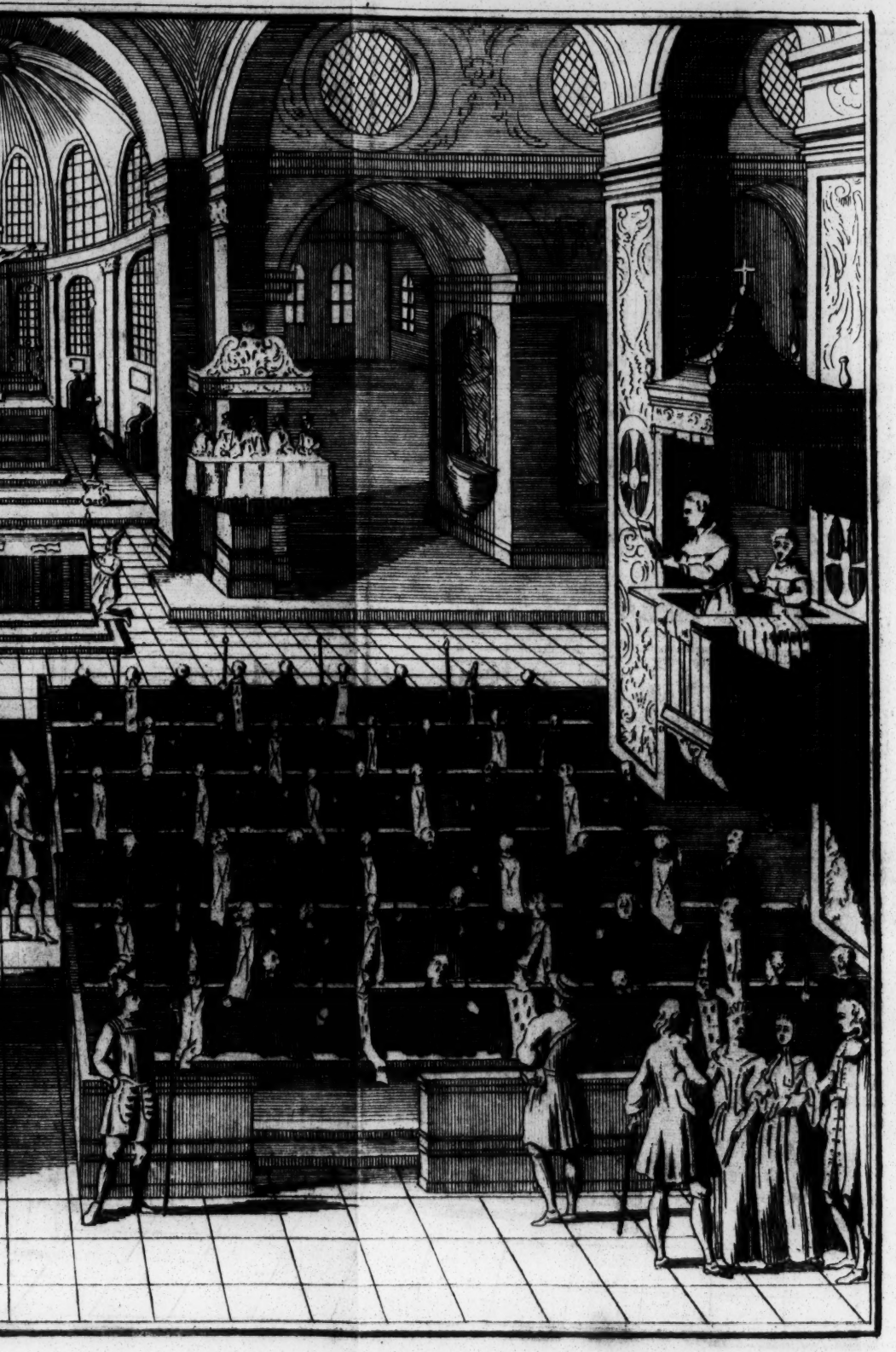

A-FE.

The manner of proſecuting a perſon impeached is, ſometimes, upon the ſlighteſt ſuſpicion. Firſt, he is ſummoned three ſeveral times, to appear before the INQUISITORS; when, if, through fear or contempt, he ſhould neglect to do this, he would be excommunicated, and ſentenced, proviſionally, to pay a conſiderable fine, after which, ſhould he be ſeized, a more ſevere ſentence would inevitably be paſſed upon him.

The ſafeſt courſe, therefore, for a perſon impeached, is, to obey the firſt ſummons. The longer he delays, on this occaſion, the more criminal he makes himſelf in the eye of the INQUISITORS, though he ſhould really be innocent. To diſobey their command is ever conſidered by them as a crime. They always look upon delays to be certain indications of guilt, as ſhowing a dread to appear before the Judges. When, therefore, a perſon is reduced to this ſad extremity, nothing can ſecure him from the moſt rigorous puniſhment but a voluntary and perpetual exile. Nothing is forgot by the INQUISITORS; time cannot obliterate any crime; and preſcription is a thing unknown to them.

It frequently happens that the INQUISITORS, either from their conſidering the crime of which a perſon ſtands impeached as enormous, and that they have ſufficient evidence againſt him, or from their apprehending that he may eſcape, immediately iſſue their order, without firſt ſending a ſummons, for his being ſeized in any place whatever. When this is the caſe, no aſylum or privilege can ſtop, a ſingle moment, the proſecution, nor abate it's rigors. The INQUISITORS give an order, under their own hands, to the executor, who takes a ſufficient number of familiars along with him, to prevent a reſcue.

Words cannot deſcribe the calamity of a man under theſe circumſtances. He, perhaps, is ſeized, when in company with his friends, and ſurrounded by his family; a father by his ſon's ſide; a ſon by that of his father; and a wife in the company of her huſband. No perſon is allowed to make the leaſt reſiſtance, or even to ſpeak a ſingle word in favour of the wretched priſoner; who is not indulged a moment's reſpite to ſettle his moſt important affairs.

From hence our reader may judge of the continual apprehenſion with which the perſons, who inhabit the countries where the INQUISITION is eſtabliſhed, muſt neceſſarily be filled; ſince, in order to ſecure themſelves from it, one friend is obliged to ſacrifice another; ſons their parents; parents their children; huſbands their wives, and wives their huſbands, by accuſing them to the pretended holy office. How horrid a ſcene of perfidy and inhumanity! What kind of community muſt that be, whence gratitude, love, and a mutual forbearance, with regard to human frailties, are baniſhed! What muſt that tribunal be, which obliges parents, not only to eraſe from their minds the rememberance of their own children, to extinguiſh all thoſe keen ſenſations of tenderneſs and affection wherewith nature inſpires them, but even to extend their inhumanity ſo far as to force them to commence

their

their accuſers, and, conſequently, to become the cauſe of the cruelties inflicted upon them!

What ideas ought we to form to ourſelves of a tribunal, which obliges children not only to ſtifle every ſoft impulſe of gratitude, love, and reſpect, due to thoſe who gave them birth, but even forceſt hem, and that under the moſt rigorous penalties, to be ſpies over their parents, and to diſcover, to a ſet of mercileſs INQUISITORS, the crimes, the errors, and even the little lapſes to which human frailty ſo often expoſes. In a word, a tribunal, which will not permit relations, when impriſoned in it's horrid dungeons, to give each other the ſuccours, or to perform the duties which religion injoins. What diſorder and confuſion muſt ſuch a conduct give riſe to in a tenderly affectionate family! an expreſſion, innocent in itſelf, and, perhaps, but too true, ſhall, from an indiſcreet zeal, or a panic fear, give infinite uneaſineſs to a family, ſhall ruin it's peace intirely, and, perhaps, at length, cauſe one or more of it's members to be the innocent, unhappy victims of the moſt barbarous of all tribunals.

What diſtractions muſt neceſſarily break forth in an houſe where the huſband and wife are at variance, or the children looſe and wicked! Will ſuch children ſcruple to ſacrifice a father, who endeavours to reſtrain them by his exhortations, by reproofs, or paternal corrections? Will not they rather, after plundering his houſe to ſupport their extravagance and riot, readily deliver up their unhappy parent to all the horrors of a procedure, founded on the blackeſt injuſtice.

A riotous huſband, or a looſe wife, have likewiſe an eaſy opportunity, aſſiſted by means of the proſecutions in queſtion, to rid themſelves of one who is a check to their vices, by delivering him or her up to the rigours of the INQUISITION. Every deteſtable expedient, ſuch as falſe oaths and teſtimonies, are employed, with impunity, to ſacrifice an innocent perſon. Very juſtly, therefore, might an ingenious French author, a Romaniſt, write thus, ſpeaking of the various courts in Lima: "The moſt "formidable of all the tribunals is that of the INQUISITION, "whoſe bare name ſtrikes univerſal terror. 1ſt. Becauſe the "informer, is admitted as a witneſs. 2dly, As the perſons im-"peached never know thoſe who inform againſt them. 3dly, "As the witneſſes are never confronted.—Hence innocent peo-"ple are daily ſeized, whoſe only crime is, that certain wretches "are bent on their deſtruction."

When a perſon is once impriſoned by the INQUISITORS, his treatment is ſtill more cruel. He is more thoroughly ſearched, to diſcover, if poſſible, any books or papers which may ſerve to convict him; or ſome inſtrument he may employ to put an end to his life, in order to eſcape the torture, &c. Of this there are but too many ſad examples; and ſome priſoners have been ſo raſh as to daſh out their brains againſt a wall, upon their being unprovided with ſciſſars, a knife, a rope, or the like.

After

After a priſoner has been carefully ſearched, and his money, papers, buckles, Rings, &c. are taken from him, he is conveyed to a dungeon, the bare ſight of which muſt fill him with horror. Torn from his family and friends, who are not allowed acceſs, or even to ſend him one conſolatory letter, or take the leaſt ſtep in his favour, in order to prove his innocence; he ſees himſelf inſtantly abandoned to his inflexible judges, to melancholy, and deſpair, and even often to his moſt inveterate enemies, quite uncertain of his fate. Innocence, on ſuch an occaſion, is as a weak reed, nothing being eaſier than to ruin an innocent perſon.

Being come to priſon, the INQUISITOR, attended by the officers of this mock holy tribunal, goes to the priſoner's abode, and there cauſes an exact inventory to be made of all his papers, effects, and of every thing found in his houſe. They frequently ſeize all the priſoner's other poſſeſſions, at leaſt the greateſt part of them, to pay themſelves the fine to which he may be ſentenced; for very few eſcape out of the INQUISITION, without being half ruined, unleſs they happen to be very wealthy indeed.

[*To be continued.*]

II.

ORIGINAL ARTICLES *of the* CHURCH *of* ENGLAND.

(*Continued from page* 166.)

ALSO, That every dean, archdeacon, maſter of collegiate church, maſter of hoſpital, and prebendary, being prieſt, ſhall preach by himſelf perſonally twice every year, at the leaſt, either in the place, where he is intituled, or in ſome church where he hath juriſdiction, or elſe which is to the ſaid place appropriate or united.

ALSO, That they ſhall inſtruct and teach in their cures, that no man ought obſtinately and maliciouſly to break and violate the laudable ceremonies of the church, by the King commanded to be obſerved, and as yet not abrogated. And, on the other ſide, that whoſoever doth ſuperſtitiouſly abuſe them, doth the ſame to the great peril and danger of his ſoul's health: as in caſting holy water upon his bed, upon images, and other dead things, or bearing about him holy bread, or St. *John*'s Goſpel, or making of croſſes of wood, upon Palm-Sunday, in time of reading of the paſſion; or keeping private holyday, as bakers, brewers, ſmiths, ſhoemakers, and ſuch other do; or ringing of holy bells, bleſſing with the holy candle, to the intent thereby to be diſcharged of the burden of ſin; or to drive away devils, or to put away dreams and phantaſies; or in putting truſt and confidence of health and ſalvation in the ſame ceremonies when they be only ordained, inſtituted and made, to put us in remembrance of the benefits which we have received by Chriſt. And if he uſe them for any other purpoſe, he grievouſly offendeth GOD.

ALSO, That they ſhall take away, utter extinct, and deſtroy all ſhrines, covering of ſhrines, all tables, candleſtics, trindils, or

rolls

rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry and superstition: so that there remain no memory of the same in walls, glass windows; or else where within their churches or houses: and they shall exhort all their parishioners to do the like, within their several houses. And that the church-wardens, at the common charge of the parishioners in every church, shall provide a comely and honest pulpit to be set in a convenient place within the same, for the preaching of God's word.

ALSO, They shall provide and have within three months after this visitation, a strong chest with a hole in the upper part thereof, to be provided at the cost and charge of the parish, having three keys, whereof one shall remain in the custody of the parson, vicar or curate, and the other two in the custody of the church-wardens, or any other two honest men, to be appointed by the parish from year to year, which chest they shall set and fasten near unto the high altar, to the intent the parishioners should put into it their oblation and alms for their poor neighbours, and the parson, vicar or curate, shall diligently from time to time, and specially when men make their testaments, call upon, exhort and move their neighbours, to confer and give, as they may well spare, to the said chest; declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon pardons, pilgrimages, trentals, decking of images, offering of candles, giving to friars, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshiping of God, required earnestly upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life: the which alms and devotion of the people, the keepers of the keys shall, at all time convenient, take out of the church, and distribute the same in the presence of their whole parish, or six of them, to be truly and faithfully delivered to their most needy neighbours: and, if they be provided for, then to the reparation of highways next adjoining. And also the money which ariseth of fraternities, guilds, and other stocks of the church, (except by the King's Majesty's authority it be otherwise appointed) shall be put into the said chest, and converted to the said use, and also the rents and lands, the profit of cattle, and money given, or bequeathed to the finding of torches, lights, tapers and lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the church, if great need require; and whereas the parish is very poor, and not able otherwise to repair the same.

AND, forasmuch as priests be public ministers of the church, and upon the holydays ought to apply themselves to the common administration of the whole parish, they shall be bound to go to women lying in child-bed, except in time of dangerous sickness, and not to fetch any coarse, before it be brought to the church-

yard;

yard; and, if the woman be sick, or the coarse brought to the church, the priest shall do his duty accordingly, in visiting the woman, and burying the dead person.

ALSO, To avoid the detestable sin of simony, because the buying and selling of benefices is execrable before God; therefore, all such persons as buy any benefices, or come to them by fraud, or deceit, shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose the right and title of patronage, and presentment for that time, and gift thereof, for that vacation shall appertain to the King's Majesty.

ALSO, Because through lack of preachers in many places of the King's realms and dominions, the people continue in ignorance and blindness; all parsons, vicars, and curates, shall read, in the churches every Sunday, one of the homilies, which are and shall be set forth for the same purpose, by the King's authority, in such sort as they shall be appointed to do, in the preface of the same.

ALSO, Whereas many indiscreet persons, do at this day, uncharitably contemn and abuse priests and ministers of the church, because some of them (having small learning) have of long time favoured phancies rather than God's truth; yet, forasmuch as their office and function is appointed of God, the King's Majesty willeth and chargeth all his loving subjects, that from henceforth they shall use them charitably and reverently for their office and administration sake, and especially such as labour in the setting forth of God's holy word.

ALSO, That all manner of persons, which understand not the Latin tongue, shall pray upon none other primer, but upon that which was lately set forth in English by authority of King Henry the VIIIth, of most famous memory. And that no teachers of youth shall teach any other than the said primer. And all those which have knowledge of the Latin tongue, shall pray upon none other Latin primer, but upon that which is likewise set forth by the said authority. And that all graces, to be said at dinner and supper, shall be always said in the English tongue. And, that none other grammar shall be taught in any school, or other place, within the King's realms and dominions, but only that which is set forth by the said authority.

ITEM, That all chauntery priests shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.

ITEM, When any sermon, or homily, shall be had, the prime and hours shall be omitted.

The FORM of bidding the COMMON-PRAYERS.

YOU shall pray for the whole congregation of Christ's church, and especially for this church of England and Ireland; wherein, first, I commend to your devout prayers, the King's most excellent Majesty, supreme head, immediately under God, of the spirituality

lity and temporality of the ſame church: and for Queen Katherine Dowager, and alſo for my Lady Mary, and my Lady Elizabeth, the King's ſiſters.

SECONDLY, You ſhall pray for the Lord Protector's Grace, with all the reſt of the King's Majeſty's council: for the Lords of this realm, and for the clergy and commons of the ſame: beſeeching Almighty God, to give every of them in his degree, grace to uſe themſelves in ſuch wiſe, as may be to God's glory, the King's honour, and the weal of this realm.

THIRDLY, Ye ſhall pray for all them that be departed out of this world in the faith of Chriſt, that they, with us, and we with them at the day of judgment, may reſt both body and ſoul, with Abraham, Iſaac, and Jacob, in the kingdom of heaven.

ALL which ſingular injunctions, the King's Majeſty miniſtereth unto his clergy and their ſucceſſors, and to all his loving ſubjects: ſtraightly charging and commanding them to obſerve and keep the ſame, upon pain of deprivation, ſequeſtration of fruits or benefices; ſuſpenſion, excommunication, and ſuch other coertion, as to ordinaries, or other having eccleſiaſtical juriſdiction, whom his Majeſty hath appointed for the due execution of the ſame, ſhall be ſeen convenient: charging and commanding them to ſee theſe injunctions obſerved and kept of all perſons, being under their juriſdiction, as they will anſwer to his Majeſty for the contrary; and his Majeſty's pleaſure is, that every juſtice of peace (being required) ſhall aſſiſt the ordinaries and every of them for the execution of the ſaid injunctions.

MISCELLANEOUS DIVINITY.

I.

REMARKS on 1 PET. IV. 8.
From the Rev. Mr. COOPER's DEFINITIONS, AXIOMS, &c*.

I MUST beg leave to detain you ſtill ſome time longer, whilſt I endeavour to clear another important paſſage relative to charity, which has been variouſly interpreted; from which ſome have deduced conſequences favourable to vice, and which others have rather evaded by ſubtilty, than oppoſed by ſound reaſoning. The text is this: *And, above all things, have fervent charity among yourſelves, for charity ſhall cover the multitude of ſins.* or, as it ought rather to be tranſlated: *Above all things have fervent* love *among yourſelves; for love ſhall cover the multitude of ſins.* Or, if the word *charity* be inſerted inſtead of *love*, the words *among yourſelves* ſhould be omitted. The ſubject of controverſy relative to this text may be reduced to theſe heads:

* See page 191. and 220.

Iſt. Whether the ſins here ſaid to be covered, are paſt, preſent, or future ſins.

IIdly. Whether they are the ſins of the charitable perſon, or of others.

IIIdly. Whether they are ſaid to be covered, or overlooked, or ſheltered from puniſhment, in the judgement of God, or of men.

AS to the firſt head, almoſt all the interpreters are agreed, in ſuppoſing the ſins here meant, are preſent ſins. In reſpect to the other two they diſagree.

Some agree in thinking, that the ſins here ſpoken of are not the ſins of the charitable perſon, but of others, and diſagree in this, that ſome of them think it is meant in relation to the judgment of men; others, in reſpect to the judgment of God. The former interpret it thus: That we are exhorted, above all things, to have fervent charity, becauſe charity will induce us to pardon, or overlook a multitude of our brother's offences. The latter think this to be the meaning of the text: Above all things have fervent charity, becauſe this will induce you to reclaim many ſinners, and this will occaſion the deity to overlook *their* offences. But both theſe interpretations ſeem forced and far-fetched, and, I may even venture to ſay, irrational. For ſurely it is incongruous to reaſon to ſuppoſe, that the inſpired apoſtle would make uſe of this ſtrange argument to incite men to become charitable, that their charity would induce them to overlook the multitude of their brother's offences againſt *them*, or that it would be the means of God's pardoning their brother's ſins againſt *him*.

Others ſeem to agree in thinking, that the ſins here meant are the ſins of the charitable perſon, but they likewiſe diſagree in this, that, ſome think it is to be underſtood in reſpect to the judgment of God, others in reſpect to the judgment of men. The latter think, that we are exhorted, above all things, to have fervent charity, becauſe this is a virtue which renders it's poſſeſſors beloved by men, and they will, for it's ſake, overlook a multitude of faults. The former think the meaning is this, that charity is ſo amiable a virtue in the ſight of God, that, for it's ſake, God will overlook, or that this virtue will ſhelter from puniſhment a multitude of vices. This is the moſt common interpretation, and the others I have mentioned ſeem to have been invented only on purpoſe to evade the bad conſequences deducible from this. Here is, indeed, upon the ſuppoſition of the truth of either of theſe interpretations, a motive urged to induce us to become charitable; but, I dare to ſay, you immediately ſaw, upon my firſt mention of theſe interpretations, that neither of them could poſſibly be right, for this plain reaſon; becauſe, as ſin conſiſts in injuring, or deſigning to injure our fellow-creatures, and charity in not only abſtaining from doing them an injury, but, likewiſe, in endeavouring to promote their happineſs to the utmoſt extent of our power, it is impoſſible that a truly charitable perſon ſhould have a multitude of ſins. But others think that if St. *Peter* ſpeak in this place,

of the charitable perſon's ſin being covered, he means to ſay what our Lord himſelf affirmed: *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.* As if St. *Peter* had ſaid: *Above all things have fervent charity; for this, by inducing you to overlook your brother's offences againſt you, will induce God to overlook your ſins againſt him.* Now, admitting this interpretation to be juſt, it follows, from what I have before ſaid, upon the conditions on which our ſins are to be forgiven, that charity only covers a multitude of paſt ſins, by rendering us perfect at preſent. But it is, by no means, probable that this was St. *Peter's* meaning; for, can we ſuppoſe, that an inſpired apoſtle would, at any time, when he was endeavouring to perſuade men to the practice of any virtue, omit the principal part of his argument, and, indeed, that part, without which his aſſertion was no argument? and, more eſpecially, can we ſuppoſe, that he would leave this to be inferred, at a time, when, by his own account, he was writing to men but juſt converted to the belief of, and, conſequently, not likely to be fully inſtructed in, the practical doctrines of Chriſtianity.

I will now ſubmit to your conſideration, what appears to me to be the true meaning of this much diſputed text; which, if it will bear the teſt of your examination, will, beſides it's more immediate uſes, tend to evince this important truth: That a man of the meaneſt abilities will be more able, by the attentive peruſal of a whole goſpel or epiſtle, to underſtand any difficult text, than a man of the beſt abilities, who confines his attention to the conſideration of that particular paſſage.

The apoſtle, in the preceding chapter, after an exhortation to the diſcharge of ſome particular duties, concludes with an exhortation to goodneſs, in general; and he continues the ſame in the preſent chapter, which he begins thus: "Foraſmuch, then, as "Chriſt hath ſuffered for us in the fleſh, arm yourſelves, likewiſe "with the ſame mind; for he who hath ſuffered in the fleſh hath "ceaſed from ſin, that he no longer ſhould live the reſt of his "time in the fleſh to the luſts of men, but to the will of God. "For the time paſſed may ſuffice to have wrought the will of the "gentiles, when we walked in laſciviouſneſs, luſts, exceſs of "wine, revelling, banquetting, and abominable idolatries; "wherein they think it ſtrange that ye run not with them to the "ſame exceſs of riot, ſpeaking evil of you; who ſhall give an "account to him who is ready to judge the quick and the dead. "For, for this cauſe was the goſpel preached alſo to them who are "dead, that they might be judged according to men in the fleſh, "but live according to God, in the ſpirit. But the end of all "things is at hand: be ye therefore ſober, and watch unto pray-"er; and, above all things, have fervent charity, or love, "among yourſelves, for charity ſhall cover the multitude of "ſins."

What now can be more evident from the context, than that the reaſon why theſe Chriſtians were exhorted, above all things, to "have

have fervent charity, was, that it would cover, or ſhelter from puniſhment the multitude, not of others', but their own, not of their preſent, but their paſt ſins; not in the judgment of men, but of God. But, ſo far is St. *Peter* from giving encouragement to Chriſtians, to hope to make any atonement for the preſent commiſſion of ſin, by any particular actions, called charitable, ſuch as almſgiving, or forgiveneſs of injuries (charity always implying an affection of the mind) that even the *paſt* ſins, here ſaid to be covered, were not the ſins of theſe perſons whilſt Chriſtians, but their ſins before they were converted to Chriſtianity. And the whole of the exhortation is to this effect: "Before you were converted "to Chriſtianity you were guilty of all kinds of wickedneſs; now "you are become Chriſtians, watch and pray, but, above all "things, have fervent charity, for this is the ſum of Chriſtianity, "this manifeſts your repentance of your former wickedneſs, is a "proof of a new life, and will, therefore intitle you to a remiſſion "of your paſt ſins." And that this was the ſenſe in which our tranſlators underſtood this text, is evident, from their inſertion of the particle *the*, which plainly implies, that they referred the ſins here ſpoken of, to the ſins before mentioned, elſe why was this particle inſerted in this place? or, why was it not inſerted in the laſt verſe of St. *James's* epiſtle? *Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the ſinner from the error of his ways, ſhall ſave a ſoul from death, and hide* A *multitude of ſins.* Καλυψει πληθος αμαρτιων, the original expreſſion, being juſt the ſame in both paſſages.

Having mentioned this paſſage in St. *James's* epiſtle, I muſt intreat your patience a few minutes longer, whilſt I ſay ſomething upon this likewiſe, which has been as much miſtaken and as variouſly interpreted as that in St. *Peter's*. Now, though the ſins ſaid to be covered in St. *Peter's* epiſtle, were ſins committed before the ſinners were converted to Chriſtianity, yet the former ſins of Chriſtians may as much be ſheltered from puniſhment, by charity, or a perfect preſent obedience, as thoſe mens' were. And, indeed, in a large ſenſe, charity may be ſaid to cover a multitude of future ſins, that is, charity may ſhelter a man from the puniſhment due to a multitude of ſins, which he would have committed had he not had charity.

St. *James's* epiſtle was written when a number of Chriſtians became apoſtates on account of perſecution; and therefore I take St. *James's* meaning to be this: "Brethren, if any of you "apoſtatiſe from Chriſtianity, and one re-convert you, let the "converter know, that by this act he not only ſaves from per-"dition the ſoul of the converted perſon, but it evinces in him "ſuch a fervent love for the ſouls of his fellow-creatures, to un-"dertake the converſion of an apoſtate in this time of perſecu-"tion; and it is ſo certain a ſign of his being a true Chriſtian, "that he may depend upon it, his former ſins will be blotted "out, and he will be ſheltered from the puniſhment due to "them."

It is, therefore, evident, from all theſe paſſages, that in vain we hope to atone for the commiſſion of any ſin, by the practiſe of any particular virtues; and that would we be partakers of the promiſes of the goſpel, we muſt carefully cheriſh that general principle of duty, which, by making us forſake ſin for the future, will ſhelter from the puniſhment of our paſt offences.

II.

HEB. IV. ver. 12, 13, EXPLAINED, in ANSWER to QUÆRE, p. 170.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

IN anſwer to Mr. J. T—e's quære on Heb. iv. ver. 12, 13. I apprehend, that if the verſes were read as follows there would be found no difficulty: *For the WORD OF GOD is quick and powerful, ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and DISSECTING the thoughts of the heart. Neither is there any creature that is not manifeſt in HIS,* [i. e. God's] *ſight; but all things are naked and opened unto the eyes of him,* πρὸς ὃν ἡμῖν ὁ λόγος, *to whom we are to give an account*; or, perhaps, it may be rendered, *through whom the word* is given *to us.*

From this tranſlation it appears, that God's *written word* is meant, and the difficulty ariſing from ſome expreſſions in our tranſlation, which would lead one to think the *perſonal word* meant is removed. If this ſhould be ſatisfactory it will be a pleaſure to,

Gentlemen, yours, &c.

J. W.

III.

ANSWER to QUÆRE in p. 124, on MATT. XIII. ver. 35. and PSALM lxxviii. ver. 2.

A CORRESPONDENT, who ſigns himſelf *Biblicus*, ſays, that he conceives, that paſſage of the pſalms to be quoted by St. Matthew only by way of alluſion, or accommodation, as is frequent in the evangelical writers; and he ſuppoſes, *that ſo it might be fulfilled*, &c. to expreſs, "that ſo the words which "heretofore were ſpoken by the prophet, might, with the great-"eſt propriety, be adopted by Chriſt, &c."—Another correſpondent, who ſigns *A. B.* ſays, that *David* being a type of Chriſt, and the 78th pſalm a *parabolical* account of the goſpel under the repreſentation of former things, it is with the greateſt exactneſs that theſe words are applied to Chriſt; and herein he agrees with *Whitby*, who ſays the ſenſe is, "Our Saviour ſpake in parables, "that what David, filled with a prophetic ſpirit, ſaid of himſelf, "might be fulfilled alſo in that ſon of David, of which he was a "type."—We may add, with reſpect to the 78th pſalm, that unleſs it be conſidered as *typical*, the 2d verſe cannot be well underſtood,

underſtood, there being nothing dark, no *myſteries*, as the original imports in the letter.

IV.

REMARKS on LUKE XVI. ver. 15.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THE impropriety of the expreſſion, *that which is highly eſteemed among men is an abomination to God*, hath often ſtruck me. Quære, might not the Greek be rendered, with preciſion, *That which is lofty* [high, proud] *in men, is an abomination before God*, τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν,— which verſion renders the ſentence quite conſiſtent with the context, wherein our Saviour is reprehending the *pride* of the Phariſees.

I am yours, &c.

Wiltſhire. A. JOHNSON.

V.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

BE pleaſed to inſert the following lines in your uſeful collection, and you will oblige,

Your conſtant READER,

To THOSE who wilfully and unneceſſarily abſent themſelves from the PUBLIC WORSHIP.

DO you believe there is a God, who created and continues to preſerve and govern the world? If you are convinced of this, how can you be guilty of ſo heinous a contempt of him as ſeldom, or never, to be ſeen in his houſe? Natural, as well as revealed religion, teaches us that God ſhould be honoured and worſhiped by his creatures. The great variety of temporal bleſſings we daily receive from him, demand our devout adoration: and if we have any concern for our immortal ſouls, or deſire to be happy in another world, we ought to uſe the means appointed for our ſpiritual edification. It ſhould be our delight to pray to God, to praiſe his holy name, and hear the glad tidings of grace and ſalvation by Jeſus Chriſt. Thoſe who habitually neglect theſe great and important duties, not only deprive themſelves of many bleſſings, and indanger their own eternal welfare, but alſo corrupt other by their pernicious example. It is, beſides, flying in the face of human as well as divine authority; for the laws of our country do ſtrictly injoin us to attend the worſhip of Almighty God. Let me beſeech you then to weigh theſe things, and no longer allow yourſelves in ſo criminal an omiſſion. Act like reaſonable creatures in loving and worſhiping the God who made you, and gives you all things richly to enjoy. Diſgrace not the chriſtian character by an unſuitable behaviour. Conſider the great

obligations

obligations you are under to a conduct, not only free from groſs wickedneſs, but ſtrictly pious and exemplary.

VI.

On DUELING. By the Rev. Mr. HERVEY.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,
GENTLEMEN,

DUELLING having become ſo unhappily and fatally frequent, I requeſt you to inſert the following THOUGHTS upon it, and ſo oblige your's, &c. J. G

IT is ſtrange to think, that it ſhould ever be ſuppoſed an inſtance of wiſdom, to hazard one's life, at the mere caprice of a turbulent ruffian; who is a ſtranger to all the principles of humanity and generoſity, but a ſlave, an abandoned ſlave, to his own ungovernable paſſions. Surely, it can never be an act of real bravery, to expoſe *my* perſon, becauſe ſome fool-hardy practitioner in the fencing-ſchool, is deſperate enough to riſk *his*. —The gentleman, the true gentleman, ſhould exert a becoming dignity of ſpirit; and ſcorn to ſet his welfare on a level, with that of an inconſiderate and barbarous bully.

But honour, it may be ſaid, honour is at ſtake, better to loſe our life, than forfeit our reputation. Better to be in a grave, than to be the jeſt of every coffee-houſe; and, perhaps, pointed at, as we paſs the ſtreets, for mean ſpirited, ſneaking, or, as the gentlemen of the ſword ſo elegantly ſpeak, white-livered animals. Now, amongſt whom, let us aſk, ſhall we loſe our reputation? —A few raſh and precipitate creatures: the pupils of *La Mancha*'s knight: the ſons of *chimæra* and cruelty. Whoſe applauſe is infamy; and their detraction, the higheſt praiſe they can beſtow.— From every judicious and worthy perſon, your conduct will be ſure to gain approbation, and your character eſteem. When *Cæſar* received a challenge from *Anthony*, to ingage him in ſingle combat, he very calmly anſwered the bearer of the meſſage, *If* Anthony *is weary of his life*, tell him, *there are other ways to death, beſides the point of my ſword*.—Whoever deemed this, an inſtance of cowardice! all ages have admired it, as the act of a *diſcreet* and *gallant* man, who was ſenſible of his own importance; and knew how to treat the petulant and revengeful humour of a diſcontented adverſary with it's deſerved contempt.

Barely to loſe our life, is the *ſmalleſt* of thoſe evils, which attend this miſchievous practice.—It is pregnant with a long, an almoſt *endleſs* train of diſaſterous conſequences to parents, wives, children, friends, aſſociates and the community.—It is an *infallible* expedient, to be deprived of the favour of an infinite GOD, and to be excluded the joys of his eternal kingdom.— It is the *ſure* way, to become an object of abhorrence to the angels of light; and be made the laughing-ſtock of devils, in their dungeons of darkneſs

darkneſs *. *Shame*, everlaſting ſhame, *ſhall be* the reward of ſuch gallantry, *the promotion of* ſuch *fools* †.

" Would *you* then tamely ſubmit to affronts, inſults, and in-
" juries?"

As to the trifling affronts of a peeviſh inconſiſtent tongue, I would treat *them* with a ſuperior ſcorn. And when thus treated, they are ſure to recoil, with the keeneſt edge, and ſevereſt weight, upon the impotent malice that offers them. The wretch ſhould ſee, that I could pity his miſery, and ſmile at his folly.—But as to *injuries*, the caſe is otherwiſe. Should any one offer violence to my perſon, it is at his peril. He would find, and, perhaps, to his ſmart,

Et nos tela manu, ferrumque haud debile dextra
Spargimus, et noſtro ſequitur de vulnere ſanguis. Virgil.

Here the fundamental and everlaſting law of *ſelf-preſervation* calls upon us to play the man. And, I am ſure, chriſtianity does not require us, to yield our throats to the knife, or open our breaſts to the dagger.

But, to retire — to deliberate — to ſit down — and indite a *formal* challenge — ſeems to be altogether as *ſavage* and *iniquitous*, as to aſſault on the highway — He who demands my money on the road, or extorts it by an incendiary letter, or decoys me into a ſnare by a forged and counterfeit note, is ſtigmatized for a villain, is abhorred by every perſon of integrity, and, when detected, is rewarded with a halter. Why ſhould we reckon the head-ſtrong bravo *leſs injurious?* who makes his attempt upon my very life, and thirſts, with inſatiable fury, for my blood? — He allows you a fair chance, it may be ſaid — a chance! of what? — Either of falling a ſacrifice to his rage, or of imbruing my hands in his blood. Which is neither more nor leſs, than reducing me to a *neceſſity*, of launching into damnation myſelf, or of tranſmitting a fellow-creature to eternal vengeance: — and is *this* an extenuation? *this* a mitigating circumſtance? It really proves the practice ſo inexcuſably wicked, that nothing can be pleaded in it's defence. The very argument uſed to *juſtify* the horrid deed, *inflames* and *aggravates* it's malignity.

* " Let me tell you with confidence," ſays an excellent perſon, addreſſing himſelf to one of theſe unhappy deſperadoes, " that all duels, or " ſingle combats, are murders; — blanch them over (how you liſt) with " names of honour, and honeſt pretences, their uſe is ſinful, and their na- " ture deviliſh." See the ſelect works of biſhop Hall, in one volume folio, p. 526, where the Reader will find a happy mixture of true *oratory*, and ſound *divinity*: a rich vein of *fancy*, and a ſweet ſpirit of *piety*; contemplations upon the hiſtories of ſcriptures (which, I think, are our prelate's maſter-piece) as *entertaining* and *inſtructive*, as the ſubjects illuſtrated are important, and wonderful. — Notwithſtanding a few ſtiff or antique phraſes, I cannot but eſteem the works of this author, among the moſt valuable compoſitions extant in our language.

† Prov. iii. 35.

It is pity, but the legiſlative authority would interpoſe, for the ſuppreſſion of ſuch a flagrant wrong to ſociety, and ſuch a notorious violation of our benign religion. Why ſhould not the laws declare it felony, to make the firſt overture for a duel? Since it is always more heinous, and frequently more pernicious. Is always murder in the *intention*, and frequently iſſues in *double* deſtruction: the one inflicted by the ſtab of violence, the other executed by the ſword of juſtice.

Might it not, at leaſt, be branded with ſome mark of *public infamy*, or ſubjected to a ſevere *pecuniary mulct*? So that a gentleman of ſpirit and temper might have it in his power, to return the compliment of a challenging letter with ſome ſuch anſwer;

"SIR,

"HOWEVER meanly you may think of your life, I ſet "too great a value upon mine to expoſe it as a mark for undiſci- "plined and outrageous paſſions. — Neither have I ſo totally re- "nounced all that is humane, benevolent, or amiable, as to draw "my ſword for your deſtruction, becauſe you have firſt been over- "come by *precipitate* and *unreaſonable* reſentment. — You have "given me an opportunity of acting the *gentleman* and the *chriſ- "tian*. And this challenge I accept, as a note under your hand "for five hundred pounds * which will very ſoon be demanded, "according to law, by, Sir, your's, &c."

* Might not the refuſer of a challenge be dignified with ſome honorary diſtinction, reſembling the *civic crown* amongſt the ancient Romans? Since, by his *cool* and *temperate* bravery, he ſaves one life from the ſword, and her from the halter. — Was ſome honorary diſtinction, on the one hand, united to a pecuniary forfeiture on the other, I cannot but think, they would prove an effectual method to check the progreſs of this deſtructive evil, it would break the teeth of malice with her own weapons, and turn the artillery of revenge upon herſelf. Thoſe deteſtable paſſions would be loth to indulge themſelves in this horrid manner, if it was made the ſure way to *ennoble* and *enrich* the object of their rage. — *N. B.* The *civic crown* was an ornament aſſigned to thoſe ſoldiers, who had in battle reſcued a fellow-citizen from impending death.

VII.

On the SALVABILITY of the HEATHENS.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I RETURN you my cordial thanks for the illuſtration of the paſſage in the xcth pſalm, which appears to me quite ſatisfactory; and as you deſired of your correſpondents a diſcuſſion of the point in regard to the ſalvability of the heathen world, I have endeavoured, by the helps which you will ſee, to give ſome elucidation of it, and leave it to ſome of your abler correſpondents to complete.

Pontoon, March 20, 1764. I am yours, &c. F. Y.

AS we are to aſcribe all imaginable perfections to the Supreme Being, ſo muſt we be careful to ſeparate and remove all manner of imperfection from him. It would, therefore, be derogatory

gatory to one of the moſt glorious of his attributes, that of goodneſs, and repreſent him as a partial Being, to ſuppoſe him anxiouſly concerned for the ſalvation of the Chriſtian world, and not for that to whom the tidings of Chriſtianity were never brought. The creation* and conſervation of all things, indeed, are ſuch a plain demonſtration of infinite goodneſs, that even in the darkeſt ages of the pagan world God did not leave himſelf without a witneſs, as the apoſtle argues †, in that he ſent them rain and fruitful ſeaſons, filling their hearts with food and gladneſs; nor were they inſenſible of his beneficence: for which reaſon, among all the divine titles, they gave a conſtant pre-eminence to his goodneſs, and made it a fundamental article of their religion, that the ‡ firſt act of worſhip was to believe the exiſtence of a God; the next, to aſcribe majeſty or greatneſs to him, and then to aſcribe goodneſs, without which there could be no greatneſs ¶.

St. Paul ‖ having divided the world into Jews and Gentiles, called by him thoſe who were in the law, and who were without the law, he ſays, thoſe who ſinned without law, that is, out of the Moſaical diſpenſation, ſhall be judged without law; that is, upon another foot. For he adds, "When the Gen-" tiles, who have not the law, do by nature the things con-" tained in the law (that is, the moral parts of it) theſe hav-" ing not the law, are a law unto themſelves; (that is, their " conſciences are to them inſtead of a written law) which ſhew " the work of the law written in their hearts, their conſcience " alſo bearing witneſs, and their thoughts the mean while accuſ-" ing, or elſe excuſing one another." The ſame apoſtle ſays §, "How can they call on him in whom they have not believed; " and how can they believe in him of whom they have not heard; " and how can they hear without a preacher?" Which ſeems plainly to intimate, that men cannot be bound to believe, and, by conſequence, cannot be puniſhed for not believing, unleſs the goſpel is preached to them. St. Peter † ſaid to Cornelius, "Of " a truth I perceive that God is no reſpecter of perſons; but in " every nation he who feareth God, and worketh righteouſneſs, " is accepted of him."

Theſe places ſeem to import, that thoſe who make the beſt uſe they can of that ſmall meaſure of light which is given them, ſhall be judged according to it; and that God will not require more of them than he has given them. This, alſo, agrees ſo well with the ideas which we have both of his juſtice and goodneſs, that the opinion wants not ſpecial colours to make it look well. When it is ſaid, that there is no ſalvation in any other ** than in Jeſus Chriſt, and that there is none other name of authority under heaven given among men, the diſtinction which can only be made in this matter is, that it is only on the account, and in the conſideration of, the death

* Vid. Edwards's Body of Divinity, vol. I.
‡ Seneca.
† Acts xiv. ver. 17.
¶ Rom. ii. ver. 12, 14, 15.
‖ Vide Biſhop Burnet on the 18th article of the church of England.
§ Rom. x. ver. 14.
† Acts x. ver. 34, 35.
** Acts iv. ver. 12.

of Chriſt that ſin is pardoned, and men are ſaved. This is the only ſacrifice in the ſight of God; ſo that, whoſoever are received into mercy have it through Chriſt, as the channel and conveyance of it. But it is not ſo plainly ſaid, that no man can be ſaved unleſs he has an explicit knowledge of this, together with a belief in it. Few in the old diſpenſation could have that: infants and innocents, or ideots, have it not, and yet it were a bold thing to ſay that they may not be ſaved by it. So it does not appear to be clearly revealed, that none ſhould be ſaved by the death of Chriſt, unleſs they do explicitly both know it, and believe in it. Since it is certain that God may pardon ſin only upon that ſcore, without obliging all men to believe in it, eſpecially when it is not revealed to them.

VIII.

Mr. COOPER's DEFINITIONS, AXIOMS, &c. VINDICATED.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I AM deſirous, through the channel of your Magazine, to offer to the public a few ſtrictures upon an article in the Critical Review for January, in regard to a book intitled "Definitions and "Axioms relative to charity, &c. by Samuel Cooper, M. A."

I had read the book before I ſaw the criticiſm of Meſſ. the Reviewers, or, I will be bold to ſay, I ſhould have had no better an idea of the contents, than if I had peruſed a critique upon Robinſon Cruſoe. — Whoever has read the book will, I doubt not, join with me in opinion, that the illiberal abuſe, ſo plentifully caſt upon the author, merits no reply from him; the Critical Reviewers have but treated him in the ſame manner they uſually treat thoſe who offer any thing in vindication of religion or liberty. Nevertheleſs, as it is poſſible that thoſe who have not read the book may be prejudiced, and as the ſubject of it is of ſufficient conſequence to us, both as individuals, and as a body politic, to deſerve the minuteſt conſideration; I ſhall endeavour, in a few words, to ſet the obſervations of the Reviewers in their *true light*, which will ſufficiently evince that *they* are utterly deſtitute, either of candour or abilities, and conſequently totally diſqualified for the office which they have taken upon them. Yours, &c. E. H.

THE Reviewers ſet out ſomewhat unfortunately in their aſſertion, that Mr. Cooper "prances and curvets in the trammels of authority in as pretty a manner as if he had been trained in the ſchool of Loyola himſelf." A pretty compariſon! The doctrine of the ſcriptures to the dogmas of the Jeſuits; the authority of the New Teſtament to the authority of the Pope! This is unmaſking ſomewhat too early, gentlemen. The aſſertion, however, is falſe in fact; for Mr. Cooper, ſo far from ſheltering himſelf under authority, has interpreted ſome texts of ſcripture in a manner which ſome people may think heterodox; becauſe, though his interpretations appear to be rationally deduced, yet they are in direct oppoſition to the authority of ſome great men.

The

The next thing which the Reviewers tell us is, that Mr. Cooper makes the following MOST IMPORTANT diſcovery. — "That "men ſhould beware of MAKING miſtakes concerning the ſigni- "fication of words." It is a hard thing when a man cannot be believed even in a trifle. — Take the paragraph as it ſtands in the fifth page of the original: "That men ſhould beware of miſtakes "concerning the ſignification of words, and that they ſhould ac- "curately define every complex term they uſe, is a maxim pre- "ſcribed by the moſt eminent philoſophers, &c." Thus you ſee it is only an obſervation introductory to what is to follow; and "yet the Reviewers have the impudence to aſſert, that Mr. Coo- per affects to give it the air of an IMPORTANT DISCOVERY of his own.

Our Reviewers afterward proceed thus; "In all our author's "reaſoning upon this ſubject, (Charity) we are far from pretend- "ing to take up the GOSPEL gauntlet he throws down; BUT we "will venture to ſay, that that ſublime ſpecies of charity, which is "recommended by the Chriſtian religion, is not to be bounded by "the alms giving of individuals, nay of thouſands; that it is not "general, but univerſal; and that it does not regard the relief of "particular diſtreſſes, if that relief is incompatible with the "good of the whole." Now, if there be any meaning in that ſame BUT, it implies, that what is here ſaid, is in contradiction to ſome poſition of Mr. Cooper's: BUT, would you believe it, what is here ſaid is directly advanced by Mr. Cooper himſelf. In page the thirty-ſeventh, Axiom the firſt, he ſays, "That is the "moſt charitable inſtitution which is deſigned to comprehend the "welfare of the ſouls, the bodies, and the fortunes of men." i. e. That is moſt charitable which is moſt univerſal. Then in the third Axiom, it is ſaid, "No inſtitution is to be incouraged, "though it may relieve thoſe individuals for whoſe benefit it was "deſigned, which is injurious to the reſt of mankind." Thus we ſee plainly the Reviewers aſſerted, though apparently in con- tradiction, nothing but what Mr. Cooper had himſelf advanced. Surely this is fighting a man with his own weapons with a venge- ance! In order to give us ſome light into Mr. Cooper's interpreta- tion of that famous text, "Charity ſhall cover the multitude of "ſins*," the Reviewers *ingenuouſly* give us a ſmall paragraph, which contains about a fiftieth part of the argument, and then in anſwer to it refer us to what Dr. Atterbury wrote above thirty years ago. Surely our Reviewers themſelves are now "prancing and curvetting "in the trammels of authority."

As to what the Reviewers ſay in regard to the term "not bene- "ficial" in Mr. Cooper's fifth Axiom, page the thirty-ninth, not being a claſſical expreſſion, it is of little conſequence whether it is or not as the meaning of it is ſufficiently evident, it being direct- ly oppoſed to the term "injurious" in the third Axiom. How- ever it may be obſerved, that the Critical Reviewers are the firſt perſons who ever took it into their heads to aſcertain the meaning of an ENGLISH idiom by tranſlating it into LATIN.

Meſſ.

* See Page 210.

Meſſ. the Reviewers next affect to ridicule the notion of charity to the ſouls of men, and call it "a mere miſſionary idea," a term, I muſt confeſs, to me perfectly unintelligible. Perhaps, if they had dared to have ſpoke plain, they would have called it a meer VISIONARY idea. I muſt confeſs, however, that, as I apprehend Chriſtianity to be a divine revelation, and that it relates to the ſalvation of mankind, I muſt be of opinion, that to inſtruct men in the principles of that religion is a real charity to their ſouls. If the Reviewers think otherwiſe it would be more fair to avow the infidel at once.

Mr. Cooper's book it ſeems was partly occaſioned by a pamphlet which excepted againſt every charitable inſtitution in this kingdom; the author of that pamphlet had aſſerted that "Charity, to "be beneficial, muſt be confined to proper objects; and none "ought to be relieved but ſuch as are deſtitute of money and in-"capacitated by infirmities from labour."—"Now (ſay the Review-"ers) Mr. Cooper's arguments, in anſwer to this reaſoning, are "below all contempt." A pretty extraordinary aſſertion in thoſe who were juſt now pleading for UNIVERSAL charity! But what is Mr Cooper's argument? "Let us ſuppoſe, (ſays he) the follow-"ing caſe; That an honeſt, induſtrious man is ſo reduced by "unavoidable accidents, from affluent circumſtances, that, after "the payment of his debts, he has ONLY AN INCONSIDERA-"BLE SUM, not a ſufficiency to enable him to reaſſume his for-"mer buſineſs; and ſhould a number of gentlemen lend or give "him a ſum of money to INCREASE his capital, and to enable "him again to enter into trade; would not this be real charity? "though it cannot be ſaid the man was DESTITUTE OF MO-"NEY, or INCAPACITATED from labour." In regard to this the Reviewers ſay, "Though this is a very inaccurate "ſtate of a caſe, becauſe it does not mention that the money is "lent without the expectation of legal intereſt; yet, we appre-"hend, it comes under the very head mentioned by our author's "antagoniſt, as the perſon relieved is CERTAINLY SUPPO-"SED TO BE DESTITUTE OF MONEY." Now this aſſertion of the Reviewers, to uſe their own words, is indeed BELOW ALL CONTEMPT; the caſe is ſufficiently accurate, becauſe, though we ſuppoſe legal intereſt to be expected, yet it is charity, the man not being able to give any ſecurity; and how it could enter into the ſagacious heads of our Reviewers, that the ſame man could at the ſame time be ſuppoſed to be poſſeſſed of an INCONSIDERABLE SUM, and to be DESTITUTE OF MONEY, is, I confeſs, paſt finding out. Mr. Cooper plainly ſuppoſes the man to have SOME money, but a ſum ſmall with reſpect to what is wanted to carry on his former trade, though at the ſame time ſufficient to maintain him in obſcurity, without coming upon the pariſh; the man is likewiſe ſuppoſed to be capable of labour, yet, ſay our ingenious Reviewers, this is the ſame caſe as being deſtitute of money, and incapacitated from labour.

"In the ſubſequent part of our author's reaſoning (proceed our "Reviewers)

" Reviewers) he very cavalierly confutes his antagoniſt, who, he " ſays, contradicts his tenth Axiom; which we humbly preſume " is founded upon a principle that is falſe in fact; becauſe every " law which does not provide for it's own execution, we are ſorry " to ſay it, is defective in itſelf." WE ARE SORRY TO SAY IT, but Meſſ. Reviewers either have not read Mr. Cooper's book any farther than the title-page, or they are men of the moſt conſummate aſſurance, to advance nothing but their ipſe dixit in anſwer to a propoſition ſupported by argument. But, I believe, we have caught our Reviewers once more prancing and curvetting in the trammels of authority; the authority, indeed of an ingenious man, the late Henry Fielding, but whoſe illuſtration of this point, if it had been written by a man of leſs note, would, I believe, have been eſteemed extremely puerile. Mr. Cooper's tenth Axiom is as follows; " We ought not to attribute thoſe bad conſequences, " which ariſe from a want of putting the laws in execution, to a " defect in the laws themſelves." As this propoſition has been controverted, it might, PERHAPS, have been better not to have claſſed it amongſt the Axioms; nevertheleſs, I believe, it is demonſtrably true; but for that ſee at large Definitions and Axioms, letter the ſeventh, page one hundred and nineteen.

I have now, I apprehend, ſet this ridiculous critique of the Reviewers in it's proper light; I ſhall conclude with mentioning one circumſtance, which has no relation indeed to what has been ſaid above, but which equally diſcovers the Reviewers' want of candour or capacity.

In the Review above-mentioned, after they have confuted ſome lines of Mr. Churchill, they add, " Surely there is nothing in " theſe lines but what might as well have come from Billy White- " head, Mr. MASON, or any other of the MEDIOCRES POETÆ." Could we ſuppoſe that it were poſſible for the CRITICAL REVIEW to outlive the month, how would poſterity be amazed to read, in the Annals of Literature, 1764, that the author of ELFRIDA and CARACTACUS was claſſed amongſt the MEDIOCRES POETÆ! Thoſe poems do ſurely contain as high a ſpecies of poetry, as we have in the Engliſh language; if they do not, I will honeſtly confeſs, I know not in what poetry conſiſts.

IX.

On the LAWFULNESS of EATING BLOOD.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

PLEASE to accept of theſe obſervations by way of anſwer to the epitome in regard to the unlawfulneſs of eating blood, and, if you think them proper, inſert them in your next.

Hadley, Feb. 2, 1764. I am, gentlemen, Your moſt obedient ſervant, N. T.

SUCH is the unhappineſs of mankind, that, we may generally obſerve, religious diſputes and falſe zeal have cauſed more diſſentions and animoſities in the church of God,

in

in every age, than almoſt any other cauſe whatſoever. And it is extremely ſtrange, when we conſider the weakneſs of our powers and abilities, and, at the ſame time, reflect with joy, as we undoubtedly may, did not prejudices take from our liberty, on the freedom of goſpel grace, that we ſhould any of us be led to think that we are ſtill under the pedagogy of that law from which the glorious liberty of the goſpel has freed us; why ſhould we, conſcious how very ſhort we come in regard to our performance of the duties of the laws of Chriſt himſelf, deſire to add to it the burden of that law, which neither we nor our fathers were able to bear? Why ſhould we deſire to be *bound* when we may be *free?* So far is the *law* of *ceremonies* from prevailing *now*, and the obſervations of the rituals of Moſes, from being obligatory, that St. Paul, *even in his time*, makes no ſcruple to anathematiſe thoſe, who, after he had preached a contrary doctrine to the Moſaic, *ritually conſidered*, ſhould ſtill inſiſt upon it: and in *this* he was ſo far from partiality, that even St. Peter, a brother apoſtle, and an aſſociate with, and a party to, the decree at Jeruſalem, was by him withſtood to the face, for time ſerving, through fear.* What does our Saviour ſay with regard to meats and drinks, &c. Matt. xv. ver. 10, 11, 12? and again in another place? "If the Son makes you free, you ſhall be free indeed!" and St. Paul ſays, "We are juſtified by faith in Jeſus Chriſt, "and not by the works of the law; or without the deeds "of the law; do we make void the law through faith? Yea, "we eſtabliſh the law, as to it's moral duties; ſince, if we "do all other things, and had all other qualifications, even "to a faith that could remove mountains, without charity, or "love, it would profit us nothing!"—When St. Paul wrote this epiſtle to the Galatians, which is thought to be A. C. 55, he wrote it in order to vindicate himſelf againſt the Judaizing Chriſtians, who thought that circumciſion was neceſſary to be joined to Chriſtianity, and alſo to continue the rituals of the Moſaic law, and this he calls preaching another goſpel, as being what was not required by Jeſus Chriſt, and the promulgators of his goſpel, or doctrines: theſe ceremonies he calls beggarly elements, and, if by the coming of Chriſt, and the introduction in conſequence of his new and eaſy covenant of grace, and works moral, the law and it's ceremonies are abrogated, then, of courſe, not only circumciſion, and the ſacrifices, but alſo the law for abſtaining from things ſtrangled, and from blood, as being only ritual, or part of the Jewiſh polity, are abrogated alſo.

St. Paul gave it as his advice, that no offence ſhould be given either to the Jew or to the Greek, or yet to the church of God, 1 Cor. x. ver. 32. and therefore for peace ſake, Rom. xiv. ver. 2. 19. he calls to the abſtaining from meats offered to idols, and from blood, and from things ſtrangled, and from (perhaps he means ſpiritual fornication or idolatry by) fornication here; *neceſſary*, as things, which, if not complied with, might occaſion

* Conſequently, not infallible, not ſupreme, or head.

diſturbances;

disturbances; for otherwise, he tells us, circumcision is nothing, nor uncircumsion, but a new creature,—1 Cor. vii. ver. 19. Rom. iii. ver. 21.—and as to any *canons* or *constitutions* made by mere men, without any proof of inspiration, we should look upon them only as traditional, and doctrines of men, and *now* of no more account than the philacterial burdensome ceremonies of the Mosaic law: Heb viii ver. 4, 5.—vii. ver. 18. 19.

The various ceremonies of the journeying Hebrews might be enjoined them in the wilderness, in order to keep them so employed that they should not have time to think of returning again to their Ægyptian idolatry from whence they came: and as to the text Gen. i. ver. 3. it should be thus read, or may be thus paraphrased, Every moving thing that liveth shall be *now* meat for you; *even as* the green herb, which I gave you before the flood, was then meat for you, so have I now given you all things to be. And it may further be supposed, that we should be as much obliged to abstain from all fat now as from blood; because if *both* these restrictions are not abolished, it should seem that *neither* are; for as all the fat was then *Jehovah*'s so it is *now*, *supposing the ritual law remaining still in force*: and, indeed, if part of these ceremonies are still in force, I see not why *all* should not be so.

True it is, the law was our school-master to bring us unto Christ, but *no longer*; when the sceptre was departed from Judah, upon Shiloh's appearance, and the law-giver from between his feet, we were then released from all the burdensome ceremonies of the law; and Christ says, "In me ye shall have peace:" and again, as hinted before, "If the Son shall make you free, you "shall be free indeed!" But *where* is the *peace?* Where the freedom, if to laws of the covenant of grace, in or through Christ, we are to add those of the covenants of works, or the Mosaic system? Where is the ease of Christ's yoke? Where the lighteners of his burden, if we are not to enjoy the glorious liberty of the sons of God? Again, I apprehend the general method of killing creatures for food, *as practised now*, leaves no more blood in them than renders them *nutritious*, as designed by him who gave them us for meat: and if they were to be so *drenched*, or *squeezed*, as to be *intirely juiceless*, they could not answer the intent either of *food* or *physic*, and those who eat them might almost as well feed upon the *caput mortuum*, or insipid *residuum* of any thing *distilled*. —Another reason for the prohibition to the Jews, was to give them an abhorrence to the shedding of human blood, as appears Gen. ix. ver. 5, 6. and in Deut. vii. ver. 22. when they were forbidden to destroy all the nations at once, it was given as a reason, lest, for *want of eaters*, the beasts of the field increase upon them;—and God promises to destroy them little by little. As to the objections mentioned from Tertullian's apologetic,—I think the refusals of the Christians then, in regard to blood-puddings, was only on account of their having previously been offered to idols, or the beasts of which they were made: which, as they, on that

account, had an abhorrence of them, they must be much more averse to blood, with regard to those inhuman massacres that they made when they mingled human blood with their sacrifices, Luke xiii. ver. 1. and even in regard to this St. Paul seems to allow the Corinthians to eat meats offered to idols, and in the idol temples too, under some restrictions, with regard to weak and scrupulous consciences, see Cor. viii. ver. 10.—x. ver. 23, 27, 28, 29. Besides, where should we have food for our armies or soldiers, strong for the battle, were they to be confined to vegetable food only; for in this case a milk diet must be equally prohibited, and the eating it must be equally unlawful, since milk is only blood untinged with the salts; and we see St. Paul says, the strong must be fed with meat, but babes with milk;—a comparison which he makes between the easily comprehensible, *or mentally digestible*, parts of (the spiritual food of) his doctrines, with that of the hard and mysterious parts;—and the easily digesting nature of milk to those more nutritious juices to be drawn, by the digestive powers of the body, from strong meats; and, consequently, proves, that in his opinion meat was allowable to all adult persons: and in another place, he bids the Galatians to stand fast in that liberty wherewith Christ had made them free, and to be no more entangled with the yoke of bondage, Galat. v. ver. 1, 4. proving, that they were to be justified by the free grace of God, not by any righteousness of theirs, not by any meritorious works which they had done, but by such a true and lively faith in Christ which makes the believer a new creature, chap. vi. ver. 15.—not by perfect obedience, as required under the law, which is impracticable; nor yet by observing the ceremonials of it, which is unnecessary. He gives them, in this epistle, many instructions, and shews the nature of true Christian liberty—that it does *not* free us from *all* obligation (*moral*) godliness, righteousness, and sobriety, they being the *necessary* fruits of the spirit, but only from the ceremonials, such as circumcision, sacrifices, and sleeping days, times, &c.

I cannot think any *Christians* such *cannibals* as to drink the *blood* of goats, sheep, calves, &c. as blood*: but when it has been killed in a proper manner, and neatly dressed, and the blood poured out upon the ground, I think the command supposed in the prohibition is as much complied with as is necessary to a Christian, who are taught, that every creature of God is good if it be re-

* I wish I was not obliged, for truth's sake, here to except the Papish martyrdoms, which not only gives us an account of massacres and barbarities which have no parallel in heathen Rome, but even various instances of their drinking the blood, and eating the brains, dressed or undressed, of many sacrificed Protestants, in the persecutions of the poor Piedmontois, or Huguenots, in the vallies of Piedmonts; *and such eating of blood may be still forbidden, and, in regard to such an act, the prohibition is of eternal obligation, as there can scarcely be a* PARALLEL IMMORALLITY!—For this see Morland's history, Ambassador to the Duke of Savoy from Oliver the Protector, wherein are divers cuts, exhibiting them in the very act.

ceived,

ceived with thankſgiving, and enjoyed with moderation and temperance, and that to the pure *all things* are pure, 1 Tim. iv. ver. 3, 4. Titus i. ver. 15. and as a proof hereof he tells the Philippians to beware of theſe evil workers, calling them dogs, evil workers, and the conciſion; and tells the Galatians, ver. 2, if they are circumciſed Chriſt ſhould profit them nothing.

Your friend T. P. ſeems to allow that the prohibition of eating fat terminated with the Jewiſh ceremonies, and it ſeems clear, that as one conſtituent part of the ceremonial, or political œconomy was aboliſhed *when the* REASON for it CEASED, ſo, of courſe, ALL the *reſt* ſhould, when the reaſons for uſing them alſo ceaſed: and I think it is very evident that every part of the Moſaic diſpenſation, that was not abſolutely of a moral kind, ceaſed upon the *ſacrifice* of *Chriſt*, our *Saviour*, who told us, at that awful and tremendous, and yet, to Chriſtians, joyful moment, when he gave his ſoul an offering for ſin, that ALL WAS FINISHED.—Ceremonies, ſurely, remained no longer in force *when* thoſe of the circumciſion, as well as thoſe of the uncircumciſion, were made one in Chriſt; *when* all were, or might become one fold, under one ſhepherd; *when* the veil of the temple, the type of ſeparation, was rent, and the wall of partition between Jew and Gentile was broken down, when the hand-writing that was againſt them was blotted out, and nailed to the croſs of Chriſt,—Coll. 2d. 14. et ſequ.—and when, laſtly, all were concluded under ſin only, that God, through Chriſt, might have mercy upon all, and, through the meritorious death and paſſion of our Emmanuel, *offer ſalvation* unto ALL.

X.

REMARKS on the BLASPHEMY and IMPIETY of the MONTHLY REVIEWERS.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

AS every inſult offered to the great Author of our moſt holy religion, in ſome meaſure, reflects on your excellent work, permit me to expoſe the authors of a very daring one lately offered to the public in the Monthly Review of November laſt.

It ſeems theſe gentlemen have taken it into their heads to publiſh, every month, a few ſheets of blaſphemy, defamation, and nonſenſe. This number before me is remarkable for it's impiety and blaſphemy: concerning that, therefore, I am about to make a few remarks.

What I have chiefly in my eye is the account given of the Rev. Mr. Walker's ſermons, and Mr. Fleming's diſcourſe on the Euchariſt. The former of which being the poſthumous works of a late eminent miniſter of our church, and zealous for the dignity of his bleſſed Maſter, as the God-man Mediator, and all-ſufficient atonement for ſin, is, for this reaſon, charged as *not poſſeſſing intellectual abilities, and a critical knowledge of the ſcriptures, equal to the goodneſs of his heart.* The other author ſeems

alſo to be a miniſter, and as he oppoſes the divinity of our Lord, and his vicarious ſacrifice, has obtained, from thoſe critical and Theologi Profundiſſimi, the character of *a ſenſible, intelligible, and venerable friend to truth.* What boldneſs is here! thus, in the face of a Chriſtian nation, and under the ſacred character, to ſtrike at the foundation of our faith and hope! for, certainly, the deity, and vicarious ſacrifice of Chriſt, ſtand or fall together: deprive us of theſe pillars of our ſalvation, and we are, in religious affairs, very little ſuperior to our ignorant and idolatrous anceſtors.

Mr. Walker is charged with building his ſcheme on the *fallen nature of man, of which* thoſe ſeers *cannot find one word that our Saviour ſpake.* Strange, indeed! does he not ſay, that *he came to ſeek and ſave that which was loſt?* Does he not call the ſtate of man as moral, a ſtate of death. *Let the dead bury their dead? The dead ſhall hear the voice of the Son of God, and thoſe who hear ſhall live?* Does he not ſay that the wrath of God abides on thoſe who believe not on him? That men love darkneſs, and hate light? That out of the heart proceeds evil thoughts, &c. That we muſt be born again? and multitudes of other texts in the goſpels which corroborate this too glaring truth; beſides what may be brought from the epiſtles: but I imagine thoſe gentlemen ſet their authority aſide, for the ſame obvious reaſons as the Saducees rejected all the books of the Old Teſtament except the Pentateuch.

The other gentleman's New Light on the Euchariſt is no other than a dark cloud of error, and prejudice, to darken the original deſign of this holy and comfortable inſtitution; which was not only, as he writes, *to ſhew us a ſtriking example of the moſt deſpiſed and rejected of men, being highly beloved and honoured of God; and that the moſt abject condition, and painful endurance of man, is altogether conſiſtent with a virtuous character.* But, as our church ſays, it was to commemorate a ſacrifice, oblation, and ſatisfaction for the ſins of the world, of the worſt of men, even for *thoſe deniers of the Lord who bought them,* if they will believe it. *Take, eat, this is my body, which is given for you: this is my blood of the New Teſtament, which is ſhed for you,* ſay three of the Evangeliſts: and, as if foreſeeing the cavils of ſuch preverſe minds, one of them adds, *for the remiſſion of ſins.* The death of Chriſt all true Chriſtians believe to be the only efficient cauſe of all the ſaving conſequences which have happened in the world, do daily happen, and ſhall be produced to the end of time. But this gentleman, to his diſgrace as a miniſter, aſſerts, that *the death of Chriſt verily hath all it's efficacy and energy derived from it's conſequences, ſeparate from theſe, his death hath in it no uſeful or inſtructive meaning. In the abſtract idea of it there could be no reaſon of thankſgiving and joy.* New Light, indeed! But whom ſhall we believe, this pſeudoprophet and his admirers, or that cloud of witneſſes who are now ſinging, *Worthy is the lamb that was ſlain, for thou has redeemed*

redeemed us to God by thy blood? I imagine very few will heſitate to give their opinion in favour of this grand aſſembly.

But thoſe gentlemen Reviewers ſeem as tender and fearful of reviling the devil, as they are fearleſs in injuring our bleſſed Lord. Mr. Walker, in their account, *does not appear to have had the leaſt critical idea of the meaning of* o diabolos, *and* o poneros *in the New Teſtament.* Yes, ye hypocritics! he underſtood by them, in general, the great enemy of God and man, in his proper character of an accuſer and reprobate ſpirit: thus, taken ſeparately, they ſignify the devil; but conſidered conjunctly, and critically, they ſignify a perſon elaborately, or unweariedly employed as a calumniator, or, in other words, *a Monthly Reviewer.*

I cannot imagine what thoſe gentlemen mean by *the critical idea of the meaning of thoſe two Greek words*, unleſs it may be explained by the criticiſm on *the pomps and vanities of this wicked world:* which we are taught to expunge from our catechiſm, as they include *only pompous proceſſions, and riotous feſtivals of the heathens.* According, therefore, to this rule, the names *o diabolos* and *o poneros* ſignify no other than *heathen devils*, who have no influence over us Chriſtians. Deep, very deep, indeed, gentlemen, I firmly believe Mr. Walker never had any ſuch ideas. You may as well go one ſtep further, and ſay, that Chriſt is nothing to us; for, by the ſpecimen of your talents here given us, you ſeem to be capable of doing great things in this way. However, forget not to give us a juſt definition between *Chriſtian and heathen pomps and vanities*; for we are certain there are *ſuch appearances* in the *Chriſtian world:* one inſtance of which is your *title*, which is as pompous as it is vain, and which, when you are Chriſtians you will renounce.

In fine, I am apt to think that thoſe Reviewers are direct antipodes to the eaſtern Magi, both in ſituation and diſpoſition. Thoſe wiſe men of the eaſt directed by a heavenly ſtar, found our Lord, and, worſhiping him, preſented him royal gifts. In like manner thoſe *wiſe-acres of the weſt*, led by a fallen ſtar, ſeek him alſo, but having found him, they inſolently advance, diveſt him of his royalty, and treat him as their fellow; forgetting that *every knee ſhall bow to him, and every tongue confeſs him Lord, to the glory*, not the prejudice *of God the Father.*

From your humble ſervant,

G. S.

POETRY.

POETRY.

THE NUN*.

WITH each perfection dawning on her mind,
All beauty's treasure op'ning on her cheek,
Each flatt'ring hope subdu'd, each wish resign'd,
Does gay OPHELIA this lone mansion seek?

Say, gentle maid! what prompts thee to forsake
The paths thy birth and fortune strew with flow'rs?
Through nature's kind endearing ties to break,
And waste in cloister'd walls thy pensive hours?

Let sober thought restrain thine erring zeal,
Which guides thy footsteps to the vestal gate,
Lest thy soft heart (this friendship bids reveal)
Like mine unblest, should mourn, like mine, too late.

Does some angelic lonely-whisp'ring voice,
Some sacred impulse, or some dream divine,
Approve the dictates of thy early choice? ——
Approach with confidence the aweful shrine.

There, kneeling at yon altar's marble base,
(While tears of rapture from thine eyelid steal,
And smiling heav'n illumes thy soul with grace)
Pronounce the vow thou never canst repeal.

Yet, if misled by false-intitled friends,
Who say — "That Peace, with all her comely "train,
"From starry regions to this clime descends,
"Smooths every frown, and softens ev'ry pain:

"That Vestals tread Contentment's flow'ry "lawn,
"Approv'd of Innocence, by Health caress'd:
"That, rob'd in colours bright, by Fancy "drawn,
"Celestial Hope sits smiling at their breast."

Suspect their Syren-song and artful style,
Their pleasing sounds some treach'rous thought conceal:
Full oft does Pride, with sainted voice beguile,
And sordid int'rest wear the mask of zeal.

A tyrant-abbess here perchance may reign,
Who, fond of pow'r, affects th'imperial nod,
Looks down disdainful on her female train,
And rules the cloister with an iron rod.

Reflexion sickens at the life-long tie,
Back-glancing mem'ry acts her busy part,
It's charms the world unfolds to Fancy's eye,
And sheds allurement on the wishful heart.

Lo! Discord enters at the sacred porch,
Rage in her frown, and terror on her crest:
E'en at the hallow'd lamps she lights her torch,
And holds it flaming to each virgin breast.

But, since the legends of monastic bliss
By fraud are fabl'd, and by youth believ'd,
Unbought experience learn from my distress,
O mark my lot! and be no more deceiv'd.

Three lustres scarce with hasty wing were fled,
When I was torn from ev'ry weeping friend,
A thoughtless victim to the temple led,
And (blush, ye parents!) by a father's hand.

Yet then what solemn scenes deceiv'd my choice?
The pealing organ's animating sound,
The choral virgins' captivating voice,
The blazing altar, and the priests around:

The train of youths array'd in purest white,
Who scatter'd myrtles as I pass'd along:
The thousand lamps that pour'd a flood of light,
The kiss of peace from all the Vestal throng:

The golden cencers toss'd with graceful hand,
Whose fragrant breath Arabian odor shed:
Of meek-ey'd novices the circling band,
With blooming chaplets wove around their head.

— My willing soul was caught in rapture's flame,
While sacred ardor glow'd in ev'ry vein:
Methought applauding angels sung my name,
And heav'n's unsullied glories gilt the fane.

This temporary transport soon expir'd,
My drooping heart confess'd a dreadful void,
E'er since, alas! abandon'd, uninspir'd,
I tread this dome to misery allied.

* This ELEGY is written by the author of the MAGDALENS. See our Magazine, Vol. IV. p. 139.

No wak'ning joy informs my ſullen breaſt,
Through op'ning ſkies no radiant ſeraph ſmiles,
No ſaint deſcends to ſooth my ſoul to reſt,
No dream of bliſs the dreary night beguiles.

Here hagard Diſcontent ſtill haunts my view;
The ſombre genius reigns in ev'ry place:
Arrays each virtue in the darkeſt hue,
Chills ev'ry pray'r, and cancels ev'ry grace.

I meet her ever in the chearleſs cell,
The gloomy grotto and unſocial wood:
I hear her ever in the midnight bell,
The hollow gale, and hoarſe-reſounding flood.

This caus'd a mother's tender tears to flow,
(The ſad remembrance time ſhall ne'er eraſe)
When, having ſeal'd th'irrevocable vow,
I haſten'd to receive her laſt embrace.

Full well ſhe then preſag'd my wretched fate,
Th'unhappy moments of each future day:
When lock'd within this terror-ſhedding grate,
My joy-deſerted ſoul would pine away.

Yet ne'er did her maternal voice unfold
This cloiſter'd ſcene in all it's horror dreſt:
Nor did ſhe then my trembling ſteps withhold
When here I enter'd a reluctant gueſt.

Ah! could ſhe view her only child betray'd,
And let ſubmiſſion o'er her love prevail?
Th'unfeeling prieſt why did ſhe not upbraid?
Forbid the vow, and rend the hov'ring veil?

Alas! ſhe might not — her relentleſs lord
Had ſeal'd her lips, and chid her ſtreaming tear,
So anguiſh in her breaſt conceal'd it's hoard,
And all the mother ſunk in dumb deſpair.

But thou who own'ſt a father's ſacred name,
What act impell'd thee to this ruthleſs deed?
What crime had forfeited my filial claim?
And giv'n (o blaſting thought!) thy heart to bleed?

If then thine injur'd child deſerve thy care,
O haſte and bear her from this loneſome gloom!
In vain — no words can ſooth his rigid ear:
And Gallia's laws have riveted my doom.

Ye cloiſter'd fair — ye cenſure-breathing ſaints!
Suppreſs your taunts, and learn at length to ſpare,
Tho' mid theſe holy walls I vent my plaints,
And give to ſorrow what is due to pray'r.

I fled not to this manſion's deep receſs,
To veil the bluſhes of a guilty ſhame,
The tenor of an ill-ſpent life redreſs,
And ſnatch from infamy a ſinking name.

Yet let me to my fate ſubmiſſive bow:
From fatal ſymptoms if I right conceive,
This ſtream, OPHELIA, has not long to flow,
This voice to murmur, and this breaſt to heave.

Ah! when extended on th'untimely bier
To yonder vault this form ſhall be convey'd,
Thou'lt not refuſe to ſhed one grateful tear,
And breathe the Requiem to my fleeting ſhade.

With pious footſtep join the ſable train,
As through the length'ning ile they take their way:
A glimm'ring taper let thy hand ſuſtain,
Thy ſoothing voice attune the funeral lay:

Behold the Miniſter, who lately gave
The ſacred veil, in garb of mournful hue,
(More friendly office) bending o'er my grave,
And ſprinkling my remains with hallow'd dew:

As o'er the corſe he ſtrews the rattling duſt,
The ſterneſt heart will raiſe compaſſion's ſigh:
E'en then no longer to his child unjuſt,
The tears may trickle from *a Father*'s eye.

Dr. TRAPP's
ADDRESS to YOUNG PERSONS.

REJOICE, o young man! in thy youth, rejoice,
But ſtill with innocence: hear nature's voice,
But nature uncorrupt: her law obey,
As ſubject to reveal'd religion's ſway.
And that (ſo good and bounteous is thy lord)
Will much more ſolid joy, than vice, afford:
Only thy ſinful appetites reſtrain;
The thought of death will never give thee pain.
'Tis pain indeed to curb thoſe ſtrong deſires,
But greater far to burn in endleſs fires.
How will that pain by Heav'n be overpaid,
By everlaſting happineſs out-weigh'd!
Nor be thy ſoul beguil'd of heav'n's reward,
By preſent as with future things compar'd.
From a falſe eſtimate 'twixt future things
And preſent, folly, vice, and mis'ry ſpring.
Of *future* then we form a notion juſt,
(And to be bleſs'd conceive it right we muſt)
When with the eye of thought and faith we ſee
What *is not yet*, but *will* moſt ſurely *be*.
What's *future* then is *certain*; bliſs or woe:
And both as *future*, are *eternal* too.
Examine well thy *preſent moral* ſtate
On that depends thy *future endleſs* fate.
If vicious it be found, cloſe not thy eyes,
Ere thou repent, reform, be good and wiſe.
This very preſent hour may prove thy laſt;
And then all hope and remedy is paſt.

In

In fine! let death from vice and ſin deter:
The grand reſult of all determines there.
In every ſtorm thy ſafety to enſure,
Thoſe two great anchors of the ſoul ſecure,
Faith and *Repentance*: firm ſupports are they,
When ev'ry other fancy'd prop and ſtay
The more thou leaneſt ſink and ſlide away.
Think often in thy days of youth and health,
'Midſt flattering joys, proſperity, and wealth,
And when with fortune's various troubles croſs'd, [thee moſt,
What thoughts in *Death* will *pleaſe* or *grieve*
More to be valu'd, as thou then wilt rate,
Is a good conſcience, than a good eſtate.
More terrible is guilt's invenom'd ſmart,
Than all the pangs that wring the dying heart.
Sin brought forth death; death lives by ſin alone;
The God-man Saviour ſlew death by his own:
Sin too he ſlew: yet both may be reviv'd
In *us*, though he for us both dy'd and liv'd.
Death is by him of power and ſting diſarm'd;
Nought in itſelf but a vain phantom arm'd;
An impotent, tho' black and hideous thing;
But think, o think! ſin ſtill gives death a ſting.

DESCRIPTION of FANCY*,
From Mr. Ogilvie's poem on PROVIDENCE.

HE ſpoke; and inſtant, near the weſtern ſun
I ſpy'd a cloud light-floating. O'er the cliff
It ſtretch'd immenſe, and from it's radiant ſide,
Edg'd like the gilding of an ev'ning ſky,
It pour'd the ſtreamy blaze: the middle glow'd
With deep vermillion, as the flaming ray
Of ſcarlet, darting from the ſun's bright orb,
Wrought through the fine ſecreting glaſs, conveys
It's trembling bluſh to the tranſported view.
Deſcending ſlowly on the gale, it flow'd
Spontaneous down, and nearer as it ſail'd
Diſclos'd a brighter radiance to the gaze
Of wonder wrap'd in ſight. At laſt it ſtood
All-looſe, and, burſting like the ſullen gloom
Before the lightning's rapid flaſh, diſplay'd
Bright FANCY, crown'd. Her keenly-piercing eye
Glanc'd o'er the ſcene, that light'n'd as ſhe came,
With haſty ſtep, and ſhook her dazzling wings,
That ſparkl'd in the ſun: a wavy robe
Mantl'd her boſom, ſweeping as ſhe trod,
In looſe luxuriance, and the zephyr ſigh'd
Soft through it's ſwelling folds. Her right hand held
A globe, where nature's tow'ring fabric roſe,
A living picture! all the ſcenes that glow
Gay-rob'd and lovely in ſome aery dream,
Where Spring comes tripping o'er the low-green dale,
And ſtrews it's lap with flow'rs. Theſe o'er the piece
Profuſely ſhone. Her left a magic rod
Suſtain'd, which, waving as ſhe will'd, tranſform'd
The face of things, as wildly-working thought
Call'd up diſcordant images, or, rul'd
By reaſon, form'd them gradual, to confirm
Some truth, yet dubious to th'inquiring mind.
Light o'er the hanging cliff ſhe ſprung, ſhe flew
Quick as the meteor gleaming o'er the plain;
'Till near the place, where, wrap'd in ſtill amaze
Intent I ſtood, her forward ſtep ſhe ſtaid,
Elate, and ſmiling, thus addreſs'd the ſire:
"Lo! to thy call reſponſive, I attend
"Obſequious! from the fields of æther, clad
"Eternal in the 'broider'd robes of ſpring,
"Where the dew wets not her gay-blooming cheek,
"Nor winter taints her purple plumes; I come
"Commiſſion'd, of thy arduous taſk appriz'd,
"To daſh the boaſt of high preſuming hope
"That dares to ſcan th'ETERNAL; and unveil
"What heav'n permits the prying thought to know."
She ſpoke, and ſudden o'er the ſable ſcene
Wav'd her transforming rod; whoſe touch diſſolv'd
The mountain's brow, that gradual ſunk ſapine
Down on the widening vale. Unfolding fair,
I ſaw, ſurrounded with contiguous ſhades
A ſpacious plain, within whoſe circling bound
Edg'd with brown foreſts, meadows, groves and lawns,
A mighty city tow'r'd; ſublime as that
Fabled by Neptune's lab'ring arm, to rear
It's ſpires to heav'n, and fated to defy
All but the power of wiſdom. Round it's ſides,
A range of gardens, gay as thoſe which crown'd
Thy work, SEMIRAMIS! luxuriant wav'd
With autumn's mellowy growth; the flow'ring ſhrub
Breathed myrrh, and balm and Caſſia, in the gale
Perfum'd with mingling odours, and the bough
Bluſh'd with delicious fruitage; deeply ting'd
With downy gold, the nectar'd peach diſplay'd
It's yellow rind, and, looſely cluſtering, near
Grapes, melons, pines, the children of the ſun,
Hung ripe and tempting, to the forward hand
Of luxury unfated. Fairer far

* See p. 185, and 192.

The

The blooming ſcene, than ſings the melting lyre
Of ſoft POMONA's haunts, the fabl'd groves
Where roſe-lip'd plenty ſhow'r'd the bluſhing ſpoils
Of each revolving ſeaſon. All within
Was noiſe and paſtime. O'er the ſpacious ſtreet
Roam'd frolic mirth, and ſly deceit behind
Danc'd like a gay buffoon. Intemperance
Reel'd from the feaſt of Bacchus. Buſ'neſs ran
Hurried, and cumber'd with diſpatchful haſte,
From man to man; while dly lolling eaſe
Lean'd on a couch of down, by zephyrs cool'd
And ſweetly lull'd by the lute's languid lay.
Charm'd with the ſight, that to the glancing eye
Of thought, recall'd ten thouſand ruſhing ſcenes;
I gaz'd, transfix'd with wonder! Still amaze
Lock'd up my pow'rs a moment! 'Till releas'd
By REASON's lenient hand, I caſt my eyes
Loſt in ſweet tranſport o'er the dewy lawns;
Where gay-rob'd BEAUTY's lib'ral lap had ſhower'd,
Profuſe of wealth, the richeſt treaſures out,
Wild in unſparing waſte. "ALMIGHTY GOD!
"This is thy work (thus thought the kindling "ſoul,
"To tranſport rais'd) the deeply-tinctur'd "bloom
"Which paints yon bluſhing flower, is but "the ſtroke
"Of thy transforming pencil; and the air
"Perfum'd with balm and myrrh, wafts the "rich ſpoils
"From all thy works in incenſe to thy throne!'

GOD's GREATNESS and GLORY.

AN HYMN.

HIGH in the higheſt paradiſe,
Where ſpirits, only of a race
The nobleſt are allow'd to dwell
Or e'en to tread the glorious place.

And on a throne (than burniſh'd gold
Or ſparkling gems more clearly bright)
Sits nature's GOD and parent kind,
The ſource of being, life, and light:

Reigning in godlike majeſty,
Of attributes divine poſſeſs'd,
His will the worlds beneath obey,
Depending on his great beheſt.

Angels around, in glory clad;
(A vaſt innumerable crowd,
On whom ſecurely might the rule
Of worlds or ſyſtem ſhe beſtow'd)
In humble adoration bow;
And, fill'd with reverential awe,
Confeſſing him their SOV'REIGN LORD,
Guide their whole conduct by his law.

With glowing minds, in anthems ſweet,
They chant his univerſal praiſe,
While, with a ſmile ſupremely kind,
He ſees them join the ſong to raiſe.

In light, exceeding day, though ſuns
Ten thouſand, darting ev'ry ray,
Pour forth one rapid ſtream of light,
Driving each darkſome cloud away;

He lives, for ever undiſturb'd;
In viewing his own greatneſs bleſs'd;
Supporting worlds, his pow'r once rear'd
Of univerſal rule poſſeſs'd.

A DIALOGUE
BETWEEN THE
Reſolved SOUL, and created PLEASURE.

By AND. MARVELL.

COURAGE, my ſoul! now learn to wield
The weight of thine immortal ſhield.
Cloſe on thy head thy helmet bright;
Balance thy ſword againſt the fight.
See, where an army, ſtrong as fair,
With ſilken banners ſpreads the air.
Now if thou be'ſt that thing divine,
In this day's combat let it ſhine;
And ſhew that nature wants an art
To conquer one *reſolved* heart.

PLEASURE.

Welcome, the creation's gueſt!
Lord of earth! and heav'n's heir!
Lay aſide that warlike creſt,
And of nature's banquet ſhare:
Where the *ſouls* of fruits and flow'rs,
Stand prepar'd to heighten yours.

SOUL.

I ſup above, and cannot ſtay,
To bait ſo long upon the way.

PLEASURE.

On theſe downy pillows lie,
Whoſe ſoft plumes will thither fly;
On theſe roſes ſtrew'd ſo plain,
Leſt one leaf thy ſide ſhould ſtrain.

SOUL.

My gentler reſt is on a thought,
Conſcious of doing what I ought.

PLEASURE.

PLEASURE.

If thou be'ſt with perfumes pleas'd,
Such as oft the Gods appeas'd,
Thou in fragrant clouds ſhall ſhow,
Like another God below.

SOUL.

A *ſoul* which knows not to preſume,
Is heaven's and it's own perfume.

PLEASURE.

Every thing does ſeem to vie
Which ſhould moſt attract thine eye:
But, ſince none deſerves that grace,
In this cryſtal view *thy* face.

SOUL.

When the CREATOR's ſkill is priz'd,
The reſt is all but earth diſguis'd.

PLEASURE.

Hark! how muſic then prepares
For thy ſtay theſe charming airs,
Which the coaſting winds recall,
And ſuſpend the river's fall.

SOUL.

Had I but any time to loſe,
On this I would it all diſpoſe.
Ceaſe, *tempter!* none can chain the mind,
Whom this ſweet cordage cannot bind.

CHORUS.

Earth cannot ſhew ſo brave a ſight
As when a ſingle ſoul does fence
The batt'ry of alluring ſenſe,
And heav'n views it with delight.
Then perſevere for ſtill new charges ſound;
And if thou overcom'ſt thou ſhalt be crown'd.

PLEASURE.

All that's coſtly, fair, and ſweet,
Which ſcatteringly doth ſhine,
Shall within one beauty meet,
And ſhe be only thine.

SOUL.

If things of ſight ſuch heav'ns be,
What heav'ns are thoſe we cannot ſee?

PLEASURE.

Where'er thy foot ſhall go
The minted gold ſhall lie;
'Till thou purchaſe all below,
And want new worlds to buy.

SOUL.

Wer't not for price who'd value gold?
And that's worth nought that can be ſold.

PLEASURE.

Wilt thou all the glory have
That war or peace commend?
Half the world ſhall be thy ſlave,
The other half thy friend.

SOUL.

What friends, if to myſelf untrue?
What ſlaves, unleſs I captive you?

PLEASURE.

Thou ſhalt know each hidden cauſe,
And ſee the future time;
Try what depth the centre draws,
And then to heav'n climb.

SOUL.

None thither mounts by the degree
Of *knowledge*, but *humility*.

CHORUS.

Triumph, triumph, victorious ſoul!
The world has not one pleaſure more;
The reſt does lie beyond the pole,
And is thine everlaſting ſtore.

THE following was written by Mr DAVIES*, late preſident of the college in new Jerſey, whoſe meditation on riding through a wood, after preaching, we inſerted in a former Magazine.

A HYMN on JEREMIAH xxxi. 18—20.

I.

HARK! ſays the Lord, what moving ſound
Affects my liſt'ning ears?
'Tis EPHRAIM, all in ſorrow drown'd,
Thus mourns himſelf in tears.

II.

"Kindly ſevere, thy chaſt'ning ſtroke
"Thy ſtubborn child reclaim'd;
"So the wild bullock to the yoke
"Muſt be ſubdu'd and tam'd.

III.

"Made wiſe by thy inſtructive rod
"My wand'rings now I mourn:
"Fain would I come to thee, my God!
"Turn me, and I ſhall turn."

* Propoſals are publiſhed for printing three Volumes of this gentleman's ſermons for his widow, &c and may be had of Mr DILLY.

Thus

IV.

Thus cry'd the mourner, mercy heard,
And lent the needed aid.
EPHRAIM with joy and wonder fir'd,
The glorious change survey'd.

V.

" When grace (he cries) my spirit drew,
" Too weak before to *move*;
" My Lord! I turn'd, I ran, I flew,
" Nor could resist thy love.

VI.

" With trembling consternation struck,
" Amaz'd, my thigh I smote;
" My stony heart dissolv'd and broke
" For follies long forgot.

VII.

" The train of vanities which stain'd
" My young unthinking days,
" My heart with keen reproaches pain'd,
" With blushes flush'd my face.

VIII.

" Guilty, confounded, sunk in shame
" Here at thy feet I fall;
" If all thy wrath this moment flame,
" Lord! I deserve it all."

IX.

" Is this thy voice, my darling son?
" Is this my suppliant child?
" My bowels yearn to hear him moan.
(The Father said, and smil'd.)

X.

" All thy complaints shall be redress'd,
" And all remov'd thy fears."
He said, and sooth'd his child to rest,
And wip'd the mourner's tears.

To JOHN SHUTE, Esq. (Now LORD BARRINGTON.)

On Mr. LOCKE's dangerous sickness, some time after he had retired to study the SCRIPTURES. *une*, 1704.

I.

AND must the man of wond'rous mind
(Now his rich thoughts are just refin'd)
Forsake our longing eyes?
Reason at length submit to wear
The wings of *Faith*, and lo! they rear
Her chariot high, and nobly bear
Her prophet to the skies.

II.

Go, friend! and wait the prophet's flight,
Watch if his mantle chance to light
And seize it for thy own;
Shute is the darling of his years,
Young *Shute* his better likeness bears;
All but his wrinkles and his hairs
Are copy'd in his son.

III.

Thus, when our follies or our faults,
Call for the pity of our thoughts,
Thy pen shall make us wise:
The sallies of whose youthful wit
Could pierce the *British* fogs with light,
Place our true * interest in our sight,
And open half our eyes.

* THE INTEREST of ENGLAND, written by J. S. Esq.

EPITAPH.

On a young Gentleman, in ST. GILES's Church-yard.

A YOUTH intomb'd beneath this marble lies,
Discreetly good, and practically wise;
A zealous Christian, and a friend sincere;
To others gentle, to himself severe;
Mature as AUTUMN, sweet as smiling MAY,
Politely solid, rationally gay;
Made up of kindness, unalloy'd with gall,
Who, all men loving, was belov'd by all.
His soul requir'd, he calmly did resign,
With chearful patience to the will divine,
Which, in reward, was early call'd to rise,
From virtue here, to glory in the skies.

HISTORICAL MEMOIRS.

ACCORDING to advices from Peterſburgh, the Ruſſian miniſtry, and the Count de Salm, Ambaſſador from the King of Pruſſia to that court, on the 15th of laſt month ſigned a treaty of union and friendſhip between their reſpective Sovereigns.

The Diet of Poland was open on the 5th of this month, and happily paſſed without any acts of violence, contrary to expectation; which is attributed to the wiſe precautions of the Primate, the Grand General of the Crown, and ſeveral Senators and Officers, who, being animated by a love of their country, have had nothing elſe in view but the advancement of the public good. There is alſo another cauſe of this unexpected tranquility, which is the preſence of the Ruſſian troops, they being in the ſuburbs and the neighbourhood of Poland, ordered there by the Empreſs, as ſhe alledges, on purpoſe to preſerve the peace, while the affair of the election of a King is in agitation. At the opening of this aſſembly, the Prince Primate repaired to the caſtle, and having taken his ſeat with ſeveral of the Nobility in the Senate Hall, authoriſed the Count de Malachowſki, Marſhal of the preceding Diet, to open the chamber of the Nuncios, that they might proceed to the election of the preſent Diet.

About two o'clock the Count de Malachowſki went to the chamber of the Nuncios and opened the ſeſſion; but ſome among them putting their hands to their ſabres, he withdrew from the aſſembly with General Makronowſky. After his retreat, Mr. Koſſowſki, Staroſt of Siradia, took the Marſhal's ſtaff, and proceeded to the nominatien of a Marſhal. The choice fell on Adam Czartoriſky, couſin german to Count Poniatowſky. The new Marſhal having taken the oath, fixed the ſeſſion to be held two days after; and then the aſſembly ſeparated in peace.

There are four natives beſides foreigners, competitors for the crown of Poland. A ſtrong party is lately formed in favour of Prince Charles, Duke of Courland, uncle to their young Sovereign: and Count Braniki, Captain-General of the crown, is alſo in that intereſt. On the other hand, a ſtrong oppoſition is formed by the confederacy in Lithuania joined by many of the Nobles, through the inſinuations of the courts of Peterſburgh and Berlin, who intereſt themſelves in favour of a Piaſt, and declare that they will not be on the ſide of any one who is not, both by the father and mother's ſide, of the ancient nobility.

By advices from Genoa it appears, that the Chieftain Paoli carries all before him. Some accounts ſay that he has actually taken Baſtia, the capital of Corſica. This Chief had nearly loſt his life lately, by the following accident: having cauſed the ſoldiers to learn the Pruſſian exerciſe, one of their guns being loaded with ball, on firing the piece the bullet went through Paoli's cloaths, but killed Colonel Butafuolo on the ſpot.

CHRONOLOGICAL DIARY.

Monday, April 30.

HIS Majeſty has been pleaſed to confer the military order of the Bath on Lord Clive; and his Lordſhip was accordingly inveſted with the enſigns of that honourable order in his Majeſty's cloſet.

Accounts were this day received from the Eaſt-Indies, by the Aſhburnham and the Plaſſey, two of the company's ſhips arrived from thence, of great damages being done to the ſhipping in Madraſs road on the 21ſt of October laſt, by a violent ſtorm, wherein ſome were beat to pieces, others foundered, and ſome run aſhore. Intelligence was received at the ſame time, that the Nabob, Coſſim Ali Cawn, has put to death all the priſoners he took at Patna, to the amount of fifty or ſixty.

Lord Clive was this day ſworn before the Court of Directors of the Hon. Eaſt-India company, commander in chief of the company's forces in India.

Tueſday, May 1. They write from Dreſden, that a giant is arrived there from Trent, to make a ſhew of himſelf, who is 11 feet 3 inches high, Engliſh meaſure.

Friday

Friday, 4. At a numerous meeting of the Eaſt-India Proprietors at Merchant Taylors Hall, the queſtion recommended at the laſt general court, for impowering the Directors to agree with the Right Hon. the Lord Clive, about the payment of his jaghier for the ſpace of ten years, in caſe his Lordſhip ſhould live ſo long, and the poſſeſſions out of which it iſſues continue for that period in the hands of the company, was determined by ballot, when, upon counting the numbers, there appeared a majority of ſixty-one in favour of Lord Clive.

This morning the cauſe depending between Mr. Beardmore and the King's Meſſengers, came on before the Right Hon. the Lord Chief Juſtice Pratt, at Guildhall; in the courſe of which it appeared, that Mr. Beardmore had been taken into cuſtody on the 11th of Nov. for a ſuppoſed connection with the MONITOR, and confined till the 17th, two days of which he was not ſuffered the uſe of either pen, ink or paper, nor permitted to converſe with any of his friends, but in the preſence of the Meſſenger: nay, it was mentioned, that when application was made by the Lord Mayor of London to bail him, the proper officer who was to examine him neglected it, on this conſiſtent and reaſonable account, that the MONITORS were much too voluminous to be inſpected. The jury gave a verdict of 1000l. in favour of Mr. Beardmore.

Monday, 7. This morning his majeſty, attended by his brothers the princes William Henry and Frederic, the marquis of Granby, and ſeveral perſons of diſtinction, all on horſeback, reviewed Gen. Jefferies's regiment of foot in Hyde-Park.

His Majeſty was accompanied at the review by the French Ambaſſador, both in the ground, and alſo back to the Queen's palace.

The poor ſailors and ſoldiers, who were preſent at the taking of the Havannah, and at the laſt dividend received no more than 14s. each, when the commanding officers in chief received twenty thouſand pounds each, intend ſhortly to addreſs his Majeſty on ſo unequal a diſtribution.

The citizens of Corke, in grateful remembrance of the glorious adminiſtration of Mr. PITT, have placed a fine white marble ſtatue of that GREAT MINISTER, as big as life, in a niche on their exchange, with the following verbally juſt inſcriptions:

"In honour of Mr. PITT, late "Secretary and Miniſter of State to "their majeſties, K. GEORGE II. "and III. of Britain, who, in the few "years of his able and upright adminiſ-"tration, reſtored the honour of the Bri-"tiſh arms, together with the ſafety, "influence, and glory of his king and "country, this ſtatue is erected by the "citizens of Corke, anno MDCCLXIV."

On another plate is the following:

"Siſte, viator, ubicunque terrarum "oriundus. Vera icon GUILIEL-"MI PITT, cujus ſi nomen au-"dies, nihil hic de famâ deſideres."

Thurſday 10. The Stewards for the feaſt of the Sons of the Clergy collected at St. Paul's church 136l. 5s. 3d. and at the dinner at Merchant Taylor's Hall 551l. 19s. 3d. Theſe ſums, with 244l. 2s. 9d. collected at the rehearſal, make 932l. 7s. 3d.

This day was executed at Briſtol, purſuant to his ſentence, William Dawſon, alias Thomas Uſher, for defrauding Mr. William James, the Briſtol carrier, of 2000l. by going off with the ſame, moſt part of which was afterwards found at his brother-in-law's in Whitechapel.

Friday 11. A great diſturbance happened at Ranelagh, occaſioned by ſome perſons of diſtinction having lately aboliſhed the ſcandalous cuſtom of giving vails; and when the company were coming out of the houſe, a body of ſervants cried out *Vails, or no Vails*, throwing ſtones, &c. at the ladies and gentlemen, and breaking the windows and lamps, upon which the noblemen and gentlemen drew their ſwords, and attacked the ſervants, many of whom were wounded, and four of the ring-leaders taken, who were bound, and committed to priſon.

About one o'clock the ſame morning near 150 young bloods, &c. tore up the railing, and did other damage at Vauxhall, occaſioned by Mr. Tyers having raſled in the dark walks, to prevent indecencies, &c. ſo much complained of laſt year.

Wedneſday 16. His majeſty has been pleaſed to promote Robert, Lord Clive to the rank of major general, in the eaſt Indies only.

Thurſday

Thurſday, 17. Died Dr. Oſbaldeſton biſhop of London, in the 75th year of his age.

This day the earl and counteſs of Northumberland arrived, in good health, at his houſe at Charing-Croſs, from Ireland, but without any grand cavalcade, as was intended. His lordſhip, on receiving advice of the death of his mother, ordered cards to be ſent to the principal of the nobility and gentry who intended to conduct him to town, deſiring, on the above melancholy occaſion, to come home privately.

Saturday 19. The King has been pleaſed to grant unto the Right Hon. Robert Lord Henley, Baron of Grange in the county of Southampton, Chancellor of Great Britain, and his heirs male, the dignity of an Earl of Great Britain, by the name, ſtile, and title of Earl of Northington in the ſaid county.

This day his Excellency the Earl of Northumberland waited on their Majeſties at the Queen's palace, for the firſt time ſince his return from Ireland, and was moſt graciouſly received.

The Right Rev. Doctor Richard Terrick kiſſed his Majeſty's hand at St. James's, on being tranſlated from the See of Peterborough to the See of London, in the room of Dr. Oſbaldeſton, deceaſed.

The Rev. Dr. Lamb, Dean of Peterborough, kiſſed his Majeſty's hand on being appointed Biſhop of that dioceſe, in the room of Dr. Terrick.

Dr. Tarrant, Dean of Carliſle, kiſſed his Majeſty's hand on being appointed to ſucceed to the deanry of Peterborough; as did Dr. Burn, who is to ſucceed to the deanry of Carliſle.

Beſides the 3000l. given to charitable uſes by the late worthy Mr. Da Coſta, who died a few days ago, which was the ſum his commiſſions amounted to, he, by a codicil to his will, ordered that all the bonds, ſecurities, &c. he had by him ſhould be immediately, on his death, deſtroyed; and that the annuities he had charitably given to diſtreſſed families, ſhould be continued during the lives of the perſons to whom they were granted.

Sunday 20. This night the maid ſervant of Mr. Pennington, haberdaſher, in Ludgate-ſtreet, waiting for the waſherwoman, laid herſelf on the bed and fell aſleep, when the candle ſet fire to her cloaths. Her maſter with great difficulty ſtifled the flames. She was carried to the hoſpital, without hopes of recovery.

Tueſday 22. Came on before Lord Chief Juſtice Mansfield, at Weſtminſter-Hall, the trial of Philip Carteret Webb, Eſq. Solicitor to the Treaſury, for perjury, when the jury, which was a ſpecial one, after an abſence of half an hour, brought in their verdict, Not Guilty.

Thurſday 24. In conſequence of the prudent meaſures now taking, the ſtate of the Britiſh navy is in a way of being vaſtly ſuperior to what has ever been experienced in former years. Excluſive of a thorough ſurvey of all his Majeſty's ſhips of war, contracts have been entered into with every province, iſland, and ſettlement in America, where men of war may be ſupplied with proviſions, rigging, and all manner of naval ſtores, on any emergency: the ſame contract is alſo in force in moſt foreign ſtates in Europe, ſo that let a King's ſhip put in any where, ſhe is ſure of being ſupplied.

Friday 25. The grand topic of diſcourſe at the Hague at preſent turns on the wonderful feats of one Mr. Gilbert Gilbert, who was a cannoneer in the ſervice of the Republic, and had the misfortune to loſe both his arms. This gentleman has been furniſhed, by the Chevalier de Laurent, a French engineer, with two artificial arms fixed to his ſtumps, with which he is able to carry a glaſs of wine to his head, uſes his knife and fork, takes ſnuff, and writes. All this he has done in the preſence of the Stadtholder and the Great Council. He has been ſince invited to Utrecht, and is viſited there at his apartment by perſons of the firſt diſtinction, all of whom applaud extremely this wonderful piece of uſeful mechaniſm.

Friday 25. The Right Hon. the Earl of Suffolk, Deputy Earl-Marſhal of England, was married to Miſs Trevor, only daughter of the Hon. Robert Trevor Hampden, Eſq. one of the joint Poſt-maſters General.

The ſhip Shoreham, Capt. Webſter, late Somerville, in her voyage from Senegal to the Weſt-Indies, was loſt on the coaſt of Africa, and all the crew periſhed, except the boatſwain and two ſailors, who were taken priſoners by the natives as ſoon as they got on ſhore, and carried to Senegal, where they were ranſomed by the Governor.

Laſt

Laſt week a table-ſpoon and a ſmall one were miſſing from a public-houſe at Limehouſe, for which a ſervant girl was taken into cuſtody on ſuſpicion of ſtealing the ſame; but the third day a raven was ſeen to carry a tea-ſpoon to the bottom of the ground, and bury it in a lay-ſtall, where, upon digging, they found all three, with ſome ſhillings and halfpence. The real thief being thus diſcovered, the ſuſpected was cleared, with a ſmall gratuity for the unjuſt charge.

Saturday 26. Elizabeth Moſs having ſome words with her huſband, in Jacob's Court, Peter-ſtreet, Clarkenwell, ſtabbed him in ſeveral parts of the body, and wounded him in a very terrible manner in the face. The poor man was carried to St. Bartholomew's hoſpital, without hopes of Recovery. The woman was committed to New Priſon, Clerkenwell.

Monday 28. An account is received from Frederickſtadt in Norway, that a fire broke out there on the 1ſt inſtant, which entirely conſumed the whole town: the flames were ſo violent, that the inhabitants had not time to ſave any of their effects. The magazine of Powder was happily preſerved.

From Berlin we learn, that on the 5th of this month, all the houſe in Freyſtadt, excepting five, were reduced to aſhes; and thirty houſes at Lower-Siegerſdorff, a village in the Duchy of Glogau, underwent the ſame fate. The inhabitants were not able to ſave their effects.

This day his Majeſty reviewed Lord Robert Bertie's regiment of fuzileers, and General Leighton's regiment of foot, in Hyde-Park; they went through their exerciſe with the greateſt exactneſs, and gave great ſatisfaction. Her Majeſty was preſent in her coach, the pole of which was broke, occaſioned by the horſes taking fright at the firing; but her Majeſty happily received no hurt, and retired to a markee. There were likewiſe preſent their Royal Highneſſes the Princes William Henry, and Frederick the Marquis of Granby, and ſome other, perſons of diſtinction.

Tueſday 29. By advices from America we learn that the warriours and headmen of the Creek nation were aſſembling, in order to concert the proper meaſures to fall on the Engliſh.

Notwithſtanding the many indirect means which have been uſed to keep up the exhorbitant prices of proviſions of all ſorts, yet ſuch is the pleaſing proſpect of plenty, that, maugre all the little artifices, the monopolizers muſt find themſelves diſappointed; ſome of them have already been into Dorſetſhire, and bought up large quantities of that country butter, where the currency of weight is eighteen ounces to the pound, the uſual price there is five ſhillings per dozen; which commodity they modeſtly retail out in London at tenpence per pound; but as the beſt freſh butter is now ſold at Newbery, Hungerford, Marlborough, &c. at ſixpence per pound, and fine veal at two-pence halfpenny, we may ſoon expect a great reduction in the prices of neceſſaries.

Wedneſday 30. The King appointed William Young, Eſq. Receiver of all the monies ariſing by the ſale of lands in the iſlands of Grenada, Grenadines, Dominico, St. Vincent, and Tobago.

Letters from Switzerland give an account of a horrid conſpiracy which has been diſcovered at Lucerna, againſt the Magiſtrates of that city. Several inhabitants of the cantons Glaris and Schwitz were among the conſpirators. Their intention, we are aſſured, was no leſs than to maſſacre all the inhabitants in one night, and to change the ariſtocracy into a democracy: a plot which, even after it's diſcovery, has occaſioned a civil war in Lucerna. The Regency of Zurich immediately ſent a troop of horſe thither, and that of Bern, a regiment of 8000 men.

We learn from Rome, that his Royal Highneſs the Duke of York on leaving that city, would have engaged Giovannino the celebrated violin, to have attended him, but he excuſing himſelf on account of his great age, his Royal Highneſs, to teſtify the regard he paid to his merit, made him a preſent of a purſe of forty ſequins. His Royal Highneſs was ſo well ſatisfied with the reception he found there, that he intends to return before he comes to England.

A curious medal has lately been ſtruck at Stockholm, in honour of inoculation; it repreſents an altar of Æſculapius, with a ſerpent twiſted round it; the Motto, SUBLATO JURE NOCENDI.

LIVINGS in the PATRONAGE of the CROWN.

(Continued from p. 144.*)*

COUNTY of *HEREFORD.*	*Diocese.*	*Deanery.*		*Val. in King's Books.*
Avenbury	Hereford	Frome	V.	7 8 9
Grendon Warren	———	———	Chap. or R	2 0 0
Stoke Bliss (see Ecton)	———	———	V.	6 16 8
Kenchurch, al. Kynechurch	———	Irchingfield	R.	10 12 3½
Aylmister, al. Aymistry	———	Lemster	V. d.	———
Byton	———	———	R. d.	———
Eye	———	———	V. d.	———
Humber	———	———	R. d.	———
Leominster, al. *Lemster*	———	———	V. d.	———
Stanton upon Arrow	———	———	V. d.	———
Hope Mansel	———	Rhos	R.	6 5 0
Byford	———	Webley	R.	7 1 8
Kenchester	———	———	V. d.	———
Burrington	———	Clun	V. d.	———
Downton.	———	———	V. d.	———
COUNTY of *WORCESTER.*				
Bayton, with Mamble Anneal	Hereford	Burford	V. V. d.	———
St. Nicholas in *Droitwich*	Worcester	Droitwich	R.	4 9 7
Witton in *Droitwich*	———	———	R. d.	———
All Saints, united to St. Laurence in *Evesham*	———	Evesham	V. d.	———
Church Honeyburn (see Ecton)	———	———	Cur.	———
Caddesley-Corbet	———	Kidderminst.	V.	17 3 4
Rushock	———	———	R.	10 6 8
Stone	———	———	V.	15 0 0
Clent	———	———	V.	8 16 5½
Churchlench	———	Parshoare	R.	9 11 10½
Hill-Crome	———	———	R.	7 10 5
Rannton Beauchamp	———	———	R.	15 0 0
Broughton-Hacket	———	———	R. d.	———
Suckly (with two Chap.)	———	Powick	R.	26 14 11½
Welland	———	———	V. d.	———
All Saints in *Worcester*	———	Wigorn	R.	6 16 6
Alderminster	———	Kington	V. d.	———

ERRATA.

Page 191, Column 1, Line 18, for *that*, read *this*. l. 21, for *that*, read *this*. l. 36, for *repetition*, read *refutation*. l. 42, for *friendly*, read *shrewdly*. Column 2, l. 43, for *translater*, read *translator*. l. 44, for *that*, read *this*. Page 192, Col. 1, l. 13, for *tarying*, read *hanging*. l. 16, for *get*, read *got*. Col. 2, l. 5, for *volumes*, read *volume*. l. 15, for *that*, read *this*. l. 16, for *former*, read *former*.

THE

Chriſtian's Magazine.

For JUNE, 1764.

SYSTEMATICAL DIVINITY.

CHAP. XLIX.

On CONTENTMENT.

HUMILITY is one of the beſt preparatives for CONTENTMENT, a virtue of the moſt benign influence, and of the utmoſt importance to mankind; a virtue, of which heathen moraliſts ſaw the neceſſity and inculcated the practice; though they were unable to urge ſuch arguments as were ſufficient to perſuade, ſuch as Chriſtianity alone hath offered to mankind. The Stoics vaunted themſelves highly of the ſelf-ſatisfaction and abſolute ſufficiency to his own happineſs of their wiſe man in every ſtate: but what they only boaſted, Chriſtianity verified in a thouſand inſtances. St. Paul was not the only follower of Jeſus who could ſay: *I have learned in whatſoever ſtate I am, therewith to be content:* numbers, all indeed who have ſincerely embraced the religion of Chriſt, can uſe the ſame emphatic and bliſsful terms, for they have ſuch inſpiriting motives before them, to throw contempt on every momentary, earthly good or evil, that muſt, neceſſarily, induce a perfect complacency of mind, an indifference to all below the ſkies.

Yet CONTENTMENT is not total indifference, is not apathy; it does not imply an unfeeling unconcern, an inſenſibility to good or evil. It is, on the contrary, conſiſtent with the higheſt and fineſt feelings, and only ſecludes thoſe painful, anxious, carking ſenſations, which are the bane of private felicity, which are the greateſt indignity to a wiſe and paternal Providence.

CONTENTMENT is "self-sufficiency of mind *." is such a disposition, as inclines the soul to acquiesce with complacence under every disposal of Providence; to rest satisfied under every event, and to maintain such a sweetness and equality of temper, as preserves to the mind it's full and proper dominion. It is evident from hence, that CONTENTMENT doth not, by any means, peculiarly relate to an inferior or suffering condition in life: it is a temper equally necessary for rich and poor, for prosperous and unhappy; nor will wealth relish any better without it than poverty; nay, perhaps, the corrosives of the former may be far more subtle and pernicious, than those of the latter.

St. Paul informs us, that he had *learned in* ETERNAL STATE *to be content*; and, as a proof, he adds, that he *knew how to be abased, and how to abound*; *how to be full*, as well as *how to be hungry*. And, perhaps it may be a harder lesson to learn perfect complacence and satisfaction amidst the pleasures and smiles, than amidst the sorrows and frowns of the world: the latter draw the heart to HIM, with whom true CONTENTMENT is always to be found, the former alienate the heart from HIM, and distract it in pursuits, where true CONTENT is never to be found.

St Paul tells us, that he had *learned*; that he had been *instructed* †, *initiated*, as it were, into that sacred mystery of CONTENT: a mystery of all others most worthy initiation, and in which we also may be initiated, by the same means, and instructed by the same master. *I can do all things*, says he, *through Christ, who strengtheneth me.* He who commands the virtue, not only sets the example, but will supply to all those, who wish to imitate his steps, the sufficient aid to enable them to fulfil the duty. This is one of the greatest incouragements to Christians, and a peculiar recommendation of our blessed religion; and one, indeed, which evidently demonstrates it's divinity. For, weakened and impaired as are the human powers, through the original default of our nature, it is in vain that the sublimity of virtue is pointed out for our attainment, when we have neither strength nor inclination to gain the arduous summit: this was one capital defect of the ancient philosophy: However the sages might commend virtue, in however lovely and glowing colours they might paint it — as certainly nothing is so lovely as genuine virtue — yet, unable to afford their disciples and followers any adequate supply to enable their efforts, all was feeble and inefficacious, and they lamented, in general, that "they saw and approved the right, while they "followed impetuously the wrong."

But what could philosophers, what could all the strength of mortals united avail? who can reach the mind? —who can touch and influence it's secret springs? —This is, this could only be the work of HIM, who gave existence to the mind; — HE only who made the heart, can influence it —and as there was no other way to repair the defects of nature, this influencing of the heart, abundantly proves the deity, and is itself a convincing evidence of the truth of the

* Αὐταρκεια. † Phill. iv. 11, 12. μεμυημαι.

Christian

Chriſtian religion: which, be it particularly obſerved, is the only religion which aſſerts that prerogative, and which offers to all it's votaries that aſſiſting grace, which will enable, and which alone can enable them to perform all Chriſtian duties, and to excell in all Chriſtian tempers. Without this, we ſhall endeavour fruitleſſly to attain CONTENTMENT of mind, with this, ſetting home to the heart thoſe motives and arguments which Chriſtianity offers, we ſhall ſoon arrive at the happy ſtate which St. Paul enjoyed, and learn, like him, *in whatever ſtate we are, therewith to be content.* Of theſe motives and arguments in our next.

[*To be continued.*]

BIOGRAPHY.

I.

ACCOUNT of the Lady KATH. NEVILE,

By W. MALTON, M. A.

Rector of SOUTH-COLLINGHAM, NOTTINGHAMSHIRE.

From the SERMON, preached at AUBURGH, LINCOLNSHIRE.

SHE deſcended from two families truly honorable, and as illuſtrious for their virtues, as they were for their antiquity, Sir ARTHUR INGRAM, of Temple-Nuſome, in Yorkſhire, being her father, and her mother eldeſt daughter to the Lord FAIRFAX, of Guillin, whoſe family was an ornament to the doctrine of the church of England.

After her mother's deceaſe, who departed this life during her minority, ſhe was committed to the care of an aunt, a rigid *Independent*, and, though daily ſolicited, yet ſhe would never join in communion with them; but, through all thoſe clouds of *Ignorance* and *Enthuſiaſm*, ſhe happily diſcerned the beauties, and faithfully and heartily, to her dying day, adhered to the intereſts of the CHURCH OF ENGLAND, the glory and bulwark of the reformation.

Give me leave, therefore, to conſider her in theſe two reſpects: 1ſt. in reſpect of her duty, fidelity, and obedience to God. 2dly. in reſpect of her carriage and deportment to her fellow-Chriſtians.

I hope I may have liberty to ſpeak of her ladyſhip in this double relation without offence. Though I am no friend to funeral panegyrics, where there is nothing of extraordinary worth and merit in the perſon commended to give occaſion for them; yet the good Providence of God having allotted me that happineſs and honour of living upwards of ten years under her roof, in quality of her chaplain, which has given me an opportunity of being acquainted with her extraordinary virtues during the ſtate of her health, as well as in her laſt lingering and painful ſickneſs; there-

fore, whatever I ſhall ſay of her, by way of commendation, will, I humbly hope, be thought as far from the leaſt ſuſpicion of flattery, as it is of falſhood.

Firſt, then, let us conſider her in reſpect of her duty, fidelity, and obedience to God.

She was ever very conſtant, ſincere, and devout in his ſervice; few, if any, were ſo ſtrict, regular, and frequent in their private devotions; and none more conſtant in giving attendance to the public ſervice of the church; for when God almighty was pleaſed to lay ſo heavy a burden upon her, as to diſable her from walking, yet ſhe would not be ſatisfied unleſs ſhe was carried in a chair to the church, and ſupported by two to her ſeat. Nay, when the God of infinite wiſdom was pleaſed to affiict her after a more calamitous manner, when ſhe was wholly deprived of the uſe of one whole ſide, yet ſhe conſtantly had the ſervice of the church read to her, and uſually a repetition of the ſermon.

She put not off her great work till ſhe came to die, which made her depart this mortal ſtate *in ſure and certain hope of a glorious reſurrection to life eternal.* She ſtedfaſtly believed the precious promiſes of God, the immortality of the ſoul, and the eternal glory of the world to come; which ſpoke great comfort and conſolation to her mind, in the midſt of all her ſufferings.

During her whole ſickneſs ſhe had a conſtant calmneſs and ſerenity of mind, and under all the grievous tortures and afflictions of her body, ſhe happily *poſſeſſed her ſoul in great patience.*

She ever looked upon *religion* as a matter of that weight and conſequence whereon the eternal welfare and happineſs of precious ſouls depended; and, therefore, no occaſion or company (though otherwiſe never ſo acceptable and pleaſing) were thought by her a ſufficient excuſe to neglect her ſolemn and daily addreſſes to the throne of grace: and had it happened (as it too often did) that ſhe was interrupted in her ordinary courſe of meditation and prayer, yet ſhe never would *ſuffer her eyes to ſleep, nor her eye-lids to ſlumber, neither the temples of her head to take any reſt, until ſhe found out a place for the temple of the* LORD, *an habitation for the mighty* GOD *of Jacob*; and, therefore was reſolved to finiſh her pious courſe, though never ſo unſeaſonable and late, to the great prejudice of her bodily health, and decay of that excellent conſtitution with which ſhe was bleſſed; not regarding what became of her worſer part, her body, that ſo ſhe might eternally preſerve her better part, her precious and immortalized ſoul, *alive in the day of the* LORD.

God was pleaſed to try the greatneſs of her mind, and the ſincerity of her conſcience, by a moſt acute, laſting, and ſhocking diſtemper. A cancer, affecting the tendereſt and moſt ſenſible part of human bodies, the breaſt, will make the ſtouteſt heart to ſhrink and tremble; yet, in the midſt of theſe tormenting pains, no one ever heard the voice of murmur; thoſe ſeverities, which would make beholders ſhiver, and move them to pity, did never make her repine againſt, and complain of, the Almighty's proceedings.

She

She was a conſtant attendant at the Lord's table, where ſhe always received the body and blood of our deareſt REDEEMER, whenever adminiſtered; againſt which her preparation was ſo great and ſolemn, and her behaviour ſo unaffected and devout, as became a true diſciple of our Lord, and a faithful follower of the *Lamb which was ſlain*; being highly ſenſible of thoſe unſpeakable advantages which attend thoſe who are worthy partakers of ſo ſublime and heavenly a myſtery.

Though ſhe received it laſt Chriſtmas, yet, about two months before her diſſolution, fearing a ſudden change, ſhe received it again; being well aſſured, that the application of the body and blood of our deareſt REDEEMER to the conſciences of dying perſons, is the ſureſt viaticum to a truly Chriſtian and penitent ſoul.

God was pleaſed to continue her ſo long amongſt us, as to convince a wicked, diſtruſtful world, by her great and glorious example, with how unparalleled a reſignation her pious ſoul could bear the ſevereſt ſtrokes of fortune; that, in all the time of her tribulation, which continued upwards of ſix months, as well as in all the time of her wealth; amidſt the ghaſtly horrors of death, as well as in the greateſt affluence and plenty of life, her heart was ſurely fixed where the moſt ſincere and pureſt joys are ever to be found.

Secondly; We now come to conſider her in reſpect of her carriage and deportment towards her fellow-chriſtians; but more particularly with relation to thoſe dependants and ſervants committed to her care and truſt.

She had not only a ſingular regard to the ſalvation and happineſs of her own ſoul, but conſulted alſo the glory of God, and the eternal ſafety and preſervation of all thoſe about her.

Every morning and evening ſhe had the ſervice of the church in her family, where ſhe conſtantly obſerved to have all her domeſtics and ſervants attend, eſpecially before the confeſſion; and was never moved at any thing more, than when they were negligent in paying their early tribute of adoration and praiſe to the great God of their ſalvation.

She never thought ſhe had ſufficiently diſcharged her duty on the Lord's day, unleſs ſhe had, before morning ſervice, aſſembled her whole family together, to return moſt ſincere and humble acknowledgements to the father of mercies for all his favours and loving-kindneſſes beſtowed upon her and her's, eſpecially for bringing them ſafe to the beginning of that day, and giving them that happy opportunity of glorifying his holy name once more in his aſſembly of ſaints upon earth, and to recommend their thoughts, their words, and their actions, and their ſouls and their bodies to the bleſſed influence and protection of God's holy ſpirit, the remaining part of the day.

She ever wrote down the ſermon, and conſtantly made a repetition of it to her family, and oftentimes to her poor neighbours, who could not attend the public ſervice, through ſickneſs or other bodily infirmities.

When I had the care of two churches, ſhe, for the moſt part, was attended with as many of her family as were able, to the morning or evening ſervice of a neighbouring pariſh, to reap the fruits of the labours of that reverend and worthy gentleman, Mr. Metford, a perſon as eminent for his piety and goodneſs, as for his profound and univerſal learning.

After the public ſervice of the day was over, her conſtant practice was to hear her ſervants read ſome of the holy ſcriptures, or other books of piety, and inſtruct them in their catechiſm; and the cloſe of the day was crowned with the prayers of the church, and a pſalm of praiſe and thankſgiving to advance the honour and glory of God.

But eſpecially the week before the adminiſtration of the ſacrament of the body and blood of our deareſt Lord, that ſymbol of love and affection, ſhe was more ſtrict and rigorous, morning and evening, reading and praying with her family, inſtructing the ignorant, and confirming the more inlightened in the paths of virtue and holineſs; not regarding what auſterities ſhe uſed to her own body, that ſo ſhe might more eminently ſet forth the glory of God, expreſs her unfeigned thankfulneſs to the bleſſed Redeemer of mankind, and at laſt happily advance the benefit of her own ſoul, and thoſe of her domeſtics, at the great day of recompence; being well aſſured, that *that* ſingle reflexion of St. Paul is capable of working in the pious ſoul more joy and ſatisfaction than all the ſeverities and mortifications of this life can of trouble and torment, *the ſufferings of this preſent life are not worthy to be compared with the glory, which ſhall, one day, be revealed in us.* Rom. viii. 18.

Her *charity* did not only extend to the edification and improvement of the ſoul, which is indeed the moſt exalted kind of charity, but alſo to the relief of their bodily wants and neceſſities; which was often mingled with ſpiritual advice, if poſſible, with a greater tenderneſs and compaſſion for their ſouls than their bodies, thinking it very probable that they might follow her ſpiritual admonitions, when ſhe actually gave them ſo ſenſible a pledge of her compaſſionate concern for their temporal welfare and happineſs.

She literally anſwered the apoſtle's character *of being poor enough to herſelf, yet making many rich*, 1 Cor. iv. 10. to my certain knowledge always ſparing and mean in her own dreſs, that ſo ſhe might cover their nakedneſs; and laid out yearly conſiderable ſums in phyſic, to adminiſter not only to the poor and needy of her own pariſh, but to the whole neighbourhood, if applied to, when viſited with ſickneſs, and in a ſtate of affliction.

She conſtantly relieved the poor of her pariſh thrice a week, and daily thoſe neceſſitous ſtrangers who plied at her door, never turning any away empty-handed.

She knew no other conſiderable uſe of an eſtate than to be hoſpitable, entertain her friends generouſly, and to diſperſe and give liberally to the poor. Thus did ſhe ſhew her *religion to be pure and undefiled, not only by keeping herſelf free from* the leaſt ſuſpicion

of

of *the pollution of this wicked world*, but alſo *by viſiting the orphan and widow in their affliction.* James i. 27.

It was the admiration of all her acquaintance, to conſider whence ſhe had ſo great a fund, ever entertaining ſo many viſitors, I had almoſt ſaid *families*, and daily expending ſo much in alms: but that ſhe *lent to the* LORD, *who always richly repays; ſhe gave it, and it was given to her again, good meaſure, preſſed down, and running over.* Luke vi. 38.

When ſhe lay upon her laſt languiſhing bed, ſhe had little of worldly affairs to ſettle; ſhe wiſely remitted her treaſure, during the ſtate of her health, to another world, and happily ſecured a glorious and everlaſting reverſion there; and how comfortable muſt it be to her ſoul, at that ſolemn and general audit, when our SAVIOUR and our JUDGE ſhall pronounce her *everlaſtingly bleſſed, for feeding, cloathing, and daily adminiſtering to his indigent ſervants; when there ſhall appear ſo great a cloud of witneſſes to atteſt her good deeds, and to rejoice at the glorious recompence of her juſt reward.*

This charity was done after a public manner; but, to my certain knowledge, ſhe annually gave away large ſums privately; yea, ſo very privately, that ſhe ſcarcely let her left-hand know what her right-hand did.

Her *juſtice* was no leſs conſpicuous and ornamental than the other mentioned virtues and embelliſhments of her life. One particular inſtance I cannot forbear mentioning: the world happened to frown upon one of her tenants of late; and though ſhe, as landlady, was ſo much befriended by the law, as to recover her whole rent, having ſeized of his ſtock, at his own requeſt, yet her conſcience would not ſuffer her to take it, but generouſly compounded for nine ſhillings in the pound, by which condeſcenſion the reſt of his creditors had a proportionable ſhare with her ladyſhip, who otherwiſe muſt neceſſarily have loſt their whole debts.

If ever ſhe tranſgreſſed that golden rule *of doing to others as they ought to do to her*, it was to her *own prejudice* alone, but never to that of her neighbours: and if ever that glorious character of a perfect and righteous man, which the royal Pſalmiſt deſcribes, *Pſalm* xv. might be literally applied to any perſon, it may very properly belong to her. She certainly led as uncorrupt a life as this imperfect ſtate would admit of.

As ſhe was fleſh and blood, ſhe was often impoſed upon by a wicked and ungenerous world. Failings, it is true, ſhe muſt neceſſarily have laboured under, ſo long as ſhe continued in this mortal ſtate; but they were fewer in number, and of a differing nature, than thoſe of any perſon I was ever acquainted with. They were infirmities, but not preſumptions; not in the leaſt proceeding from evil inclinations, much leſs from vicious habits, but from an eaſineſs of nature, from a gracious and tender diſpoſition of ſoul. *She ever did the thing ſhe thought was right*, and was ever ſo ſincere in her profeſſions, that ſhe *always ſpoke the truth from her heart, ſhe uſed no deceit in her tongue, neither did ſhe evil to her neighbour*, and was ſo far from *ſlandering her neighbour*, that

ſhe

ſhe ever put the moſt candid, I had almoſt ſaid, forced, conſtructions upon their actions; leſt ſhe ſhould be guilty of a breach of *charity, the very bond and perfection of all virtues. She was lowly in her own eyes, and always made much of them who feared the* LORD; and, whenever ſhe promiſed any favour to her neighbour, ſhe *did never diſappoint him, though it viſibly tended to her own hinderance, and moſt apparent prejudice.*

If theſe be characteriſtics whereby to diſtinguiſh a true and faithful diſciple of our bleſſed Saviour, as holy David aſſures us they are, then may we be confident that ſhe reſts upon God's holy hill of Zion; for, ſaith he, *whoſo doth theſe things ſhall never fall ſhort of the mercies and loving-kindneſs of the* LORD.

Laſtly, ſhe was cloathed with *humility*, and had, in a moſt eminent degree, *that ornament of a meek and quiet ſpirit*, which St. Peter aſſures us, *is, in the ſight of God, of ſo great price.* I never met with one who had a truer underſtanding of matters of the greateſt conſequence, even of thoſe which accompany ſalvation; and yet no one could have a meaner apprehenſion of her own worth and merit, than ſhe had; though ſhe had the feweſt faults, yet ſhe humbly implored God's pardoning mercy, as if ſhe had the moſt, and even they of the moſt crimſon die. Her converſation was ever affable and obliging, her countenance always ſerene and gracious, never returning injury for injury, or railing for railing, but contrariwiſe.

Thus conſcientiouſly did ſhe perform her duty to God and man; ſhe was an ornament and glory to the religion ſhe profeſſed, and departed this life, full of years, and full of honour.

All theſe were bright and ſhining ornaments through the whole conduct of her ladyſhip's life. Thus eminently pious was ſhe during her pilgrimage here; very ſubmiſſive during her greateſt bodily lingering torments, and patiently reſigned both ſoul and body to the wiſe diſpoſal of an all-gracious God, and moſt merciful Redeemer.

To finiſh her ladyſhip's truly noble and juſt character, requires a ſtronger genius and more able pen than I can pretend to be maſter of: however, this ſmall ſketch of her extraordinary virtues will be a grateful remembrance of her exalted piety and charity, ſince God, of his infinite mercy, has been pleaſed to releaſe her from the pains and miſeries of this periſhing, ſinful ſtate, and give her admiſſion to the ſeats of eternal felicity.

Few, if any, lived with ſuch demonſtrations of daily piety to the God of their ſalvation; and none abounded with greater charity to their ſuffering brethren: and, though her character, here delineated, may ſeem great, yet I am ſatisfied in my conſcience I have aſſerted nothing but what is ſtrict truth.

She died in April, 1715, and was buried, the ſame month, at Auburgh, in Lincolnſhire.

II.

The LIFE of the Rev. REES PRICHARD, M. A. formerly CHANCELLOR of St. DAVID'S.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

EVER since the first publication of your valuable Magazine, the many exemplary lives inserted in your biographical department have greatly entertained, and, it is to be presumed, greatly edified several of your readers. It suits my taste more, I confess, than any other part in your whole compilation. I see, methinks, those venerable champions of religion,—I hear them talk,—I converse with them,—I am taught by their precepts,—I am animated by their examples,—I would fain imitate their truly good, and therefore truly great actions,—and am frequently, in imagination, the apologist, the confessor, and the martyr. But as we now happily live in an age wherein we are in no danger of being put to such severe trials,—an age, wherein our most dangerous enemies are our own bosom-passions, our own outragious lusts, and vicious appetites, I am apt to believe, that the lives of such as are placed upon a common level with them, may be more generally useful and instructive to the majority of your readers, than of those who are exalted to the zenith of fortune, and to a degree of eminence to which the far greater part of mankind can never hope to soar, from the deep vale of obscurity wherein they are buried. The lives you have hitherto placed in review before us seem chiefly to be designed as patterns for archbishops, bishops, and the great dignitaries of the church, and not for the humble christian, or country pastor. Men are but too apt to despond upon a survey of characters of such eminent genius, and almost boundless learning, and to cry out with the philosopher of old, "Quæ "supra nos, nihil ad nos"—or with the royal psalmist.—"Such knowledge is too wonderful and excellent for me, I "cannot attain unto it." But when they read of persons, whose stations and circumstances of life were not above their own, and whose understandings did not seem to be much above a mediocrity.—and yet were able to do a great deal of good in the low sphere wherein they acted, their ambition is then rouzed, and they will strive to emulate a character which they flatter themselves is not beyond their power to imitate.—But what is all this preamble for? And whither does this long preliminary discourse tend?—Why! I judged it necessary to introduce an obscure character into your notice, which, without some such previous preparation, you might have thought too low to be admitted among your christian worthies. The silk gown, the purple robe, and the lawn, have no need of introduction, or at least but of very little, to the politest drawing-room, or even a monarch's levee. They are generally their own passport and recommendation. Whereas, a plain curate,

in his Welch frieze, however great his intrinſic merit, can ſcarce find admittance to his own patron. So true is the obſervation of the ſatyriſt, that,

"Haud facile emergunt quorum Virtutibus obſtat
"Res anguſta Domi."

And this partial prejudice deſcends, in the literary world, even to the dead. Authors, who once figured in life, on account of their wealth, titles, or family, are ſtill often called for, and read, though of little real merit: whereas, the low-lifed writer is ſeldom peruſed by any but low-lifed readers; unleſs he ſhould chance to be an extraordinary genius indeed! Such has been the fate of the author whoſe life I beg a place for in your next month's publication: an author, who is, I fancy, quite unknown to any Engliſhman, unleſs it be, perhaps, to thoſe few who have read Wood's imperfect account of him in his Athenæ Oxonienſes, printed at Oxford, in the year 1691, Vol. II. page 29, which, however, imperfect as it is, is the only authentic account now to be found of him.

"REES PRICHARD, ſays honeſt Wood, was born, as it ſeems, at Llanymdyfri, in Caermarthenſhire, and, being educated in thoſe parts, he was ſent to Jeſus college in Oxford, Anno Dom. 1597, aged 18, or thereabouts; was ordained prieſt at Wittham, or Wytham, in Eſſex, by John, ſuffragan-biſhop of Colcheſter, on Monday the 25th of April, 1602,—took the degree of Bachelor of Arts in June following; and on the 6th of Auguſt the ſame year, had the vicarage of Llanymdyfri beforementioned, commonly called Landovery, collated on him, by Anthony, lord biſhop of St. David's.—On the 29th of November, 1613, he was inſtituted rector of Llanedy, in the dioceſe of St. David's, preſented thereunto by king James I. which he held, with the other living, by diſpenſation from the archbiſhop the 28th of October, 1613,—confirmed by the great ſeal on the 29th of the ſame month, and qualified by being chaplain to Robert, earl of Eſſex. In 1614, May 17th, he was made prebendary of the collegiate church of Brecknock, by the aforeſaid Anthony, biſhop of St. David's,—and, by the title of maſter of arts, which degree he was perſuaded to take by doctor Laud, his dioceſan, he was made chancellor of St. David's, to which the prebend of Lawhaden is annexed, on the 14th Day of September, anno 1626, upon the reſignation of Richard Baylie, doctor of divinity, of St. John's college. In Wales is a book of his compoſition, that is common among the people there, and bears this title, in welſh: "The Work of Mr. Rees Prichard, ſometime Vicar of Landovery, in Caermarthenſhire, printed before in three Books, but now printed in one, &c. with an Addition of many Things out of Manuſcripts, not ſeen before by the Publiſher;—beſides a fifth Part, now the firſt Time imprint, London, Anno Dom. 1672." In a thick Octavo.—It contains five parts, and the whole conſiſts of ſeveral poems and pious carols, in Welſh; which ſome of the author's countrymen commit to memory, and

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are wont to ſing. He alſo tranſlated divers books into Welſh, and wrote ſomething on the thirty-nine articles; which, whether printed I know not: ſome of it I have ſeen in manuſcripts.—He died at Llanymdyfri, about the month of November, in 1644, and was, as I preſume, buried in the church there. In his life-time he gave lands, worth 20l. per annum, for the ſettling a free-ſchool at Llanymdyfri, together with a houſe to keep it in. Afterwards the houſe was poſſeſſed by four ſchoolmaſters ſucceſſively, and the money paid to them. At length Thomas Manwaring, ſon of Roger, ſometime biſhop of St. David's, who married Elizabeth, the only daughter of Samuel, ſon of the ſaid REES PRICHARD, did retain (as I have been informed by letters from thence) and ſeized upon the ſaid lands, under the pretence of paying the ſchoolmaſter in money; which accordingly was done for a year or two: but not long after, as my informer tells me, the river Towy breaking into the houſe, carried it away, and the lands belonging thereunto are occupied at this time, being 1682, by Roger Manwaring, ſon and heir of Thomas before-mentioned; ſo that the ſchool is in a manner quite forgotten!"

Such are the memoirs left us by our biographer of this truly venerable divine; neither, at this diſtance of time, can the ſhortneſs and imperfection of them be well remedied, as there is no pompous inſcription over his grave; no! not even a ſtone to ſhew where he lies interred: ſo that all that can be made out farther concerning him, muſt be either from traditionary anecdotes, or elſe picked out of the book of divine poems abovementioned: a book, that has been of more real ſervice to the Welſh than any other whatſoever, beſides the SACRED CODÆ itſelf,—not excepting even the Whole Duty of Man: for, as the common people in Wales were then, and ſtill continue, extremely fond of poetry, more ſo, perhaps, than any other people on earth, the judicious author couched his precepts, moral and divine, in an eaſy metre, and very familiar ſtyle; which the populace immediately got by heart, and thereby imbibed moſt of the eſſential articles of chriſtianity. This was the method which the learned Grotius took, or intended to take, for the improvement of the common ſailors, &c. in Holland, in the rudiments of religion; for I am not fully aſſured that he ever completed his deſign.—But to return to Mr. PRICHARD's book: It is ſcarcely credible with what avidity every new impreſſion of it is ſtill bought up by the country people in Wales, and what a prodigious veneration they ſtill expreſs for the memory of the pious author; who, indeed, has been of more real utility to that part of Great Britain than the whole roll of canonized monks and red-lettered ſaints, ſo famed in popiſh legends for holy lies, and faith-ſurmounting miracles, ever were to the world.

Never have there, I believe, been any ſacred poems, beſides David's pſalms, which have continued ſo long in repute, and been ſo often repeated as theſe. Every mud-walled cottage re-

ſounds with them morning, noon, and night; and no pious peaſant either breakfaſts, dines, or ſups, without requeſting a bleſſing on his humble fare, or without returning thanks for it in Mr. PRICHARD'S rhythms. In ſhort, his book is their ſtorehouſe of piety, whereunto they have recourſe on all occaſions; as they are generally able to find ſomewhat therein ſuitable to each conjuncture. Though he was a man of conſiderable learning for thoſe days, and might have made a figure in the literary world, yet he choſe rather to edify his own flock, and benefit his neighbours and countrymen; who, before his works appeared, were extremely ignorant and irreligious. He therefore purpoſely calculated his writings to their wants, and low capacities. He wrote for uſe, and not for fame. Yet, if compared with his contemporary writers, or even ſome of later date, not excepting Herbert himſelf whoſe divine poems are ſtill in ſome requeſt, he will be found to loſe nothing, to thoſe who underſtand him in his native dreſs, by the compariſon. For what are Herbert's poems, once ſo much cried up, but a ſtring of forced conceits, and puerile fancies, interlarded now and then with allegorical rhapſodies and ſcraps of ſcholaſtic learning?—Whereas, my author is always nervous, ſenſible, and intelligible; though plain, through intention, rather than poetical diſability?—But as all who are hitherto unacquainted with him, may require ſome authority for what I have advanced in his favour, I ſhall, by next poſt, ſend you one or two of his poems, by way of ſpecimen: and if I find they prove agreeable I ſhall occaſionally ſend you more of them, as I have ſeveral of them already tranſlated by me. Though I muſt premiſe this, that they muſt of courſe appear to as great diſadvantage in a tranſlation, as if all Pope's tuneful works were to be reduced into blank verſe. For Welſh poetry is never to be turned into Engliſh but with the greateſt difficulty; ſometimes it is quite impracticable: ſo very different are the idioms and geniuſes of both languages!—The following line in Virgil would be more admired by an ancient Briton than any other in all his works,—

"Et ſola in Siccâ ſecum meditatur Arenâ"

and yet, at the ſame time, it would be deemed but barely not unharmonious by the Cambrian critic. So very frequent, and even neceſſary, are the jinglings and correſponding alliterations in all their poems. I know of no other language capable of them: I am ſure, by experience, the Engliſh is not, unleſs the ſenſe ſhould be intirely ſacrificed to the ſound. Mr. PRICHARD has, however, the feweſt of them of any Welſh poet, having retained no more of them than merely to render his works tolerable to his countrymens' taſte. Having already detained you ſo long, I ſhall add no more at preſent, but that I am,

Gentlemen,

Ap. 16, 1764. Your conſtant reader, and thereby
Your moſt obliged humble ſervant,
RUSTICATUS.

PHYSICO-

PHYSICO-THEOLOGY.

I.

ACCOUNT of the SUGAR-CANE.

" *Saccharum, geniculatum et ſucculentum,* panicolâ ſpatioſâ.
" *Saccharum floribus paniculatis.* L. SP. Pl.
" *Arundo ſaccarifera,* C. B. &c. Slo. Cat. 31. & H. t. 66.
" *Taca-mara pif.* pag. 108."

IT is not probable that this plant was much known to the ancients, their ſacchar, ſaccaron, ſaccharon, and ſaccharmambu, being more likely the produce of that large prickly reed, which ſtill ſupplies moſt of the inhabitants of the eaſtern provinces of Aſia, with that delicious juice which they call *mambu* to this day. That plant grows commonly in thoſe parts of Aſia that extend along the eaſtern ſeas, and has been always known to ſupply the inhabitants of thoſe parts with a pleaſant drink, which they have ſometimes found intoxicating *; but as few vegetable juices are endowed with this quality before they are fermented, and that the other productions of this plant retain no marks of a narcotic nature, we may conclude, that the people have not been at all uſed to ferment this juice; but whether this happened while the liquor was ſtill running from the tree; (for we have no reaſon to imagine it was ever had by any other means than by inciſion, or tapping) or that it had been laid by on purpoſe, is uncertain; it is, however, probable, both from the quantity and appearance of the ſacchar † of the ancients, that it was only the concreted oil and eſſential ſalts of that part of the juice that continued to dribble from theſe wounds after the principal drains had been finiſhed, which had chryſtalized about the ſcar, and along the body of the reed; or the produce of ſmall quantities of the juice expoſed to the more intenſe action of the ſun or fire: for the gummy appearance and concreted form ‡ with which it has been deſcribed, ſerve alike to prove it of this nature; and if we conſider the various accounts left us by the moſt exact ancient writers both of the ſalt and juice, we ſhall certainly have no reaſon to doubt it's being really ſo.

The true ſugar-cane ſeems to have been originally a native of the Canary-Iſlands, and firſt known to the inhabitants of Europe in the times of the Romans; for what Pliny records of Juba's || account of the fortunate iſlands, if rightly conſidered, will, undoubtedly, leave us but little room to doubt of either. It has not, however, been propagated or known any better among us for many ages after; and, probably, continued ſo untill the Spaniards and Portugueſe began to trade round the coaſt of Africa, and had frequent occaſions to call at thoſe iſlands; from whence

* Nearchum apud Strabo, lib. 15.
† Diaſcorides apud Mat. Ca. 55. Galen, de Medicamentis ſimplicibus, & Pliny, lib. 12. ch. 8.
‡ Diaſcorides & Galen, &c. loco citato,
|| Plin. lib. vi. cap. xxxij.

they

they firſt brought this plant into Spain and Portugal, where it was regularly cultivated, as well as in their foreign ſettlements. But though ſugar had been made from it in many parts, eſpecially in Madeira, St. Thomas's, and the Canary-Iſlands, they were but poorly ſupplied in Europe, until Columbus made the diſcovery of America, and this plant had been introduced and cultivated there, as it was, by that time, in many parts of the Eaſt-Indies, and along the coaſts of Africa, where it now grows, almoſt without culture, in every rich and fertile field.

The culture of this plant, which now employs the principal part of the inhabitants of the ſouthern colonies of America, and ſupplies the moſt conſiderable branches of their exports, next deſerves our attention.

To ſucceed well in the culture of the ſugar-cane, and to raiſe it ſo as to anſwer both your labour and expectation, the ground you pitch upon muſt be rich and deep, the bottom cloſe, the mould free, and the ſituation warm; and diſpoſed ſo that you may expect a moderate ſhare of every rain or dew that falls, without being too remote from a market, or a ſhipping-place. Your ſoil thus choſe, cleared, and ready for the cane, you muſt next conſider your ſtrength, calculate juſtly what quantity of land you may be able to plant annually, compute how many acres of canes your ſtrength and conveniencies will allow you to manufacture, the produce one year with another, and divide the manurable part of your eſtate accordingly into three, four, five, or ſix parts; but you may be more free where the ground is obſerved to produce a kind plant, and to rattoon well.

Your land being thus laid out, and one of the parts divided into convenient pieces with proper intervals, you begin to hole, and continue to open the ground gradually until the planting ſeaſon comes on, and your mould be well turned. To have a piece of ground regularly holed, as the beſt planters are now obſerved to do, it muſt be lined out into oblong ſquares of about three feet breadth, and each of theſe marked again with a ſmall piece of ſtick or twig at every three feet diſtance; by which means the whole field is ſoon divided into leſſer areas, each containing ſeven or nine ſquare feet, according to your choſen diſtances: theſe are ſeverally dug up, and the mould raiſed on the banks between them; but you ſeldom open deeper than four or five inches from the ſurface.

This plant is propagated by the gem, and people who cultivate it carefully, have ſpare pieces to ſupply them with plants in the latter ſeaſons; theſe are regularly drawn, cut into junks proportionate § to the length of the holes, and placed three or four † pa-

§ The beſt plants for this purpoſe are thoſe had from the tops of the cane, and cut ſo as to have two clear ſprouting eyes on one ſide, and three on the other, for they are always cut ſlanting; the plants taken from the cane ought to have three eyes on one ſide and four on the other, as they are more liable to die in the ground.

† Poorer lands require four or five junks, but two or three are generally ſufficient in a rich mellow ſoil.

rallel

rallel to each other, or in a triangle in the bottom of each; but it is remarkable, that the upper joints of full grown canes, or thoſe that are covered by the leaves, and yet ſoft and tender, anſwer beſt for this purpoſe, and are always uſed when they plant towards the end of the crop-ſeaſon. The plants thus diſpoſed, are covered from the neighbouring banks, but the mould is ſeldom raiſed above two inches over them in any dry and looſe ſoil, the remainder being left to be added occaſionally at the different weedings. In ſtiff and clayey lands the holes ought to be ſomewhat deeper, and a part of the mould upon the banks to be lodged between the plants and bottom, the remainder being employed to cover them to the height of two or three inches, which will always leave the ſurface of your field level.

The beſt ſeaſon for planting the ſugar-cane is about the month of Auguſt, where the ground is found ſtiff or chilly; but September and October are obſerved to anſwer better where the ſoil is free and warm, which is generally the caſe where the mould lies deep over a marly or gravelly bottom; and then you may expect your canes to come in ſeaſonably in the beginning of the ſecond year, which is the beſt and uſual ſeaſon for making of ſugar. The latter part of this, and the beginning of the enſuing year is generally employed in building of the neceſſary works, and other conveniencies, if theſe be not already provided; and in the following ſeaſons you hole and plant another part or diviſion of the manurable lands, and prepare all neceſſaries for boiling early the enſuing ſeaſon.

But where the ground has been opened and in uſe, it generally requires more care to anſwer your expectation; fallowing and dunging become requiſite, though they ſeldom fail to over-pay the toil; and peculiar care ſhould be taken to adapt the manure to the nature of the ſoil: dung, ſand, and mixtures, anſwer in the different ſorts of poorer glebes; and burnings and lime have been always obſerved to quicken vegetation in chilly loams.

We are indebted for this account to the accurate and judicious Dr. Brown. His hiſtory of Jamaica has been long eſteemed, by perſons of taſte and literature. The remainder of the proceſs ſhall be given in the next number. Our readers will not fail, we would hope, to pay a tribute of worſhip and praiſe to that Almighty creator who cauſeth theſe plants, by laws of vegetation, which we cannot accurately inveſtigate, to grow for our pleaſure and ſervice.

II.

A ſhort Account of the three GREAT PRINCIPLES by which GOD governeth the ANIMAL WORLD, in the ordinary Courſe. By Dr. DELANEY, Dean of Down.

THERE are three great principles, laws, rules, faculties, or powers, which it hath pleaſed God to appoint his deputies in this nether animal world; reaſon, inſtinct, and appetite.

Reaſon,

Reaſon, the human privilege, prerogative, and directing power, may be conſidered as the lamp of the Creator, and ſo the wiſeſt man who ever lived expreſſly calleth it*, originally kindled in the human ſoul; very little and dim in the kindling, and ſlow in it's progreſs to it's full perfection of light, yet, even then, too apt to miſguide, from the interruption of winds† beating back the light, or forcing it into wrong directions. And, as it is ſlow in kindling, ſo in the natural courſe of things, it is as ſlow in it's diminution and decay into total temporal darkneſs; although frequently, and ſuddenly quenched, before it arriveth at that period.

Inſtinct, the great governing law of the brute world, is a much more ſlender taper, if it may properly be called a taper, which ſeems only a gleam occaſionally lighted up, by the divine power, ſoon kindled, and ſoon quenched in the ordinary courſe; and although leſs permanently, perhaps but inſtantaneouſly, luminous, yet always directing by an unerring light, being ſubject to no interruption.

Appetite, is a principle common to both, appointed for the preſervation both of the individuals and ſpecies of each; almoſt always rightly directing the inferior animals poſſeſſed by it, but often hurrying the ſuperior into monſtrous enormities.

Although inſtinct be a principle always acting rightly, yet, for as much as it is not all-ſufficient, but may ſometimes fail of it's purpoſes, we find it often aided by ſome thing of a ſuperior nature. I know not how, but all the world may eaſily know why. I ſhall inſtance in but one animal, in which it hath, perhaps, been leſs noticed than it deſerves.

Swallows, we know, build the walls of their neſts with mud, tempered, and tied together with ſtraw; but where mud is not to be found, they carry water upon their wings and tail, and turn duſt into clay; and tempering that as they do mud, make it their mortar.

Now, making uſe of the materials before them, and adapting them to their appointed ends, ſeem to be the ordinary limits of inſtinct; but to make new materials from the combination of ſubſtances ſeemingly different, and, at that inſtant, contrary in their qualities, the one wet, and the other dry, appeareth to be the work of another power, more inlarged and inlightened than ſimple inſtinct, yet aiding and aſſiſting to the attainment of it's ends.

I myſelf was an eye-witneſs to ſomething yet more extraordinary in that ſpecies of animals.

I reſided ſome time in the houſe of a friend, where a martin, a kind of ſwallow ſo called, built it's neſt, at the entrance into an old-faſhioned portico, flagged with ſmooth ſtones. The birds were unfledged, and one of them fell out of the neſt, I know not how, upon the floor, and was daſhed to pieces; the next morning we were all greatly ſurpriſed to ſee the neſt neatly and cloſely palliſaded about, by feathers ſtuck deep into a mound of new mud raiſed about it.

* Prov. xx. ver. 27. "The ſpirit of man is the candle of the Lord, "ſearching all the inward parts of the belly."

† A character, under which the paſſions may be conſidered.

Works

Works of this kind I take to be what Cicero calls *Machinatio quædam atque ſolertia**, a certain ſubtile deviſing, and ſagacity.

It is evident that ſuch a work, performed by man, would immediately, and juſtly be interpreted, an effect of reaſon; and what lower power it can poſſibly be aſcribed to in inferior animals, I own, I am utterly at a loſs to explain; and, therefore, I cannot help aſcribing it, in my own humble, and, I believe, the common, opinion, to the higheſt of all powers operating in them.

If then appetite in the brute world be, for the moſt part, regular in it's purſuits, and inſtinct unerring; and, on the other hand, appetite in the human ſpecies oftentimes vicious and irregular, and reaſon erroneous; the brute world ſeem clearly to be better dealt with, by the great ruler of the world, than the rational. And how is this conſiſtent with that opinion generally received, that man is the favourite of heaven? And, in one Inſtance, he moſt undoubtedly is ſo; being clearly veſted with the dominion of the earth.

Now, in my humble opinion, this difficulty is indiſſoluble, upon any other ſuppoſition than that man was originally created conſummate in his kind, and exempt from the irregularities and imperfections now conſpicuous in him, but unhappily fallen from his original perfection. And how could this be, otherwiſe than by the forfeit incurred by that diſobedience of our firſt parents, recorded in the hiſtory of Moſes, let thoſe who endeavour to diſcredit that hiſtory explain, if they can.

But why ſhould man, in this fallen and imperfect ſtate, have ſupreme rule over all the reſt of the animal world?

I anſwer, it is evidently for their intereſt that they ſhould, by him they are carefully and conveniently lodged and fed; by him they are protected in health, and peace, and plenty, and would be miſerable paſt imagination if they were not. And it is obſervable, that where inſtinct in ſome animals is found weaker than others, the human care ſupplieth it's place for the preſervation of the animals.

If it be objected, that they are often deſtroyed and killed for man's ſupport, let it be conſidered on the other hand, that they are in their natures mortal, and that it is incomparably better that they ſhould ſuffer ſudden, unforeſeen, and untortured deaths from him, than be miſerably famiſhed, tormented, worried, deſtroyed, and devoured by one another; which would be undoubtedly the caſe, if they were unprotected by him.

But, ſuppoſe it reaſonable that the creatures ſhould be deſtroyed by ſudden and unforeſeen deaths, for the uſe of man, how will this juſtify the deliberate deſtruction of them for our ſport and diverſion?

I anſwer, that they muſt be deſtroyed is a clear point; neither human ſociety, nor they themſelves, could otherwiſe ſubſiſt.

The queſtion then is, whether it be more reaſonable that ſome of them ſhould be deſtroyed for our pleaſure, than many of them be

* De Nat. Deor. lib. ii.

miſerably worried to death, to gratify the cruel ſatisfaction of many of their brother brutes, or all left to their own mutual contentions, for their mutual deſtruction.

Beſides, thoſe which are deſtroyed more ſlowly for our diverſion, are comparatively few: many more periſh by guns and ſnares, and other ſudden deaths, from various accidents, and from one another, than by hawks and hounds in the ſervice of man: nor do I apprehend, that their grievances are ſo great in the purſuit, and in their deſtruction for our uſe, as is commonly imagined.

All creatures find great pleaſure in employing the abilities with which God has bleſſed them, to their true ends; for example,

The ſwiftneſs of the hare was given for her ſafety; and I doubt not, but, in the beginning of the chace, ſhe often exulteth in her ſpeed, and rejoiceth as a giant to run his courſe, or a horſe his heats; and her courſe endeth full as often in her ſafety, after a few minutes, as in her death: mean time, man's health and pleaſure are promoted, and, perhaps, more of theſe creatures, I believe, many more, are preſerved for his pleaſure, than deſtroyed for it.

Upon the whole, reaſon finds it infinitely more eligible, even for the brute world, that all the creatures ſhould be under the dominion of man, and ſubmitted to his uſe, of every kind, than left unprotected to all the evils of their own free and unreſtrained range. And, if the dominion of man over them be ſometimes attended with pain and grief to them, ſhould it be expected that they only of all the creatures ſhould be exempt from all the evils which mortality inheriteth, and from which man himſelf is not exempted.

But ſtill it may be urged, that reaſon being erroneous in man, and appetite irregular, and infinite miſchief flowing into the world from theſe two ſources, this great deputed ruler of the earth is incomparably unhappier than any of his ſubjects; whom inſtinct preſerves unerring, and whom appetite doth rarely miſguide.

To this many conſiderations ſuggeſt many and various anſwers.

Firſt, it ſhould be conſidered, that man is not left wholly exempt from the guardian guide of inſtinct: for beſides that great guardian of virtue, the nobleſt and moſt amazing of all inſtincts, *bluſhing*, God hath endowed our nature with others, well calculated to preſerve both the individuals and the ſpecies. I ſhall mention but a few inſtances; two appointed to preſerve the individual, and a third the ſpecies. The firſt is the involuntary outcry ſuggeſted to us, in the inſtant, upon the appearance of danger. This is calculated at once to intimidate the invader, if the danger ariſe from any ſuch, and to call all human creatures, within reach, to our aid. And although this be often ridiculed in the other ſex, and conſidered as a feminine infirmity, or (what I believe it ſometimes may be) affectation, yet, undoubtedly, in

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the appointment of Providence, it is inſtinct. And *Homer* was not aſhamed to endow even the god of war with it, when he found himſelf in danger.

The other inſtinct is the awe and impulſe of fear, impreſſed upon the mind by darkneſs. And although this be often interpreted ſuperſtition, and be always a ground on which to build it, yet it is, indeed, inſtinct, well and wiſely appointed to guard us from many dangers, to which we are moſtly expoſed in that condition when we are leſs able to defend ourſelves, and the enemy may aſſault us to more advantage.

The next inſtance that I ſhall mention, is that inſtinctive care of offspring which Providence hath implanted in parents for the preſervation of the ſpecies, which the Greeks call στοργη, [*ſtorge*] ſufficiently noticed by wiſe men and philoſophers, and controverted by none that I know of, but ſome late opinionated ſcrap ſcholars, whoſe learning ſeemeth to be made up, like pieces of patch-work, of ſhreds and remnants, chiefly of poetry and plays; but their vanity mighty and diſproportioned! inſpiring them to deſpiſe and inſult the eſtabliſhed opinions of philoſophers and divines; as if they were not only acquainted with them, but alſo were their ſuperiors in ſcience. Their reaſons for diſclaiming this inſtinct are, as far as I can learn, firſt, becauſe ſome fathers have told them they never felt it; and, ſecondly, becauſe Providence hath furniſhed the human mothers with ſufficient nouriſhment for their iſſue, and made it a pain and diſtemper not to apply it that way; and, conſequently, did not truſt to inſtinct for the ſupport of their young.

As to the firſt of theſe, the anſwer is obvious: they might as well deny that brutes are endowed with this inſtinctive love, becauſe ſome of them have acted againſt it, and devoured their iſſue. And as to the ſecond, they have not well conſidered that it might be brought as an impeachment of the providence of God, if he endowed his creatures with ſuch an inſtinct, and did not, at the ſame time, provide them with means ſufficient to gratify it; nor reward the performance, nor puniſh the neglect of ſo important a duty. Whereas, adminiſtering the breaſt to the helpleſs infant being attended with great pleaſure, and the with-holding it with great pain, the duty hath now all the motives and ſanctions of rewards and puniſhments, all the ſacred characters of a wiſe and good law. And, therefore, this matter admits this plain diſtinction, God, in his wiſdom, gave the inſtinct, but did not truſt intirely to it, becauſe it might be counter-acted; and, therefore, he ſecured the main end of the law by other ſanctions.

In the next place let it be conſidered, that man, beſides the benefit of reaſon to direct him, is bleſſed with the advantage of ſomething, if not always equivalent, certainly not inferior to the higheſt refinement of inſtincts in lower animals; and from the ſame fountain, I mean *the Grace of God*, which if any one is hardy, and unphiloſophical, and unchriſtian enough to deny, I ſhall not attempt to confute him; only deſire him to conſider calmly,

whether it be more incongruous to ſuppoſe God aiding and directing reaſonable and fallible beings with his grace, than brutes with inſtincts?

I ſhall detain the reader no further upon this point, than with one ſhort quotation from the third book of Antoninus's meditations, as tranſlated by Mr. Collier: "Let your ſoul receive the "Deity as your blood does the air; for then influences of the "one are no leſs vital than the other. This correſpondence is "very practicable, for there is an ambient, omnipreſent ſpirit, "which lies as open and pervious to your mind, as the air you "breathe does to your lungs. But then you muſt remember to "be diſpoſed to draw it."

If this gracious gift of heaven ſhould be denied, becauſe it is not found to dwell with the wicked, I anſwer, that men may as well deny the exiſtence of the dew, becauſe it is not often found upon clods and filth, nor even upon graſs trampled with polluted feet.

Let the grace of God be conſidered, as having ſome analogy, ſome reſemblance to the dew of heaven; the dew of heaven, which falleth alike upon all objects below it, as the grace of God doth upon all mankind, but reſteth not upon things defiled. Purity abideth not with pollution.

In the laſt place let it be well conſidered, that man is not, nor ever was, from the beginning, left to the ſole direction of the light within him, but aided by a ſuperior light, that came down from heaven, I mean the light of revelation, which always ſhone from the creation; although it too ſoon ſhone, and ſtill too often ſhineth *in darkneſs, that comprehendeth it not.*

It will not, I think, be foreign from the purpoſes of this eſſay to obſerve, that whoever calmly conſidereth the powers of inſtinct, and the grace of God, will find them ſo nearly allied to inſpiration, as to give little difficulty in conceiving how eaſily God can kindle the light of preſcience in the human ſoul, and yet leſs in his inabling the mind to perceive the analogy between many dreams and realities.

Theſe reflexions the reader will apply and inlarge as he ſees occaſion.

III.

An ACCOUNT of the DISCOVERY of the CINNAMON-TREE in AMERICA.

IN the foreſts of South America, lying near the equinoctial, on the eaſt ſide of the Cordilleras of the Andes are found, among other curious vegetable productions, the Cinnamon-tree. It has been long known that a tree reſſembling the cinnamon of Ceylon was common in theſe foreſts; but it was ſuppoſed to be only a ſpecies of that genus of trees, and greatly inferior to thoſe of the eaſt, from whence the cinnamon is imported into Europe. It was, however, known, that the flower and ſeed even ſurpaſſed thoſe of India in aromatic fragrance; a ſufficient indication that the trees alſo were not inferior to them; but no farther trial was made of their properties. They were ſuffered to grow and die in

Cape Jasmine.

thoſe extenſive woods, without any one thinking it was worth his while to make any experiments on the bark they produced, in order to diſcover whether it poſſeſſed the ſame virtue as that imported from the eaſt. At laſt Don Juan de Mayano, an inhabitant of the city of Avila, thought theſe trees worth his notice, and removed ſome of them into his garden, that they might enjoy the greater benefit of the ſun's rays, from which they were, in a great meaſure, excluded in theſe thick and unfrequented foreſts. His attempt ſucceeded, and, from a ſpecimen of the cinnamon he has juſt ſent from America, it appears, that it has all the properties of that imported from Ceylon.

If this experiment ſhould be proſecuted, there is the greateſt reaſon to hope that large quantities of this valuable bark may be ſent to Europe, by which the enormous price will be greatly leſſened, and the fine oil extracted from it ſold very reaſonably. It will be needleſs to point out the uſe of this oil in medicine, it is ſufficiently known to every practitioner; but the exorbitant price at which it is ſold prevents it's being ſo often uſed as it deſerves. And hence we ſee the great injuſtice of the Dutch, who often burn great quantities of the bark to prevent it's price from falling, and, conſequently, hinder many of their fellow creatures from uſing it in their diſtreſs.

IV.

Farther ACCOUNT of the CAPE JASMINE.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I obſerve you have inſerted the deſcription I ſent you of the Cape Jaſmine in your Magazine for laſt March. As that account was not ſo complete as could be wiſhed, you will be pleaſed to add the following particulars concerning this extraordinary plant.

THE celebrated Linnæus has pronounced the Jaſmine of the Cape of Good-Hope not a ſpecies of the Jaſmur, but a new ſpecies, to which the name Gardenia has been given. The ſeed-veſſel, when ripe, is egg-ſhaped, outwardly ribbed from the deſcending wings of the flower-cup, and within divided into two cells by a thin membraneous partition; the ſeeds are many, at leaſt fifty in each cell, compreſſed and ſurrounded with a mucilaginous ſubſtance. The Chineſe uſe the ſeeds for a ſcarlet dye.

May, 1764 C.

A. The calyx of the GARDENIA, with the flower not yet expanded, to ſhew the contortion of the ſegments of the petal. B. The corolla of a ſingle flower, according to Dr. Linnæus. C. The tube of the corolla cut open, to ſhew the five ſtamina. D. The piſtillum. E. The top of the calyx cut off, to ſhew the upper part of the germen at F. G. The pericarpium cut horizontally, to ſhew the rudiments of the ſeeds below the receptacle of the flower at F. H. The corolla of the common jaſmine cut open, to ſhew the two ſtamina. I. The piſtillum of the jaſmine, with it's germen, above the receptacle of the flower. K. The fruit of the jaſmine above the receptacle of the flower.

ANTIQUITIES.

ANTIQUITIES.

An HISTORY of the INQUISITION.

CHAP. IV.

The houſe at Liſbon deſcribed — The furniture and proviſion of the priſoners, and the ſeverity with which they are treated by the INQUISITORS.

THE houſe of the INQUISITION in Liſbon is a very ſpacious edifice. There are four courts, each about forty feet ſquare, round which are galleries, in the dormitory form, two ſtories high. In theſe galleries are the cells or priſons, being in number about three hundred: thoſe on the ground floor are allotted for the vileſt of criminals, as they are termed, and are ſo many frightful dungeons, all of free-ſtone, arched over, and very gloomy. The cells on the firſt floor are filled with leſs guilty perſons; and women are commonly lodged in thoſe of the ſecond ſtory. Theſe ſeveral galleries are hid from view, both within and without, by a wall above fifty feet high; built a few feet diſtant from the cells, which darkens them exceedingly. The houſe in queſtion is of ſo great an extent, and contains ſo vaſt a variety of turnings, that I am perſuaded a priſoner could ſcarce find his way out, unleſs he was previouſly well acquainted with them; ſo that this horribly ſpacious priſon may be compared to *Dædalus*'s labyrinth;

Here rooms, within themſelves incircled, lie,
With various windings to deceive the eye. —
Such is the work; ſo intricate the place,
That ſcarce the workmen all it's turns could trace,
And Dædalus *was puzzled how to find*
The ſecret ways of what himſelf deſign'd.

OV. MET. B. viii. *tranſ.* DR. CROXALL.

The apartments of the chief INQUISITOR, which likewiſe are very large, make part of this houſe. The entrance to it is through a coach-gate, which leads to a large court or yard, round which are ſeveral ſpacious apartments, where the king and his court commonly ſtand, to view the proceſſion of the priſoners on the day of the AUTO DA FE.

The furniture of the miſerable dungeons juſt mentioned, is, a ſtraw bed, a blanket, ſheets, and, ſometimes a mattraſs. The priſoner has likewiſe a frame of wood, about ſix feet long, and three or four wide: this he lays on the ground, and ſpreads his bed upon it. He alſo has a large earthen pot to eaſe nature in; an earthen pan, for waſhing himſelf; two pitchers, one for clean, and the other for foul water; a plate, and a little veſſel with oil, to light his lamp: he is not, however, allowed any books, not even thoſe of devotion.

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With reſpect to proviſions, the INQUISITORS allow every priſoner a *teſtoon*, ſeven-pence half-penny, Engliſh money, *per* day, for his ſubſiſtance. The gaoler, accompanied with two other officers, viſits, at the end of every month, all the priſoners, to inquire how they would have their monthly allowance laid out. The priſoner uſually expends nine *teſtoons* for part of his proviſions; that is, for a porringer of broth, and half a pound of boiled beef, daily; eight *teſtoons* for bread, four for cheeſe, two for fruit, four for brandy, and the reſt for oranges, lemons, ſugar, and waſhing. The gaoler's ſecretary, who accompanies him, takes an exact account of what particulars every priſoner requeſts to be provided with during the month; which orders are punctually obſerved; the perſon who is appointed to furniſh the priſoners on theſe occaſions being puniſhed in caſe he infringes them. Such as have a great appetite, or deſire wine, as foreigners particularly do, petition for an audience, in order to ſet forth their wants; and theſe are uſually ſupplied, provided ſuch indulgence does not foment intemperance, or is not too expenſive.

It is only on occaſions like theſe, or in ſickneſs, that the INQUISITORS ſhow ſome little humanity. Theſe excepted, nothing is found in them but ſeverity and barbarity. They are quite inflexible; for when once a perſon has the misfortune to be their priſoner, he is not only forbidden all correſpondence with his family and friends, as we obſerved in a former chapter, but even to ſigh, complain, addreſs heaven aloud, to ſing pſalms or hymns, or, in ſhort, to make the leaſt noiſe. Theſe are eſteemed capital crimes, for which the guards or attendants of the INQUISITION, who are ever walking up and down the paſſages, firſt reprove him ſharply; but if he happen to make any noiſe a ſecond time, they open his cell, and ſeverely beat him; and this, not only to puniſh the priſoner offending, but likewiſe to intimidate others, who, by reaſon of the horrid ſilence which ever reigns there, and the proximity of the cells, may hear the blows and the cries of the wretched victim. Of this barbarity we will here beg leave to give an inſtance, atteſted by ſeveral perſons.

A priſoner having a violent cough, one of the guards came, and ordered him not to make a noiſe: he replied, that it was not in his power to forbear, when his cough increaſing, he was commanded, a ſecond time, to be ſilent; but this being impoſſible, he ſtripped the poor creature naked, and beat him ſo unmercifully that his cough grew worſe; and the blows being again repeated, he died ſoon after.

By this ſilence, which the guards and keepers force priſoners to obſerve, they not only deny them every little conſolation, but prevent ſuch as are neighbours from making the leaſt acquaintance; for the inſtant this ſhould be found out, they would be removed to other cells.

They never lodge two priſoners in the ſame cell; to prevent, as the INQUISITORS pretend, their conſulting together, in order to ſuppreſs or concael the truth, or baffle the interrogatories; but the

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chief motive for keeping thoſe unhappy perſons apart, is, to extort from them, by the dread ſolitude of their confinement, a confeſſion of whatever the INQUISITORS may require from them.

However, on ſome occaſions two priſoners are lodged together in the ſame cell; as, for inſtance, when a huſband and wife are impriſoned for the like crime, and that there is no room to ſuſpect that one of them will prevent the other from freely confeſſing the ſeveral articles of which he or ſhe may ſtand indicted. When a priſoner is ſick, a companion is given him, in order to aſſiſt him, as he is told. Likewiſe, when the INQUISITORS have not been able to prevail with a priſoner to plead guilty, and that there are not proofs ſufficient to convict him, they then ſend him a companion, who has been taught his leſſon before-hand by the officers of the INQUISITION; and this companion artfully glides into the confidence of the priſoner, wins his friendſhip, and inveighs ſtrongly againſt the INQUISITORS; accuſes them of injuſtice, cruelty, and barbarity, and, inſenſibly, cauſes the unhappy victim to join his reproaches againſt the INQUISITORS and the INQUISITION. This is a black and unpardonable crime; and, ſhould the priſoner inadvertently fall into this trap, he would be inevitably undone; for then his companion immediately deſires to be admitted to audience, appears as a witneſs againſt him, and is no longer his fellow priſoner.

A day or two after a priſoner is brought into his cell his hair is cut off, and his head ſhaved. On theſe occaſions no diſtinction is made in age, ſex, or birth. He then is ordered to tell his name, his profeſſion, and to make a diſcovery of whatever he is worth in the world. To induce him to do this the more readily, the INQUISITOR promiſes, that, if he be really innocent, the ſeveral things diſcloſed by him will be carefully reſtored; but that ſhould any effects, &c. concealed by him be afterwards found, they will all be confiſcated, though he may be cleared. As moſt of the *Portugueſe* are ſo weak as to be firmly perſuaded of the ſanctity and integrity of this tribunal, they do not ſcruple to diſcover even ſuch things as they might the moſt eaſily conceal, from a firm belief that every particular will be reſtored to them the moment their innocence ſhall be proved. However, theſe hapleſs perſons are impoſed upon; for thoſe who have the ſad fortune to fall into the mercileſs hands of theſe INIQUITOUS JUDGES, are inſtantly bereaved of all their poſſeſſions. In caſe they plead their innocence, with regard to the crimes of which they ſtand accuſed, and yet ſhould be convicted by the witneſſes who ſwore againſt them, they then would be ſentenced as guilty, and their whole poſſeſſions confiſcated. If priſoners, in order to eſcape the torture, and in hopes of being ſooner ſet at liberty, own the crime or crimes of which they are impeached, they are then pronounced guilty by their own confeſſion, and the public in general, think their effects, &c. juſtly confiſcated. If ſuch priſoners come forth as repentant criminals, who have voluntarily accuſed themſelves, they yet dare not plead their innocence;

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ſince they thereby would run the hazard of being impriſoned again, and ſentenced, not only as hypocrite penitents; but likewiſe as wretches who accuſe the INQUISITORS of injuſtice; ſo that what courſe ſoever theſe perſons might take, they would certainly loſe all ſuch poſſeſſions belonging to them as the INQUISITORS had ſeized.

[*To be continued.*]

MISCELLANEOUS DIVINITY.

I.

The DIVINITY of CHRIST, and his ATONEMENT, or DYING to ſatisfy DIVINE JUSTICE, conſidered, in a REPLY to the "Further REMARKS on MARK xi. ver. 12, &c." inſerted in our Magazine for March, page 119.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS I was reading your magazine, which I generally do both with pleaſure and improvement, I found the anſwer which your correſpondent Mr. J. F. has thought proper to publiſh, to the objections which I had made againſt his former tenets. With reſpect to what he has advanced, I can aſſure him, I take it all in good part, and do ſo intirely excuſe the freedom which he has taken with me, that I ſincerely wiſh he had taken a little more, and entered more minutely into the particulars of my laſt letter, many of which he has intirely paſſed over, without ſo much as making the leaſt mention of them; and thoſe of which he has taken ſome notice he has but very ſuperficially conſidered. What are his reaſons for ſo doing I cannot gueſs: perhaps he may think they are abſolutely unimportant: but if that be one reaſon for which he omits a more particular mention of them, I muſt take the freedom to tell him, that I do not think it a ſufficient one: for though *he* may apprehend them to be trifling, yet it is very certain that there is ſome one who is of a different opinion, and therefore he ſhould, if I may ſpeak with ſuch an appearance of authority, have ſhewn why they were unimportant, or of no weight in the preſent diſpute. And as they are particulars which prevent me from falling into his opinion, I beg it as a favour that he will ſhew how his ſcheme can be cleared from the objections therein mentioned.—Particularly, would I deſire him to inform me how that confuſion may be avoided, which I obſerved would ariſe from ſuppoſing Chriſt to be poſſeſſed of two natures, and at one time acting in the capacity of one, and at another in the capacity of another. All that he has yet ſaid upon that head has not, as far as I am capable of judging, in the leaſt illuſtrated his ſubject. If, inſtead of all that he has thought proper to ſay, he would

would have given one plain text of ſcripture, which aſſerted that Jeſus Chriſt was truly the ſelf-exiſtent, all-perfect Deity, and that he was alſo man; that he ſometimes acted as a man, and ſometimes as a God; and that whatever he aſſerted concerning himſelf, is not to be conſidered as true concerning Jeſus Chriſt, wholly and properly, as one individual perſon, I ſhould have received greater ſatisfaction than from any thing which he has yet advanced.—As to *wit*, according to the common acceptation of the word, I make no pretenſions, and therefore freely give up all claim to any that might be thought to be contained in the illuſtration which I have endeavoured to give of my ſubject, in the inſtance of my fingers and ſpirit. But though I will ſo freely reſign all my claim to *wit*, yet I muſt ſay, I think this gentleman ſhould be equally ingenuous, and either prove that there is neither any thing of reaſon or argument to ſupport what I have ſaid, or elſe retract his aſſertion. It is very eaſy to ſay a thing is, or is not, ſo or ſo, but it is ſometimes difficult to prove it. I therefore ſubmit what I have before ſaid upon this ſubject to this gentleman's farther conſideration, and hope he will be ſo ingenuous as (at leaſt to endeavour) to prove what he has aſſerted concerning my illuſtration, as having neither reaſon nor argument to ſupport it.

As to the method which this gentleman takes of proving the proper divinity of our bleſſed Lord, I hope I ſhall be pardoned if I ſay, I think it is at beſt a very precarious, and, therefore, a very unſuitable one. He founds his proof upon a doctrine which many perſons will be ready to deny, as having, in their opinion, no foundation in ſcripture; and, therefore, with reſpect to them, at leaſt, what he has ſaid will be as nothing. What I refer to is the doctrine of the atonement, or of Chriſt's dying to ſatisfy the divine juſtice, and to appeaſe God's anger; which, he ſays, would be impoſſible for any finite being to execute; and, therefore, as Jeſus Chriſt has done it, he muſt, according to this gentleman's opinion, be very God. This gentleman would be doing good ſervice to his cauſe, and to chriſtians in general, if he would prove that there is ſuch a doctrine as this, i. e. of Chriſt's dying to ſatisfy divine juſtice, plainly laid down in the ſcripture.—I freely acknowledge, that there are ſome peculiarly ſtrong objections againſt it, in the opinion of many perſons; particularly, that it is not any where aſſerted in the ſcripture; which, to be ſure, is a moſt conſiderable and important objection, if true:—that almighty God appears diſpoſed to receive his creatures into a ſtate of pardon and happineſs upon repentance, and, as being ſo inclined, ſent his ſon into the world to reconcile them to him, not him to them, vid. 2 Cor. v. ver. 18.-20.—That it intirely deſtroys the proper notions which the ſcriptures tell us we ought to form of God, as a being who is ever diſpoſed to ſhew, and as ever delighting in mercy, to proper objects of it, and as taking peculiar pleaſure in the perſonal virtue and happineſs of his creatures.—Some perſons will ſay, and I think they have not yet been confuted, that, even ſuppoſe Jeſus Chriſt did die as an atone-

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ment, yet there muſt be room left for the diſplay of the divine goodneſs or mercy, as the principal cauſe of our acceptance and pardon, it being deſcribed as ſuch in the ſcriptures; but then, if Jeſus Chriſt made an infinite ſatisfaction, and if his death was infinitely meritorious, then it was no act of mercy in the Deity when he accepted mankind to pardon and happineſs: therefore, if, as it ſeems there ought to be, room left for the diſplay of divine mercy, in pardoning ſinners, even though Jeſus Chriſt has died as an atonement, in ſome ſenſe or other; then it is certain that infinite ſatisfaction was not neceſſary, or even made, and, conſequently, all proof of the proper divinity of Jeſus Chriſt, ariſing from the neceſſity of his making an infinite ſatisfaction, and dying an infinitely meritorious death, ceaſes.—N. B. I wiſh this gentleman would mention one plain text, which ſays, that Chriſt, by virtue of his unſinning obedience, and meritorious death, made full ſatisfaction for the ſins of mankind.

Farther, this gentleman ſeems to entertain one moſt contradictory and abſurd notion, i. e. that the Deity is in nature and eſſence one, yet revealed to us under a three fold diſtinction of perſons. I ſuppoſe his meaning is nearly the ſame with Dr. Watts's in one of his hymns, where, ſpeaking of the Deity, or rather of the Trinity, he calls it, "A ſocial nature, yet alone:" —ſo that Almighty God the Father, is Almighty God the Son, and Almighty God the Holy Ghoſt; and this ſame being died to ſatisfy the juſtice, and to appeaſe the wrath of this ſame being, or of himſelf. Be aſtoniſhed, o heavens! and wonder, o earth!

Again, This gentleman obſerves, "that if our Saviour was a "being of an inferior order, than what the ſcriptures inform us "he is, the chriſtian diſpenſation would then command us to be "guilty of idolatry in the moſt flagrant manner, and, on that ac- "count, would be a means of deſtroying that fundamental ar- "ticle of all true religion, the unity of the Deity." A noble and laſting foundation, indeed, this is! and in it's being ſo I heartily agree with this gentleman. But in the beginning of this ſentence there ſeems to be a ſtrange expreſſion, i. e. "If our Sa- "viour was a being of an inferior order, than what the ſcriptures "inform us, &c." but what does he mean by this? Did either I, or any other perſon, ever give him any reaſon to believe, that we ſuppoſed Jeſus Chriſt to be of an inferior order to that in which the ſcriptures rank him? He has ſurely forgot, that perſons who differ from him in opinion, endeavour, notwithſtanding that, to found their notions as much upon ſcripture as he does, and therefore, that though they may think that Jeſus is of a more inferior order than he ſuppoſes, yet may place him in that rank in which the ſcriptures do, or at leaſt in that in which they imagine the ſcriptures do; and it is poſſible that they may be right in their interpretation of the ſcriptures.

Perſons of theſe ſentiments do not think they are at all guilty of idolatry, even though they obey the commands of our Lord, and particularly that which he mentions, John v. ver. 23. *that*

all men ſhould honour the Son, even as they honour the Father. For as one of them obſerves (a clergyman of the eſtabliſhed church) this command does not require an *equal* degree of honour to be paid to Jeſus Chriſt, and to the divine Father. As he has given his reaſons in clear language upon this head, I ſhall give his interpretation in his own words: "John v. ver. 22, 23. *For the* "*Father judgeth no man, but hath committed all judgment to the Son,* "*that all men ſhould honour the Son, even as they honour the father;* "*he who honouerth not the Son, honoureth not the Father who ſent* "*him.* Becauſe the Father hath committed all judgment to the "Son, therefore all judgment, all authority, and dominion be-"long eſſentially to the father, and whatever authority and do-"minion is exerciſed by Chriſt, they are received from God, and "applied to the purpoſes of his ſovereign will. The judgment "or authority which God does not immediately execute himſelf, "but has committed to our Saviour, was committed to him for "this end, that all men ſhould honour the Son as they honour "the father. The particle καθως, *as*, does not only infer *equality* "but *likeneſs*: that as all men ought to honour God, on the ac-"count of his underived and abſolute dominion, ſo they ought "in like manner, and in a proper, but not equal, degree, to hon-"our Chriſt, on the account of that portion of dominion, which "he enjoys by donation from his Father. And hence, to diſ-"honour Chriſt is, in reality, to diſhonour God, who ſent him, "and inveſted him with all power." From hence this gentleman will ſee, that perſons, who do not look upon Jeſus Chriſt as equal with the Father in perfections, can yet comply with the command of our Lord, without being guilty of idolatry. If this gentleman will inſiſt upon it, that the particle, *as*, muſt ſignify more than *ſimilitude*, or *likeneſs*, then I ſhall beg leave to prove that the diſciples of Chriſt were equally the objects of the divine love with Jeſus Chriſt himſelf; and this will be plain from John xvii. ver. 23. *And haſt loved them as thou haſt loved me.* I can alſo prove that Almighty God, and the Son, are not only one being, but, that all true Chriſtians are comprehended in the ſame individual being; becauſe it is ſaid, John xvii. ver. 22. *That they may be one, even as we are one.* "It is plain," as another writer obſerves, "that the word only denotes a general ſimilitude in the "reality of the thing; and that our Lord intends no more, but, "that as the Father had his honour, ſo the Son had his, or ſome "due to himſelf by the Father's favour; and, therefore adds, "that he who honours not the Son, honours not the Father, who "ſent him. So he who deſpiſed an apoſtle, deſpiſed Jeſus Chriſt, "who ſent him. It is on this account only that the text requires "us to honour him, i. e. becauſe he has God's commiſſion; "and, conſequently, it could never intend an equality of hon-"our to him and the Father."—As to the caſe of St. Stephen's recommending his ſoul into the hands of his Redeemer; on which account this gentleman obſerves, that on my ſcheme he muſt die in an act of idolatry; I muſt beg leave to ſay, that it appears very

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different to me, and, I dare ſay, it will appear ſo to him if he will conſider, that St. Stephen ſaw Chriſt viſibly, Acts vii. ſo that there is a wide difference between his recommending himſelf to him, and prayer to an inviſible deity: to which this gentleman will do well to attend. As to Heb. i. ver. 6. *and let all the angels of God worſhip him*; if the ſcope of the context and the text be conſidered, it will evidently appear, that what is meant by the angels of God worſhiping Jeſus Chriſt, is only that they are to ſubject themſelves to him. When we are required to worſhip any being, that is not a full proof of his being the great God; for worſhip may properly be paid to an inferior being. Worſhip has various ſignifications, and, as it reſpects different beings, ſo it is differently to be underſtood. Thus worſhip may ſignify either what is due to the great firſt cauſe, or to ſome inferior being, who is over us in authority.

Farther, as to what Dr. Stanhope aſſerts, it is only an aſſertion, without any proof; and it's being ſaid by Dr. Stanhope is not a ſufficient reaſon why I ſhould believe it.—Again, If we are not to underſtand Jeſus Chriſt as ſaying, that he did not know what the future judgment would be, there can be no meaning in words, for nothing can be more plainly and expreſſly aſſerted by them, than that he does not. Beſides, here is an exact proof, that ſuppoſe Jeſus Chriſt is poſſeſſed of two natures, yet, that he is, in both of them, ignorant of this period. Thus it is ſaid, that man, i. e. human nature (and I ſuppoſe the human nature of Jeſus Chriſt is the ſame as man's human nature) is ignorant of it. The next ſtep is, that the angels are ignorant of it. The next, that even the Son himſelf, or Jeſus Chriſt, that being who is higher than angels, is ignorant of it. This is repreſented as next to Deity. Here, then, is that nature which is below angels and that which is above, ſaid to be ignorant of this great period. —As to what is ſaid by this gentleman, that this text proves that the offices of the Father and the Son are different, it is intirely out of the preſent queſtion; for even ſuppoſing their offices are different, as they certainly are, yet, if it is not known to the Son, God the Father is ignorant of it as well as the Son; but if it is known to the Father it muſt be known to the Son, if, as he aſſerts, they are one and the ſame in nature and eſſence. If they are equal in knowledge, or the ſame individual perſon, then both of them muſt know it if one does, or vice verſa. If this is not the truth, I wiſh to be convinced of it's being a falſhood.—What is ſaid in the note concerning Dr. Hammond is very true, for, upon his ſcheme, it muſt be ſaid, that Chriſt did and did not know the ſame thing at the ſame time. I wiſh this gentleman would conſider what is now, and what has before been ſaid upon this ſubject.—Moreover, with reſpect to my aſſertion, that Chriſt might know the thoughts of mens' hearts, and yet not be omniſcient, as ſuch knowledge might be communicated to him, it is not yet proved to be falſe or abſurd. It cannot be any proof that it is not true, becauſe the apoſtles were not *altogether* endued

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with it. I might as well ſay, the apoſtles were Gods, in the proper ſenſe of the word, becauſe they were endued with thoſe miraculous powers that were not confered upon Chriſtians in after ages; as this gentleman does, that Jeſus Chriſt was God, becauſe he poſſeſſed powers which the apoſtles did not at all times poſſeſs. Almighty God might beſtow this gift upon Jeſus Chriſt and, that it was not given to the apoſtles in the ſame degree, is no proof that it was not an attribute communicated to him. It is a bold aſſertion, that the knowledge of mens' hearts is an incommunicable attribute.

This gentleman in his next will pleaſe to give ſome proof that my method of illuſtrating ſcripture is perverting it. He has not yet thought proper to diſprove what I ſaid concerning the likeneſs between Chriſt's knowing all things, and the manner in which David did, and Chriſtians do.

As to his not being particular in his notions, that does not appear to me to be of any great weight; becauſe, let his ſentiments be almoſt what he pleaſes, he may find ſome one or other, and, perhaps, a perſon of conſiderable abilities, who has entertained the ſame, and yet that is no proof that his opinions are founded on truth. As to what this gentleman ſays concerning John ii. ver. 24, 25, it does not appear to be true. For it is not neceſſary that the apoſtles ſhould enjoy this power of knowing, at all times, the hearts of men. They might not have the ſame occaſion for it that our Lord had. And as to any thing that he has yet ſaid, I do not think he has proved that a finite being is incapable of receiving this degree of knowledge; and therefore it does not, as yet follow, that, becauſe Jeſus Chriſt enjoyed this attribute he was a being of the ſame divine nature with the Father, as he ſays it does.

I have made theſe remarks with a moſt ſincere deſire of improving my ſtock of knowledge, hoping they will be duly conſidered, and ſatisfactorily anſwered and cleared up, and by that means I ſhall get my difficulties removed; on which account, I hope you will give them a place, as ſoon as poſſible, in your uſeful miſcellany, which will lay a very laſting obligation upon,

April 24, 1764. Gentlemen, your reader and well-wiſher,

L. M. X.

II.

QUÆRIES on the BELIEF of THINGS above REASON.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

The many proofs which you have given in the courſe of your work of your impartiality, give me encouragement to ſend to ſend you the following quæries, which I offer to the conſideration of your correſpondent, who, in your laſt ſupplement, ſubſcribed

ſubſcribed himſelf Cl—T. They reſpect his letter concerning the Belief of Things above Reaſon.

QUÆRE I.

WHETHER the letter writer means, by things above reaſon, thoſe things, which, by the help of our reaſon alone we cannot diſcover, or in which, when they are diſcovered, we cannot ſee any propriety or ſuitableneſs: or thoſe things, which, to our reaſon, appear quite contradictory and falſe? If, by things above reaſon, he means the former, then, I apprehend, the Trinity, or the commonly received doctrine of the Holy Trinity, is not a proper inſtance of a truth, which is above reaſon; for it is not only above reaſon in that ſenſe, but contrary to reaſon, i. e. it is contrary to reaſon, and what appears truth to mankind, that three and one ſhould be the ſame; or that the ſame thing ſhould be three individual beings and only one, at the ſame time. And if he means, by things above reaſon, the latter kind; then, I humble preſume, he may ſave himſelf the trouble of endeavouring to perſuade any rational perſon that it is his duty to believe things of that ſort; for, that which evidently contradicts the dictates of that reaſon which God hath kindly given him, can never be the object of his faith; or can never be believed by him to be the truth.—It is impoſſible for him to believe that to be true which evidently appears to be falſe.

QUÆR. II. Whether that which is unintelligible be the object of faith? When, I ſay, "I believe that which I do not underſtand;" what is the object of my faith? What is the real thing which I believe? It is nothing, or what is the next neighbour to nothing, it is an uncertain, "I know not what," or in other words, I do not know what it is that I do believe. As to any propoſition which is aſſerted by one, who, I believe, does underſtand it, though I do not, and that he would not deſignedly tell me a falſhood, when he ſays he underſtands; I may believe that he knows what is the meaning of it, or, at leaſt, that he thinks he does; becauſe he affirms it; but then, I do not properly believe the propoſition, only that there is ſome truth contained in it, which is diſcoverable by that other perſon: but that truth is no object of my faith, becauſe I know not what it is, ſo that, with reſpect to me, that truth never exiſted: what the real truth may be I cannot determine, ſince it may be as well what one man ſays it is, as what another ſays, and vice verſa, and therefore I have nothing certain to fix my attention, or faith, upon. I only give my aſſent to the veracity of the perſon who aſſerts that there is a truth contained in the propoſition, not to the truth itſelf.

QUÆR. III. Whether there are any myſteries, properly ſo called, in what is truly a revelation? How can that which is ſtill a myſtery be a revelation? It cannot be ſaid to be revealed to me, becauſe I am ſuppoſed to be yet *neceſſarily* ignorant of it.

QUÆR. IV. What good end can this gentleman propoſe to himſelf, by endeavouring to perſuade mankind to believe that they

ought

ought to believe things above reaſon? Will it not tend to lead thoſe perſons, who are influenced by what he ſays, to remain content with their preſent notions, however ridiculous and abſurd they may really be? Whereas, if they were not ſo perſuaded, they might have been induced to ſtudy with greater care, and ſo have arrived at more clear and rational ſentiments. And let it be ſeriouſly conſidered, whether it is more productive of the advancement of virtue, for mankind to have the fundamentals of their religion, ſuch as cannot, or ſuch as can be tolerably well underſtood.—Whether is that propoſition, of which I am abſolutely incapable, or that of which I am in ſome meaſure capable of comprehending the full import, moſt likely to influence my mind?

QUÆR. V. Whether it can be of any real advantage to mankind, for the Deity to ſend meſſengers to deliver to them a number of, what they call truths, but which it is impoſſible, in the nature of things, for any of them to underſtand?

QUÆR. VI. Whether, if the ſame words, which are part of a pretended Revelation, can be fairly interpreted, in a plain intelligible manner, it is not more reaſonable to ſuppoſe their true meaning is that which is really intelligible, than that which is abſolutely and neceſſarily unintelligible?

QUÆR. VII. The letter writer ſays, that upon the principles he goes upon, Aſpaſia would have yielded aſſent to the truth of the words, ὁ Θεὸς ἀγάπη ἐστιν, had ſhe been told that they were of divine inſpiration; does he not here mean that ſhe would have aſſented to the truth contained in thoſe words?—But, now, what would ſhe have believed? Certainly, ſhe could not believe the truth which they contained, as I conceive, even though this gentleman aſſerts it, becauſe ſhe did not know what that truth was. She could have no truth, as contained in the words, to which her mind could aſſent; only, that there was a truth in them known to the apoſtle John, whom ſhe muſt ſuppoſe was their author. It could only be aſſenting to the knowledge and veracity of the apoſtle, not to the truth which they reſpected, becauſe ſhe could not diſcover what that truth was; ſo that ſhe could no more believe the truth contained in them, than ſhe could know whether they implied that God was love, or, that he was not; and therefore what I before aſſerted is moſt plainly true, that ſhe could not aſſent to the truth of the propoſition which they contained, only to the knowledge and veracity of the perſon who ſpoke them.

If you will inſert theſe plain quæries as ſoon as poſſible, and the letter-writer will give his ſentiments concerning them, I ſhall acknowledge a laſting obligation to have been laid upon,

Gentlemen, yours,

April 14, 1764.

EDOK.

REMARKS

III.

REMARKS on JUDE, ver. 7.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

I HAVE taken the liberty to send you the ingenious opinion of the learned Dr. Whitby upon these words in the epistle of St. Jude, ver. 7, wishing, that, if any of your correspondents think it not just, they would favour us with their sentiments. — *are set forth for an example, suffering the vengeance of eternal fire.* — That this, says he, is spoken not of the cities themselves but of the inhabitants who dwelt in them, i. e. of those who had given themselves over to *fornication*, and *gone after strange flesh*, is evident; but yet I conceive they are said to *suffer the vengeance of eternal fire*, not because their souls are at present punished in hell-fire, but because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities. First, as it appears from 2 Pet. ii. vi. ver. 3. 7. that even the devils themselves are not tormented at present in that infernal fire, but only will be cast into it at the day of judgment. Therefore neither do the wicked Sodomites yet suffer in those flames. Secondly, I would admonish you, saith the apostle, *though you once knew this, that Sodom and Gomorrah thus suffered the vengeance of eternal fire:* or, as from the history of Genesis, and the writings, they might know that these cities, and the inhabitants of them, were overthrown, εις αιωνα, *with a perpetual destruction*, Zeph. ii. ver. 9. but they could not know from thence that their souls were afterwards cast into hell-fire. Thirdly, [*an example*] is to be taken from something visible to, or knowable by all who were to be terrified by it, especially when it is [*an example manifested and proposed.*] Now such was not the punishment of their souls in hell-fire, but nothing was more known and celebrated among authors, sacred and profane, than the *fire that fell down upon Pentapolis*, or the five cities of Sodom, they being mentioned still in scripture, as the *cities which God overthrew with a perpetual desolation:* in the apochryphal books, the *waste land that yet smoaketh, and the plants that bear fruit that never come to ripeness*, being, saith the book of Wisdom, *a testimony of the wisdom*, and of the divine vengeance on them for it. Philo speaks of *cinders, brimstone, smoak, and the obscure flame of a fire burning*, yet *appearing about* Syria, memorials of the perpetual evils which happened to them. Josephus speaks of the evils of Sodom as yet visible. This region, says Clemens Romanus, and other christian writers, being condemned by fire and brimstone, made it apparent that God reserves the wicked for *punishment* and *stripes*.

Even heathen writers do confess that it was traditionally received, that formerly there were fruitful fields and large cities, which were afterwards consumed by thunder and lightening. And fourthly, this sense may be farther confirmed from a parallel place of St. Peter, who saith, that God, reducing the cities of Sodom and Gomorrah to ashes, condemned them by that overthrow, proposing them for an example of his vindictive justice

upon thoſe who after ſhould live ungodly, were plainly the τεφρωσις, the reduction of thoſe cities, with their inhabitants, to aſhes, or the burning them by fire and brimſtone falling down from heaven, is mentioned as the thing which placed them as an example of God's vengeance on the ungodly to all future ages. Nor could any thing be a more fit example of it; for ſince St. Peter hath informed us *that the heavens and the earth, that now are, are reſerved to fire againſt the day of judgment, and deſtruction of ungodly men, when the earth, and the works that are therein ſhall be burned up*, what could be a more exact emblem of that day, when God will come in flaming fire to take vengeance on the wicked, and leave them burning with the earth for ever, than was this burning of the cities and the inhabitants of Sodom by fire and brimſtone falling down from heaven, nor is there any thing more common and familiar in ſcripture than to repreſent a thorough and irreparable vaſtation, whoſe effects and ſigns ſhould be ſtill remaining, by the word αιωνιος, which we here render, *eternal*. *I will not ſet thee*, εις ερημον αιωνιον, *in places deſolate of old*, Ezek. xxviii. ver. 20. *I will deſtroy thee, and thou ſhalt be no more*, εις τον αιωνα, *ver.* 21. *Bring upon you*, ονειδεισμον αιωνιον, *an everlaſting reproach, and a perpetual ſhame, which ſhall not be forgotten*, Jer. xxiii. ver. 40. and xxv. ver. 9. *I will make the land of the Chaldeans a perpetual deſolation*, θησομαι αυτης εις αφωνισμον αιωνιον. *They ſhall ſleep*, αιωνιον, *a perpetual ſleep*. Jer. li. ver. 39. And this eſpecially is threatened where the deſtruction of a nation, or people, is likened to the overthrow of Sodom and Gomorrah. *Thus Babylon ſhall be as when God overthrew Sodom and Gomorrah*, κατακηθησεται εις τον αιωνα χρονον, *it ſhall be inhabited*, Iſai. xiii. ver. 20. and again, Jer. l. ver. 40. The like is ſaid of *Edom*, Jer. xlix. ver. 17, 18. and of *Moab*, *Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah*, εις τον αιωνα, *a perpetual deſtruction*, Zeph. i. ver. 9.

IV.

QUÆRE on GAL. chap. vi. ver. 2.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

The explanation of ſcriptural texts is a very valuable part of your laborious work. The approbation your valuable magazine meets with in this reſpect among perſons eminent for piety and learning, is a characteriſtic of it's real worth and extenſive uſefulneſs. Encouraged with this view I here tranſmit a text of ſcripture, and deſire to ſee the ſolution of it in one of your monthly collections. May the Divine Providence bleſs your undertaking, and your labours meet with a plentiful reward.

Thorns, May 12, 1764. I am your conſtant reader, J. S.

IN the epiſtle of Paul to the Galatians, chap. vi. ver. 2. we read, *Bear ye one anothers' burdens, and ſo fulfil the law of Chriſt.* —At the 5th verſe of this chapter the apoſtle ſays, *For every man ſhall*

ſhall bear his own burden.—How are theſe two verſes to be reconciled, where there ſeems to be a manifeſt contradiction?

V.

The CHARACTER of Sir WILLIAM TRUMBULL's FIRST LADY.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

You have lately entertained us with ſeveral eminent examples of piety, ſenſe, and goodneſs in the female ſex, pleaſe to add the following character of Sir William Trumbull's firſt lady, wrote by himſelf, to Mrs. Bridges, of Barton, Northamptonſhire. I flatter myſelf it will not be thought a character inferior to any that you have lately obliged us with, and may help to animate your fair readers *to go and do likewiſe.*

Eſſex, Ap. 21. RUSTICULA.

My dear Siſter,

I KNOW it is high time to thank you (as I do very heartily) for your kind and charitable letter to me in my ſore affliction; but I muſt confeſs my weakneſs to you, that though I know a great deal of my duty, yet my many infirmities, beſides thoſe of old-age, have almoſt brought down my grey hairs with ſorrow to the grave; and, indeed, had it not been for the extraordinary and merciful ſupports of God, I had ſunk under the weight of my loſs; for give me leave to tell you, in as few words as I can (and be aſſured I could inlarge on numberleſs particulars) what I have loſt: I have loſt my deareſt, moſt loving, tender, and virtuous wife, my beſt and ſweeteſt companion, both at home and abroad, my faithfuleſt friend, my beſt adviſer, and my ableſt director (for ſuch ſhe was, though her deep humility made her willing rather to decline ſuch offices than to afford them, except upon importunity, or abſolute neceſſity) my great example of piety and charity, and of avoiding idleneſs with ſo exact a care, that ſhe employed all the vacancies of her time in her devotions to God, inſtructions to her family, and uſeful works even among her neighbours and acquaintance. She was the careful, wiſe, and admirable manager of all my domeſtic concerns, both during my public employments, and in my private retirements, wherein, as ſhe had a heart noble, open, and generous as a princeſs, yet her love and wiſdom made her confine our expences (which ſhe was always miſtreſs of with account) within the bounds of my revenue, neither wanting nor deſiring any thing for herſelf, either in her apparel, diet, equipage, furniture, or the like matters, ſo fondly doted on by moſt, but only for our friends, for the ſake of reputation, and what in decency was fit for us in the ſtation where the good providence of God had placed us. I do, therefore, deſire, and hope, that all my relations will pay that due honour and eſteem which her moſt excellent memory deſerves, eſpecially ſuch as ſhall receive any

temporal benefit after my death, ſince whatever I have added to the eſtate which deſcended to me from my religious, and charitable father, is chiefly owing to the great care, and prudent management, of this my dear deceaſed wife, beſide what I have reaſon to believe was owing to the wonderful bleſſing of God, in a gracious return to her fervent prayers and extenſive charity. She was always pleaſed, and never more ſo than when ſhe had time to herſelf, to her God, and to contrive for the poor, ſo as to relieve them, by the beſt and wiſeſt methods of ſetting them at work. She was eaſy, and intirely contented in every condition where God had placed us; having it ever in her heart, and often in her mouth, that ſhe beſt was pleaſed with that place where ſhe was to be. She was above the little mean arts of falſhood, hypocriſy, and diſſimulation; ſincere in her friendſhips (which ſhe contracted in a ſmall compaſs) unaffected in her piety, and almoſt inimitable in her patience, for ſhe ſuffered, many years, a long ſucceſſion of pains, not only without the leaſt murmuring or repining, and with a ready ſubmiſſion to all ſuch preſcriptions as were ordered, but with a ſerenity of mind, and even ſuch a chearfulneſs, as drew wonder and admiration from ſuch as obſerved her. But whither am I going? I will ſtop here, and leave the other part of embalming her memory to further opportunity; theſe are only ſome few confuſed thoughts, and rough ſtrokes, by which I have endeavoured to draw a few features of this dear and bleſſed woman, both in life and death; for ſo ſhe lived, and ſo ſhe died, ſhe died like a lamb, and is gone to the Lamb of God; whither I moſt earneſtly, on my bended knees, beſeech the Father of mercies to give me grace to follow her, and there to meet her never to part any more. And now, my dear ſiſter, how fit is it for me to learn (and I am learning, oh that I could ſay I had learned!) in whatſoever ſtate I am to be content. I am ſatisfied that my heavenly Father has ſent me this chaſtiſement in mercy, as a mark of my legitimation, that I am now a ſon, and that he deſigns it for my good, if I can make a right uſe of it. I am ſenſible I was too happy, and was apt to ſay in my proſperity, I ſhould never be moved. I had made her my idol, and God is jealous, and will not ſuffer any thing to come in competition with him.—But ſure I ought not to carry you any further into this ſad ſcene.

Pray let my ſiſter B—s ſhare with you in what I write, for my hand is ſo weak, and my thoughts ſo confuſed and diſjoined, that they are fit to be communicated but to thoſe of my beſt friends, who will at the ſame time pardon me, being truly an object of their tendereſt compaſſion. I beg all your earneſt prayers for me, and deſire you will all accept of my kindeſt rememberances as if particularly named, remaining ever,

Eaſthamſtead, Aug. 2, 1764. My dear Siſter, Your poor afflicted but truly affectionate Brother, WILLIAM TRUMBULL.

CONSOLATION,

VI.

CONSOLATION

From HOMAR, *an* HERMIT *of the* EAST,

The SICK MAN COMFORTED.

NUMBER V.

THOU art laid upon the bed of ſickneſs: thy head is bowed down as a bulruſh, and thy ſtrength is dried up as a potſherd. And doſt thou murmur and complain! alas! thou feeble and erring mortal, conſider a moment,—oh conſider and be wiſe! Waſt thou not born to ſickneſs, pain, and ſuffering? Are not theſe the conditions of thy exiſtence? Are they not the common lot of all thy fellow mortals? And wouldſt thou wiſh, canſt thou reaſonably hope, to be exempt from that of which all thy brethren partake? Be ſilent and reſigned.

But whence comes ſorrow, whence comes ſickneſs? By whom is it commiſſioned, and whoſe is the hand that inflicts the ſtroke? Hear it, with the voice of ſerious rebuke, declaring to thee, *Am I come up without the Lord to try thee? The Lord hath ſaid to me, go up againſt this man, and afflict him.* And canſt thou complain? Wilt thou preſume to blame the wiſe purpoſes of him who is thy Father, the Father of the univerſe; whoſe tender care is ever watchful of the whole race of rational beings, whoſe un-erring wiſdom provides for their complete welfare, and whoſe paternal love ſolicitouſly deſireth their eternal happineſs?

It is God who afflicts, the good, the gracious and wiſe Father of mankind. And wherefore doth he afflict? Son of man, reflect, and be admoniſhed. He is too benign to afflict thee for his pleaſure, He is too good to take delight in thy ſufferings. Wherefore then can he afflict—or what end can he propoſe in ſending his ſolemn meſſenger, *diſeaſe*, to thee, but thy true and everlaſting welfare? Say, therefore, with acquieſcence in thy trouble, *I know, o Lord! that thy Judgments are right, and that thou of very faithfulneſs haſt cauſed me to be troubled. I know*, that *whom thou loveſt thou chaſteneſt.* I know that thy gracious wiſdom, Father of love! propoſeth only my advantage; that thou correcteſt only to amend, and trieſt in the furnace only to purify; I bow my head, therefore, and adore; I kiſs the ſcourge,—and, oh may the correction improve!

But who art thou, that thou ſhouldſt preſume to complain? Be ſilent and abaſhed, ſon of ſorrow! when thy mind contemplates all the great and virtuous of ages paſt, all the ſaints, and choſen ſervants of God, viſited with his ſcourge, and tried with ſickneſs and ſorrow? Look at the patriarchs and prophets, the apoſtles and martyrs:—look at the great captain of our faith, and learn ſubmiſſion. Thy bed is a bed of roſes, thy pillow is of down, compared with that croſs upon which his ſuffering limbs were ſtretched and tortured, compared to that thorny crown which pierced with

agoniſing

agoniſing pain, his lacerated temples! Son of man, contemplate every hour, that Jeſus, who entered not into glory before he ſuffered extremeſt pain, then patience will ſmooth thy pillow, and ſilent reſignation lay her finger on thy humbled lips.

Man is born to ſuffering: and ſuffering is heaven's beſt bleſſing. It awakens us to knowledge, it calls us from the world, it teaches us wiſdom. *Before I was afflicted I went wrong.*

Being of Beings! Fountain of Mercy! Lord of Love! all glory be to thee! Homar will praiſe thee for all thy kind paternal chaſtiſement: nor leaſt for the ſcourge of ſickneſs, which opened his eyes to the wonders of thy law! When the fever drank up all his ſtrength, when life every moment ſtood in ſuſpence, when all the terrors of death were planted around him in terrible array, when the wife of his boſom bedewed his parched face with her affectionate tears, and the children of his heart ſtood ſobbing by his melancholy bed,—then, o then, adorable Redeemer! then did thy comforts refreſh his ſoul. — Homar, thou art a man! did I ſay, and therefore muſt not preſume to repine at human fate: duſt thou art, and unto duſt muſt thou return! Homar, thou art a man! and man is born to ſuffering, as the ſparks fly upward: willingly, therefore, endure that burden, from which none of thy fellow beings can plead an exemption! And, oh my Saviour! and my confidence! thou haſt gone before, and ſanctified the ſuffering way; I look to thy croſs, and am ſubmiſſive: I behold thy ſorrows and forget my own. Thou haſt unbarred the iron gates of death! Thou haſt vanquiſhed the all-victorious tyrant! Thou haſt given life and immortality to thy ſervant's faithful perſeverance! Lord Jeſus, I come! oh be thou my ſupport, and no terrors of death ſhall affright, no languiſhments of ſickneſs ſhall ſour, no pangs of acuteſt diſeaſe ſhall draw a groan from my heart, or a whiſper of diſcontent from my mouth!

I was founded on a rock. He who puts his confidence in Jeſus ſhall be as the mount Zion, which cannot be removed: health or ſickneſs will make no difference with that ſoul who builds upon his love, and walks by his pattern. He heard, and ſaved me, for a while, from death! oh may it be to ſpeak his praiſes, and to ſpread his truth. — Come and hearken all ye wretched and ſuffering ſons of men, come all ye who ſeek for peace and reſt in vain from ſublunary things, come and liſten unto me,—nor doubt the voice of experience and truth;

"The knowle lge of Jeſus is happineſs, and his love conſummate peace and perfect fruition to the ſoul."

[*To be continued.*]

☞ *This ſhould have been inſerted laſt month, but it was ſent too late by the author.*

POETRY.

POETRY.

On seeing an OLD MAN, begging Opposite an INN at HOUNSLOW.

I.

AH me! behold! where trembling, palsied, poor
Bent down with years, yon aged father stands!
Plac'd by the public-way; his lips implore
A scanty gift from passing, pitying, hands!
See, while whirling careless by
Pompous equipages fly,
From his bald head, as it shakes,
His wither'd hand the cov'ring takes;
Holds it forth, and humbly sues;
"O for mercy don't refuse,
"From your plenty to bestow
"Mite on age depress'd with woe!
"Seventy years have left me here,
"Friendless, helpless, weak and bare;
"Mercy, tender mercy shew
"Upon age depress'd with woe."

II.

Old sire! thou need'st not ask of me,
I have a heart which feels for thee!
Feels for myself, and for my kind,
While sad reflexion fills my mind!
— After a life of seventy years,
In labour spent, and fraught with cares,
And does the pilgrimage thus end,
With loss of strength, support, and friend!

III.

Thou, gracious God! whose works all-bounteous prove
Thy care paternal of the human race;
Teach me the tokens of thy general love,
In such an object teach me, Lord! to trace!
Hail, IMMORTALITY! I see
It's ample proof, old sire! in thee.
Hail, IMMORTALITY! man's pride,
The God, the God is justify'd!
Or age, or pain, or want, attend
The mortal at his journey's end,
Swift shall a mighty change ensue,
Such miracles the grave can do!

IV.

Yet must the mind for realms of bliss be meet,
Nor foul or sordid thought incrust it o'er.
How hard to 'scape for those, whose creeping feet
Bear them to beg vile alms from door to door!
Some states there are, so wretched, I admire
How human nature can the weight sustain!
But quench'd in such is that celestial fire,
Which gives the gen'rous heart it's honest pain!
Then, hear me, heav'n! Whate'er of ills befall,
Bless'd independence grant me to maintain,
Come age, with all it's achs, I'll bear them all,
Nor ever impious at thy will complain!
But take not, never from me take
The heart which loves to feel and ach,
Ach at sorrow's sore distress,
Feel, as quick to aid and bless!
Never to my power deny,
Means the wretched to supply;
Never from my soul remove
The luxury of christian love!
Then what thou wilt or take or give,
For this, this only, is to live!

W. D.

THE SWALLOWS.

Written SEPTEMBER, 1748.

By Mr. RICHARD JAGO.

PART I.

ERE yellow Autumn from our plains retir'd,
And gave to wintry storms the varied year,
The SWALLOW race, with fore-sight clear inspir'd
To southern climes prepar'd their course to steer.

On DAMON's roof a grave assembly sate;
His roof a refuge to the feather'd kind,
With serious look he mark'd the nice debate,
And to his DELIA thus address'd his mind.

Observe yon twitt'ring flock, my gentle maid,
Observe and read the wond'rous ways of heav'n!
With us thro' summer's genial reign they stay'd
And food and lodging to their wants were giv'n,

But now through secret prescience well they know
The near approach of elemental strife:
The blust'ring tempest and the chilling snow
With ev'ry want and scourge of tender life.

Thus taught, they meditate a speedy flight;
For this e'en now they prune their vig'rous wing;

For

For this conſult, adviſe prepare, excite,
And prove their ſtrength in many an airy ring.

No ſorrow loads their breaſts, nor ſwells their eye,
To quit their friendly haunts, or native home;
Nor fear they launching on the boundleſs ſky,
In ſearch of future ſettlements to roam.

They feel a pow'r, an infl'ence all divine!
Which warns them hence, they feel it and obey;
To this direction all their cares reſign,
Unknown their deſtin'd ſtage, unmark'd their way.

Well fare your flight, ye mild domeſtic race!
O for your wings, to travel with the ſun!
Health brace your nerves, and zephyrs aid your pace,
Till your long voyage happily be done!

See, DELIA! on my roof, your gueſts to-day,
To-morrow on my roof, your gueſts no more,
Ere yet 'tis night with haſte they wing away,
To-morrow lands them on ſome faſer ſhore.

How juſt the moral in this ſcene convey'd!
And what without a moral would we read?
Then mark what DAMON tells his gentle maid
And with his leſſon regiſter the deed:

'Tis thus life's chearful ſeaſons roll away,
Thus threats the winter of inclement age;
Our time of action but a ſummer's day;
And earth's frail orb the ſadly varied ſtage!

And does no power it's friendly aid diſpenſe,
Nor give *us* tidings of ſome happier clime?
Find *we* no guide in gracious PROVIDENCE,
Beyond the ſtroke of death, or verge of time!

Yes, yes, the ſacred oracles we hear,
Which point the path to realms of endleſs day;
Which bid our hearts nor death nor anguiſh fear,
This future tranſport, *that* to life the way.

Then let us timely for our flight prepare,
And form the ſoul for her divine abode,
Obey the call, and truſt the leader's care,
To bring us ſafe thro' virtue's paths to God.

Let no fond love for earth exact a ſigh,
No doubts divert our ſteddy ſteps aſide;
Nor let us long to live, nor dread to die,
Heav'n is our hope, and PROVIDENCE our guide!

*** *THE ſecond Part of the above ſhall be inſerted in our next Magazine.*

IN CHRISTI PASSIONEM ODE.

Vide PAGE 187.

JAM leves cantus recitare, muſa,
Deſinas; ſed tu citharæ canoras
Increpans chordas celebra perempti,
Regis honores.

Quanta ſe pandit nova ſcena laudis!
Quantus et miris cumulus repletus
Surgit! ex his quid celebrare primum
Carmine ſumam?

Jam volo cantus homini ſtupendos,
Jam volo res ambiguaſque divis
Dicere; ut JESUS ſcilicet perennis
Morte periret.

Quam fuit nobis facilis bonuſque!
Quam fuit nobis miſeris benignus!
Qui ſuum gnatum dedit ut piaret
Crimina noſtra!

Gloriam cœli domino canamus,
Qui fores Orci referans, honores
Hinc triumphales tulit, atque mortem
Morte ſubegit.

Summa CALVARIÆ reboant clamores,
Inde percellit mihi magnus aures
Et triumphantum ſtrepitus virorum
Et morientum.

Ecce tres pœnas crucibus luentes;
Alteris quam diſſimilis duobus
Ille qui ligno medio ligata
Brachia tendit!

Mite reclinat caput; atque palmas
Ferreis clavis, inimica, figens
Turba, tranſverſis trabibus ligat per
Mutua nexis.

Adſit, heu! dirus pavor atque luctus,
Crinibus fuſis, lacerataque palla,
Nubilos vultus hominum ſerenent
Gaudia nunquam.

Non coruſcantem Tyrio colore,
Neve Sydonüis tunicis amictum;
Sed ſuo CHRISTUM videas peremptum
Sanguine tinctum.

Plectiles nectunt capiti corollas
Sentium, et tergum Iſacidæ flagellant
Ictibus crebris; fluit hinc cruoris
Copia larga.

Luminum fontes aperi tuorum,
Irrigent terram lachrymæ fluentes,
Fletibus noſtris ſocios negabis
Addere fletus?

Redden

Reddere unius lachrymæ tributum
Illius deflendo obitum probrosum
Qui suum fudit cruce sic cruorem
Quis dubitabit?

Hereford, Apr. 25. 1764. T. J.

A MORNING HYMN.

SOV'REIGN of all! — Eternal God!
Nature's creator! king of kings!
Our world, with all it's varied good,
Thy praise in every morning sings!
Thy kindly pow'rful energy
The wide extended world displays,
In a perpetual harmony
Between returning nights and days.
How great the change from night to day!
This thy o'er-ruling power declares!
Nature, just wrap'd in midnight gloom,
Supremely fair, all gay appears!
We, creatures, hail returning light;
And bless the author of our joy;
"Why, say our souls, in gloomy night,
"Should heav'n for us it's care employ?"
Happy, we sing, 'tis God's right hand
Stretch'd forth, that makes us truly blest,
Guarded by him, secure we stand;
With slumbers sweet our pow'rs refresh'd!
Throughout this day prolong the joy
Our morning happiness affords:
Teach us our talents well t'employ,
Not as our own, but as the Lord's.
Secure our feet from Satan's snares,
Let no temptation prove too strong:
In all our temporal affairs,
Preserve our hands, our hearts from wrong:
That, when the night succeeds the day,
And calm reflexion will begin,
All it's pass'd scenes we may survey
And not behold one wilful sin!

Cl. L—b—g—s.

An HYMN

Of GRATITUDE and SELF-DEDICATION To GOD.

THOU, great JEHOVAH! art my God,
My former and my guardian thou!
By thee upheld, by thee preserv'd,
Through life I've sojourn'd until now.
Amidst ten thousand ills I've stood,
My fellow mortals dying round;
E'en those whose lives more virtuous were,
This world a painful world have found:
Whilst I, through paths of peace and joy,
Bless'd with kind friends and comforts dear,
But seldom vex'd with painful ills,
Have journied on from year to year.
God's liberal hand hath well supply'd
My various wants of earthly good:
And blessings of a nobler kind,
On me hath his rich grace bestow'd.
Thus bless'd beyond my own deserts,
Bowing before thy glorious throne,
My heart, fill'd full of gratitude,
I yield myself to thee alone.
Lord! here I stand, with ready will
All thy most sacred laws t'obey.
From thee I came, on thee depend,
For thee I'll spend my ev'ry day.

Q. B. V.

An ESSAY on VIRTUE.

To the Hon PHILIP YORKE, Esq.

Atque ipsa utilitas justi prope mater & æqui.
HOR.

THOU, whom nor honours, wealth, nor youth can spoil,
With the least vice of each luxuriant soil,
Say, YORKE! (for sure, if any, thou canst tell)
What VIRTUE is, who practise it so well;
Say, where inhabits this sultana queen;
Prais'd and ador'd by all, but rarely seen:
By what sure marks her essence can we trace,
When each religion, faction, age, and place
Sets up some fancied idol of it's own,
A vain pretender to her sacred throne?
In man, too oft a well-dissembl'd part,
A self-denying pride in woman's heart,
In synods, faith, and in the fields of fame
Valour usurps her honours and her name.
Whoe'er their sense of VIRTUE would express
'Tis still by something they themselves possess.
Hence youth, good-humour; frugal craft, old-age,
Warm politicians term it party rage,
True churchmen, zeal, right orthodox; and hence
Fools think it gravity, and wits pretence:
To constancy alone fond lovers join it,
And maids unask'd to chastity confine it.
But have we then no law beside our will?
No just criterion fix'd to good and ill?
As well at noon we may obstruct our sight,
Then doubt if such a thing exists as light;
For no less plain would nature's law appear,
As the meridian sun, unchang'd and clear,
Would we but search for what we were design'd,
And for what end th'ALMIGHTY form'd mankind;

A rule

A rule of life we then ſhould plainly ſee,
For to purſue that end muſt VIRTUE be.
Then what is that? not want of pow'r or fame,
Or worlds unnumber'd to applaud his name;
But a deſire his bleſſings to diffuſe,
And fear leſt millions ſhould exiſtence loſe;
His goodneſs only could his power employ,
And an eternal warmth to propagate his joy.
Hence ſoul and ſenſe, diffus'd through ev'ry place,
Make happineſs as infinite as ſpace.
Thouſands of ſuns beyond each other blaze,
Orbs roll o'er orbs, and glow with mutual rays;
Each is a world, where, form'd with wond'rous art
Unnumber'd ſpecies live through ev'ry part;
In ev'ry tract of ocean, earth and ſkies
Myriads of creatures ſtill ſucceſſive riſe;
Scarce buds a leaf, or ſprings the vileſt weed,
But little flocks upon it's verdure feed;
No fruit our palate courts, or flow'r our ſmell
But on it's fragrant boſom nations dwell,
All form'd with proper faculties to ſhare
The daily bounties of their Maker's care;
The great CREATOR, from his heavenly throne,
Pleas'd, on the wide-expanded joy looks down,
And his eternal law is only this,
That all contribute to the gen'ral bliſs.
Nature ſo plain this primal law diſplays,
Each living creature ſees it and obeys;
Each, form'd for all, promotes, through private care,
The public good, and juſtly taſtes it's ſhare.
All underſtand their great CREATOR's will,
Strive to be happy, and in that fulfil:
Mankind excepted; lord of all beſide,
But only ſlave to folly, vice, and pride;
'Tis he who's deaf to this command alone,
Delights in others' woe, and courts his own:
Racks and deſtroys with tort'ring ſteel and flame,
For lux'ry brutes, and man himſelf for fame:
Sets ſuperſtition high on VIRTUE's throne,
Then thinks his Maker's temper like his own:
Hence are his altars ſtain'd with reeking gore,
As if he could atone for crimes by more:
Hence, whilſt offended heav'n he ſtrives in vain
T'appeaſe by faſts and vo'untary pain,
E'en in repenting he provokes again
How eaſy is our yoke! how light our load!
Did we not ſtrive to mend the laws of God:
For his own ſake no duty he can aſk,
The common welfare is our only taſk;
For this ſole end his preceps, kind as juſt,
Forbid intemp'rance, murder, theft, and luſt,
With ev'ry act injurious to our own
Or others' good, for ſuch are crimes alone:
For this are peace, love, charity, injoin'd,
With all that can ſecure and bleſs mankind.
Thus is the public ſafety VIRTUE's cauſe,
And happineſs the end of all her laws;
For ſuch by nature is the human frame,
Our duty and our int'reſt are the ſame.
But hold, cries out ſome puritan divine,
Whoſe well-ſtuff'd cheeks with eaſe and plenty ſhine,
Is this to faſt, to mortify, refrain,
And work ſalvation out with fear and pain?
We own, the rigid leſſon of their ſchools
Are widely diff'rent from theſe eaſy rules;
VIRTUE, with them, is only to abſtain
From all that nature aſks, and covet pain;
Pleaſure and vice are ever near akin,
And, if we thirſt, cold water is a ſin:
Heav'n's path is rough and intricate, they ſay,
Yet all are damn'd who trip, or miſs their way:
God is a being cruel and ſevere,
And man a wretch, by his command plac'd here,
In ſunſhine for a while to take a turn,
Only to dry, and make him fit to burn.
Miſtaken men! too piouſly ſevere!
Through craft miſleading, or miſled by fear;
How little they God's counſels comprehend,
Our univerſal parent, guardian, friend!
Who, forming by degrees to bliſs mankind,
This globe our ſportive nurſery aſſign'd,
Where, for a while, his fond paternal care
Feaſts us with every joy our ſtate can bear:
Each ſenſe, touch, taſte, and ſmell, diſpenſe delight,
Muſic our hearing, beauty charms our ſight;
Trees, herbs, and flow'rs to us their ſpoils reſign,
It's pearl the rock preſents, it's gold the mine:
Beaſts, fowl, and fiſh their daily tribute give
Of food and cloaths, and die that we may live:
Seaſons but change, new pleaſures to produce,
And elements contend to ſerve our uſe:
Love's gentle ſhafts, ambition's golden wings,
The pomps of ſenates, churches, courts and kings,
All that our rev'rence, joy, or hope create,
Are the gay play-things of this infant ſtate;
Scarcely an ill to human life belongs,
But what our follies cauſe or mutual wrongs;
Or, if ſome ſtripes from Providence we feel,
He ſtrikes with pity, and but wounds to heal;
Kindly, perhaps, ſometimes afflicts us here,
To guide our views to a ſublimer ſphere,
In more exalted joys to fix our taſte,
And wean us from delights which cannot laſt.
Our preſent good the eaſy taſk is made,
To earn ſuperior bliſs, when this ſhall fade;
For, ſoon as e'er theſe mortal pleaſures cloy,
His hand ſhall lead us to ſublimer joy:
Snatch us from all our little ſorrows here,
Calm ev'ry grief, and dry each childiſh tear;
Waft us to regions of eternal peace,
Where bliſs and virtue grow with like increaſe;
From ſtrength to ſtrength our ſouls for ever guide,

Through

Through wond'rous scenes of being yet untry'd,
Where, in each stage we shall more perfect grow,
And new perfections new delights bestow.
O! would mankind but make these truths their guide,
And force the helm from prejudice and pride,
Were once these maxims fix'd, that God's our friend,
Virtue our good, and happiness our end,
How soon must reason o'er the world prevail,
And error, fraud, and superstition fail!
None would hereafter, then, with groundless fear,
Describe th'ALMIGHTY cruel and severe,
Predestinating some, without pretence,
To Heav'n, and some to hell, for no offence;
Inflicting endless pains for transient crimes,
And fav'ring sects or nations, men or times.
To please him, none would foolishly forbear
Or food, or rest, or itch in shirts of hair;
Or deem it merit to believe or teach
What reason contradicts or cannot reach:
None would fierce zeal for piety mistake,
Or malice for whatever tenet's sake,
Or think salvation to one sect confin'd,
And heav'n too narrow to contain mankind.
No more, then, nymphs, by long neglect, grown nice,
Would, in one female frailty sum up vice;
And censure those, who, nearer to the right,
Think VIRTUE is but to dispense delight.
No servile tenets would admittance find,
Destructive of the rights of human kind;
Of power divine, hereditary right,
And non-resistance to a tyrant's might:
For sure that all should thus for one be curs'd,
Is, by great nature's edict just revers'd.
No moralists then, righteous to excess,
Would shew fair VIRTUE in so black a dress,
That they, like boys, who some feign'd spright array,
First from the spectre fly themselves away:
No preachers in the *terrible* delight,
But chuse to win by REASON, not affright;
Not, conj'rers like, in fire and brimstone dwell,
And draw each moving argument from *hell*.
No more our sage interpreters of laws
Would fatten on obscurities and flaws;
But rather, nobly careful of their trust,
Strive to wipe off the long contracted dust,
And be, like HARDWICKE, guardians of the just.
No more applause would on ambition wait,
And laying waste the world be counted great;
But one good-natur'd act more praises gain,
Than armies overthrown and thousands slain:
No more would brutal rage disturb our peace,
But envy, hatred, war, and discord cease:
Our own and others' good each hour employ,
And all things smile with universal joy:
VIRTUE, with HAPPINESS, her consort join'd,
Would regulate and bless each human mind,
And man be what his Maker first design'd.

ODE to WISDOM.

By a LADY.

THE solitary bird of night
Through the thick shade now wings his flight,
And quits his time-shook tow'r;
Where, shelter'd from the blaze of day,
In philosophic gloom he lay,
Beneath his ivy bow'r.

With joy I hear the solemn sound,
Which midnight echoes waft around,
And sighing gales repeat.
Fav'rite of PALLAS! I attend,
And, faithful to thy summon, bend
At WISDOM's awful seat.

She loves the cool, the silent eve,
Where no false shews of life deceive,
Beneath the lunar ray.
Here Folly drops each vain disguise,
Nor sport her gaily-colour'd dyes,
As in the beam of day.

O PALLAS! queen of ev'ry art,
That glads the sense and mends the heart,
Bless'd source of purer joys:
In ev'ry form of beauty bright
That captivates the mental sight
With pleasure and surprize.

At thy unspotted shrine I bow,
Attend thy modest suppliant's vow,
That breathes no wild desires:
But, taught by thy unerring rules,
To shun the fruitless wish of fools,
To nobler views aspires.

Not FORTUNE's gem, AMBITION's plume,
Not CYTHEREA's fading bloom,
Be objects of my pray'r:
Let AV'RICE, VANITY, and PRIDE,
Those envy'd glitt'ring toys, divide
The dull rewards of care.

To me thy better gifts impart,
Each moral beauty of the heart,
By studious thoughts refin'd;

For WEALTH the ſmiles of glad CONTENT
For POW'R it's ampleſt, beſt extent,
An empire o'er the mind.

When FORTUNE drops her gay parade,
When PLEASURE'S tranſient roſes fade,
And wither in the tomb;
Unchang'd is thy immortal prize,
Thy ever verdant laurels riſe
In undecaying bloom.

By thee protected, I defy
The coxcomb's ſneer, the ſtupid lye
Of ignorance and ſpite:
Alike contemn the leaden fool,
And all the pointed ridicule
Of undiſcerning wit.

From envy, hurry, noiſe, and ſtrife,
The dull impertinence of life,
In thy retreat I reſt:
Purſue thee to the peaceful groves
Where PLATO'S ſacred ſpirit roves,
In all thy beauties dreſs'd.

He bade ILISSUS' tuneful ſtream
Convey thy philoſophic theme
Of perfect, fair, and good:
Attentive ATHENS caught the ſound,
And all her liſt'ning ſons around
In awful ſilence ſtood.

Reclaim'd, her wild, licentious youth
Confeſs'd the potent voice of TRUTH;
And felt it's juſt controul:
The PASSIONS ceas'd their loud alarms,
And VIRTUE'S ſoft, perſuaſive charms
O'er all their ſenſes ſtole.

Thy breath inſpires the POET'S ſong,
The PATRIOT'S free, unbiaſs'd tongue,
The HERO'S gen'rous ſtrife;
Thine are RETIREMENT'S ſilent joys,
And all the ſweet, ingaging ties
Of ſtill domeſtic life.

No more to fabl'd names confin'd,
To the ſupreme, all-perfect mind
My thoughts direct their flight:
WISDOM'S thy gift, and all her force
From thee deriv'd, eternal ſource
Of intellectual light!

O ſend her ſure, her ſteady ray,
To regulate my doubtful way,
Through life's perplexing road;
The miſts of error to controul,
And through it's gl om direct my ſoul
To happineſs and good.

Beneath her clear, diſcerning eye
The viſionary ſhadows fly
Of FOLLY'S painted ſhow:
She ſees through ev'ry fair diſguiſe,
That all but VIRTUE'S ſolid joys
Are vanity and woe.

TRANSLATED from SENECA'S TRAGEDY of THYESTES.

CHORUS II.

CLIMB at court, for me, who will
Tott'ring FAVOUR'S pinnacle;
All I ſeek is to lie ſtill.
Settl'd in ſome ſecret neſt,
In calm leiſure let me reſt;
And, far off the public ſtage,
Paſs away my ſilent age:
Thus, when, without noiſe, unknown,
I have liv'd out all my ſpan,
I ſhall die without a groan,
An old, honeſt countryman.
Who, expos'd to others' eyes,
Into his own heart never pries,
DEATH to him's a ſtrange ſurprize.

EPITAPH.

By ANDREW MARVEL.

ENOUGH; and leave the reſt to fame;
'Tis to commend her, but to name.
Courtſhip, which, living, ſhe declin'd,
When dead to offer were unkind.
Where never any could ſpeak ill,
Who would officious praiſes ſpill?
Nor can the trueſt wit or friend,
Without detracting her, commend;
To ſay, ſhe liv'd a virgin chaſte
In this age, looſe, and all unlac'd;
Nor was, when vice is ſo allow'd,
Of virtue, or aſham'd, or proud;
That her ſoul was on heav'n ſo bent,
No minute, but it came and went:
That, ready her laſt debt to pay,
She ſumm'd her life up ev'ry day;
Modeſt as morn; as mid-day bright;
Gentle as ev'ning; cool as night;
'Tis true; but all too weakly ſaid:
'Twas more ſignificant — SHE'S DEAD.

HISTORICAL MEMOIRS.

THE treaty between the empress of Russia and the King of Prussia, which has been for some time under consideration, was at length concluded, on the 11th of April, and is in substance as follows:

By articles 1 and 2, a treaty of defensive alliance, and mutual guaranty are agreed to, after reserving the liberty of concluding other treaties not contrary to the present.

3—9. In case of a foreign attack, 10,000 infantry, and 2000 cavalry are promised, three months after the first requisition, to be continued till a cessation of hostilities. If these are not sufficient, means to be concerted to employ additional forces. The troops to be paid, and furnished with ammunition by the party assisting: provisions and quarters to be furnished by the assisted. The troops to receive orders from their own general; and to have their own religion and laws.

10. No peace, &c. to be concluded without mutual consent.

11. In case of war on the part of the assisting party, it shall be exempted from furnishing it's quota, or shall be at liberty to withdraw it's forces, after two months notice.

12. A free commerce between the two states.

13, 14. The treaty to be in force eight years, and renewable before the expiration, according to circumstances. Ratifications to be exchanged in six weeks.

By a secret article it is engaged to maintain Poland in it's right of a free election, and to prevent all heriditary succession.

The Russian and Prussian ministers have communicated to their Imperial Majesties at Vienna, the above treaty; but it is the opinion of the politicians there, that the court will not accede to it, and that, on the other hand, it may occasion some new engagements between that court and France.

There have been some commotions in Poland, on account of the approaching election of a king; and there is reason to apprehend, that they will rather increase than abate till that point is determined; parties run high, and count Brannitzky, commander of the crown troops, opposes the Poniatowski party. He has been, by the diet, deprived of his title of commander of the troops of the crown, but the soldiery still adhere to him, except some few who have been brought over to the interest of the diet. Several bloody skirmishes have lately happened between the opposite parties.

On the 27th of last month a motion was made in the diet, touching the qualifications of a king to be elected; when it was unanimously resolved, that he should be a Pole, of Polish parents on both sides, a member of the church of Rome, and one who is a judge of the laws, constitutions and customs of that kingdom.

From Berlin we are informed, that a very important negociation is on foot between the King of Prussia and the Margrave of Bareith; the principal object of which is, the cession of the Margraviate of Bareith to the king of Prussia.

An overture has been lately made by the French court to that of Sweden, proposing the continuation of it's subsidies on condition, that instead of troops, Sweden shall furnish France with a certain number of men of war, in case they should want them; an alteration which, however, the regency cannot set their hands to without the concurrence of the different orders of the kingdom in diet assembled; so that this is to be one of the first points on which the states are to deliberate at their next meeting.

Advices from Genoa import, that the rebels, aided by a Corsican officer in the republic's service, have attempted to surprize Bonifacio; but the enterprize miscarried, the rebels having been repulsed in the attack they made upon St. Julian's gate. By the same advices we find, that two vessels have lately brought the rebels a supply of warlike stores.

Accounts from Naples mention, that a great number of the inhabitants of that kingdom having been supported, during the famine, by unwholesome food, a great mortality has been occasioned. Both private houses and hospitals are filled with sick; and those who attend them are scarce able to give them the necessary assistance.

CHRONOLOGICAL DIARY.

Tueſday, May 29.

A TRADESMAN near Wardour-ſtreet, Soho, attempted to hang himſelf on the iron rails of his own houſe, but was prevented by the rope breaking. He then pulled out a knife, cut himſelf acroſs the belly, afterwards ſtabbed himſelf in both arms, and in half an hour expired in exquiſite torment.

Thurſday 31. A remarkable circumſtance happened at Cliffe-pypard, in Wiltſhire, on Monday the 14th inſt. when thirty-one ewes, the property of Edward Goddard, Eſq. by feeding only one hour upon rank broad clover, burſt, and died inſtantly; and the reſt of the flock, conſiſting of ſome hundreds, were, with great difficulty, ſaved.

A few days ago as two ſailors, who had been at ſea many years on board the ſame ſhip, were travelling together near Malmeſbury, in the county of Wilts, one of them gave the other a violent blow on the back part of his ſkull with a large ſtick, which killed him immediately; he afterwards dragged the deceaſed into an adjoining wood, and robbed him of his money, with which he made off. The murderer is ſincetaken.

Friday, June 1. Four pieces of cannon have lately been fiſhed up in La Hogue road, ſuppoſed to have belonged to admiral Tourville's fleet, when burnt, ſunk, and deſtroyed there in 1692, by the Dutch and Engliſh. They were covered all over with a thick incruſtation of mud, under which the metal was as impreſſible as if they had been pewter, which might be owing to the action of the ſea-ſalt; but after being twenty-four hours in the air, the metal ſo far recovered it's natural hardneſs, that theſe cannon ſtood the ſtrongeſt proofs.

M. Geſner, firſt Phyſician to the Duke of Wirtemberg, has made ſeveral experiments by which it appears, that the rind of heath-broom, dried in an oven, and pulverized, anſwers very well in tanning, except that the operation is longer.

Monday 4. An ingenious artiſt near Temple-Bar, delivered to his Majeſty a curious repeating watch, ſo ſmall as to be worn in a ring: when their Majeſties, and a great many of the nobility who were preſent, expreſſed the higheſt ſatisfaction at the performance.

Laſt night about nine o'clock lord Clive arrived here from London, and this morning embarked on board the Kent, which ſailed at ſeven o'clock in the evening with a fair wind.

Friday 8. A cauſe came on, in the court of Common Pleas, in Weſtminſter, before lord chief juſtice Pratt, wherein Mr. Brackſtone, of Covent-Garden, was plaintiff, and one of thoſe young gentlemen ſtyled Bucks, defendant, for aſſaulting Mr. Brackſtone in his own ſhop; when, after two or three evidences were examined, the defendant, by his council, offered to aſk pardon in the open court, and pay coſts. But as the outrage was attended with bad conſequences to the plaintiff's wife, Mr. Brackſtone was deſirous to ſubmit his cauſe to the verdict of the jury. Accordingly, after the charge was given by the judge, the jury, which was ſpecial, withdrew for about ten minutes, and brought in a verdict of 200l. damages, with coſts.

Monday 11. The parliament, which ſtands prorogued to Thurſday the 21ſt inſtant, is further prorogued to Thurſday the 16th day of Auguſt next.

This morning his Majeſty reviewed the regiment of horſe guards blue, commanded by the Right Hon. the marquis of Granby, in Hyde-Park, when they all went through their exerciſe to great ſatisfaction. Her Majeſty in a coach, drawn by cream coloured horſes, her Majeſty's brother the prince of Mecklenburgh, their royal highneſſes the princes William Henry, and Frederick, the French ambaſſador, and a great number of other perſons of diſtinction, were preſent on the occaſion. The marquis of Granby ordered a handſome purſe to be diſtributed amongſt the private men of the ſaid regiment, and afterwards dined at the St. Alban's Tavern in St. Alban's-ſtreet, with the principal officers and ſeveral of the nobility, where a grand entertainment was provided.

John Turtle, for ſtabbing Joſeph Chambers was executed at Tyburn, and afterwards delivered to the ſurgeons, in order to be anatomized. He was a very miſerable poor looking object, ſhed abundance of tears, and behaved with great penitence. During the execution a fellow

low picked two of the ſpectators pockets of their handkerchiefs, in which he was detected; but, being a ſtout luſty fellow, he puſhed through the crowd, and got clear off.

Thurſday 14. Advice is received that the Spaniards have forbid the Engliſh from cutting logwood in the bay of Honduras; upon which they ſent an expreſs, ſetting forth their diſtreſſed circumſtances, and a petition for relief and aſſiſtance to his excellency William Henry Littleton, governor and captain-general of Jamaica.

The 30th of laſt month died at Tommerop, in Fionia, one Simon Sack, aged 141 years. About ſix years ſince a Daniſh nobleman ſeeming to doubt of his age, the old man immediately ſet out on foot, and walked 200 leagues, from Tommerop into Norway, to obtain an extract of the regiſter of his baptiſm, with which he returned a month afterwards. He was then 135 years old.

Saturday 16. Advices were received from Major Adams, dated at the head quarters, at Doudnagur, in Bengal, the 20th of November, 1763, containing an account of the military operations in the Eaſt Indies; by which it appears, that the ſiege of Mongear began on the 4th of October, and the 11th in the morning the enemy ſurrendered at diſcretion, having laid down their arms, and marched out of the fort; the garriſon conſiſted of about 2000 men. But the news of a moſt melancholy cataſtrophe damped the joy which this ſucceſs would otherwiſe have occaſioned, which was, that all the captive gentlemen made priſoners at Patna ſome time before, were inhumanly maſſacred on the 6th of October, by order of Coſſim Ally Cawn; one Somers, a German, commonly called Soomeroo, was the infamous villain who executed theſe orders, with a company of Seapoys trained up by himſelf; 49 gentlemen, 25 of them in irons, were murdered in one houſe, with about 50 ſoldiers in irons, and nine gentlemen, with the remaining part of the Engliſhmen who were priſoners, were put to death in other parts of the country where they were confined, amounting in the whole to about 200. Dr. Fullarton was the only perſon who eſcaped from Patna, having received a pardon from Coſſim Ali Cawn a few days before the maſſacre of the Engliſh. Tagulpat, the famous banker, and his brother, with Ramnerrain, late ſubah of Patna, Rajah Bullub, and 27 others, moſt of them their relations or dependants, were put to death by the ſame executioner; Ramnarrain was thrown into the river, and the bodies of the others were expoſed to be devoured by the beaſts and birds of prey, and a guard of Seapoys ſet over them to prevent their relations from burning them according to the cuſtom of their religion.

After the ſurrender of Mongear, major Adams marched the army before Patna, and opened the ſiege of that place on the 25th of October, which ſurrendered to the Engliſh forces on the 6th of November, after a ſtout reſiſtance. Coſſim Ali Cawn was at Bieram on the day of the attack; but immediately, on the receipt of the news, he retired with precipitation to Laſſarum, and drew out all his treaſure and valuable effects from Rotas, with which he proceeded to the bank of the Carrainnaſſa, the confines of the province, imploring admittance into Sujah Doulah's country. Sujah Doulah (ſays major Adams's letter) is vizier to the Mogul, who will not permit him to croſs the river with his army; an aſylum for himſelf and family only is offered him. I marched the army on the 13th inſt. from Patna, and a few days more will, I believe, determine his fate, and put a period to the campaign.

Our loſs from the 8th of October to the 6th of November was 1 officer and 54 rank and file killed; and 7 officers and 124 rank and file wounded; and 8 Seapoys miſſing.

Officers names, capt. Irwin, died of his wounds, captain Champion, lieutenant Goddard, enſign Jefferys, wounded, and Mr. Conner, engineer, wounded.

European officers of Seapoys names, captains Stibbert and Galiez, lieutenants Swinton and Scotland, wounded.

Braſs and iron ordinance taken at Mongear and Patna, 212 pieces.

Monday 18. This day there was a moſt violent ſtorm of thunder, lightening, and hail, which, in London, ſhattered the fine ſpire of St. Bride's church, forced ſome of the ſtones out of it, which fell through the roof of the church, greatly damaging that, as well as ſome houſes adjoining; ſeveral chimneys were thrown down, windows broke, and the like. In different parts of the country much damage was done to the corn, fruits, and vegetables;

bles; ſome houſes and barns fired by the lightening, and ſeveral perſons killed.

The Hon. Charles York, Eſq. is choſen recorder of Dover, in the room of his father, the earl of Hardwicke, deceaſed.

Wedneſday 20. Letters received from New York have brought an account of preliminary articles of peace having been concluded and ſigned by Sir William Johnſon, Bart. and the deputies from the Seneca nations; by which every thing is ſettled to mutual ſatisfaction.

Fridy 22. Letters from Italy bring an account of the following diſcovery, which has been made lately at Udine, the capital of Friuli, a ſmall province belonging to this republic. A poor man lying under the frightful tortures of the hydrophobia, was cured with ſome draughts of vinegar given him by miſtake inſtead of another portion. A phyſician of Padua, called Count Leoniſſa, got intelligence of this event at Udine, and tried the ſame remedy upon a patient who was brought to the Paduan hoſpital, adminiſtering him a pound of vinegar in the morning, another another at noon, and a third at ſun-ſet; and the man was ſpeedily and perfectly cured.

Thurſday 28. Advice is received from Liſbon, with the melancholy news of the intire deſtruction of the cuſtom-houſe there, by fire, on the 31ſt. ult. with vaſt quantities of merchandize; as it was hardly ever remembered ſo full of goods of all kinds. In leſs than an hour from the time of it's being firſt diſcovered, the whole was in flames. The loſs is computed at 560,000l ſterling.

This evening the Hon. Thomas Boone, Eſq. governor of South Carolina, arrived in town from thence, but laſt from Portſmouth; and yeſterday he waited on his Majeſty at St. James's, and was graciouſly received.

Friday 29. By letters from Jamaica we learn, that Sir William Bumaby has ſent the dreadnought man of war and a frigate to the bay of Honduras, in order to protect the Engliſh in cutting logwood.

Melancholy accounts are received from divers parts of England, of damages done by the ſtorm on Saturday laſt. Many perſons have been killed and hurt by lightening, and much damage done to the corn, &c.

His Majeſty has been pleaſed to appoint the Hon. Edward Percival, Eſq. ſon of the earl of Egmont, captain of a troop in the firſt regiment of dragoon guards, in the room of capt. Martin Tucker, preferred.

This day yeſterday the Hon. Col. Tryan, lately appointed lieutenant governor of his North Carolina, took leave of his Majeſty, he being to embark in a few days for the ſaid colony; he carries over with him a number of artificers of different branches, for the better promoting of trade.

LIVINGS in the PATRONAGE of the CROWN.

(*Continued from p.* 241.)

COUNTY of *SALOP.*	*Diocese.*	*Deanery.*		*Val. in King's Books.*
Mainſtone, al. Mindtowne	Hereford	Clun.	R. d.	
Stow			V. d.	
Ludlow, with St. Leonard's chap.		Ludlow	R.	19 12 6
Niend Savage		Sotterſden	V.	6 0 1
Oldbury, al. Woburg			R. d.	
Beckbury		Wenlock	R. d.	
Ryton	Litchf. & C.	Newport	R.	5 12 1
Upton parva			R. d.	
Newport			Cur.	
St. Alcman in *Shrewſbury*		Salop	V.	6 0 0
St. Croſs united to St. Giles in Shrewſbury			V.	8 0 0
Baſchurch			V. d.	
Fitz			R. d.	
Loppington			V. d.	
Neſtrange			V. d.	
Pelton, al. Petton			V. d.	
Rodington			R. d.	
Ruiton, al Ryton			V. d.	
Wrockerdine			V. d.	
St. Chadd in *Shrewſbury*			Cur.	
Broughton			Cur.	

THE

Christian's Magazine.

For JULY, 1764.

SYSTEMATICAL DIVINITY.

CHAP. L.

On CONTENTMENT.

ARGUMENTS sufficient to teach us CONTENTMENT may be drawn either from a consideration of God, of ourselves, or of the world around us.

I. With respect to God, justice, gratitude, and reason mutually conspire to teach us this duty: for, is it not *just*, that HE, who is the great lord and possessor of all things, the sovereign Creator and Ruler of the World should dispense his blessings as he sees fit; and assign to men their station and portion of goods, agreeably to his own wisdom and pleasure? What right can any man have to complain of God's distributions to him, when he considers, that all is a free gift from the inexhaustible source of his bounty? When, further, he reflects, that the Almighty Donor is no less wise than great, and no less good than wise and great; surely it is but just to acquiesce in whatever HE ordains, and to receive with submission whatever HE judges proper to bestow.

But, if *justice* inforces this virtue; how much stronger are our obligations to it, from *gratitude* to that God who hath so freely bestowed upon us, not only our existence, but every temporal gratification, as well as the invaluable power of enjoying life eternal!

— If we have not all we wiſh, ſhall we therefore moſt unworthily deſpiſe all we have, and contemn the goodneſs which hath vouchſafed ſo many unmerited favours? — This were baſeneſs and ingratitude indeed!

Not only *juſtice* and *gratitude* inforce perfect ſubmiſſion to the Divine will, but *reaſon* too inculcates the ſame leſſon; and tells us we ſhould act a moſt ſenſeleſs and abſurd part by a contrary behaviour: for, is not God conſummate in wiſdom? ſeeing through all times, and through all events? — And muſt not HE better diſcern what is for our real advantage, that we ourſelves, dim-ſighted as we are, and eaſily deceived? — Is not God goodneſs and love; and did not his creation of us ariſe ſolely from this principle? — Doth not this principle cauſe him to watch over us with a paternal regard? — Did not this principle cauſe him to ſend his only begotten ſon into the world to ſave us? — What then ſo reaſonable, as wholly to rely upon this goodneſs, and, in every ſtate, to acquieſce in it's gracious determinations? — Again, is not God omnipotent and irreſiſtible, and hath he not an abſolute right to diſpoſe of us according to his own good pleaſure? — What then ſo reaſonable as to obey his pleaſure, which muſt be fulfilled — to ſubmit to his power, which cannot be controlled? — Thus, with reſpect to God, *juſtice*, *gratitude*, and *reaſon*, unite to teach us perfect CONTENTMENT.

II. The ſame leſſon may be learned from a brief conſideration of *ourſelves*. As *men* and *creatures*, we are naturally indigent and weak: we have no juſt claim to any thing; all we have, or can have, proceeds from mere favour and bounty, not from right; wherefore, whatever is allowed, or whatever is denied us, we are no way injured, nor can we in juſtice complain. It is not for ſuch dependent beggars to chuſe, much leſs to murmur and repine; and ſtill much leſs ought we to do ſo, upon a moral account; for, conſidered as ſinners againſt God, we deſerve nothing but evil. We are not worthy of the crumbs which fall from our maſter's table. In this view we ought to be thankful for every thing that befalls us; acknowledging, that God hath bleſſed us far beyond our merits, and puniſhed us far leſs than our iniquities deſerve.

We may again conſider ourſelves as the ſervants, the abſolute ſlaves of the great proprietor of the univerſe; and ſhall a ſervant, a mere ſlave preſume to chuſe his place, or determine his rank in the family? — Is it not proper that theſe things ſhould be left to the maſter's diſpoſal? — A pagan philoſopher will teach us that it is; who thus addreſſeth his ſpeech to God: "For the reſt, uſe me "according to thy good pleaſure: I conſent wholly to thee. I "am indifferent to every thing beſide. I refuſe nothing which "ſeems good to thee. Lead me where thou wilt. Put me on "what garment thou ſhalt pleaſe. Wilt thou have me to be a "governor or a private man? to ſtay at home or be baniſhed away? "to be poor, or to be rich? I will, in reſpect of all theſe things, "apologize for thee with men, and heartily embrace thy good "pleaſure."

If

If we conſider ourſelves, once more, as ſons of the moſt high God, how can we be diſcontented with any allotment below? can we doubt the goodneſs of our father? — may we not be perfectly aſſured, that whatever he ordaineth for us is right and beſt, and that his bleſſing will, undoubtedly, be upon his children, whom he hath promiſed never to leave or forſake; to whom all things ſhall work together for good, and from whom he will with-hold nothing which is neceſſary and proper? — *Can a mother forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, ſhe* may *forget; yet will I* never *forget you, ſaith the LORD GOD ALMIGHTY!* — By the way, theſe, and the many other comfortable promiſes given us in the ſacred Scriptures ſupply us with ſtrong arguments for CONTENTMENT.

If, in the laſt place, we conſider ourſelves as *Chriſtians*, we have ſtill higher reaſon to practiſe this duty: for, as ſuch, we are not only poſſeſſed of goods abundantly ſufficient to ſatisfy our deſires; of hopes, able to elevate our minds above the ſenſe of all temporary things; of entertainments which may fill our hearts with continual comfort; but we have alſo an aſſurance of competent ſupplies of temporal bleſſings! — *Godlineſs*, we are ſatisfied, *is profitable to all things; having the promiſe of this life, as well as of that which is to come. If we ſeek firſt the kingdom of Heaven and it's righteouſneſs, all things neceſſary* to our life and well-being, our Saviour tells us, *ſhall be added unto us.* — How ungenerous, then, to doubt theſe promiſes of a God of truth! How unbecoming in a Chriſtian, a ſon of God, and heir of Heaven, to droop or be diſconſolate! to ſuppoſe *he* can want any thing, whoſe portion is GOD! whoſe REDEEMER is CHRIST! whoſe inheritance is GLORY!

Thus, whether we conſider ourſelves as creatures, or as ſinful creatures, as the ſervants, the ſons, or the redeemed, of the Lord; from each relation we perceive forcible arguments may be derived to teach us CONTENTMENT. Let us add; that, as rational creatures, we ſhall greatly abuſe the reaſon we boaſt, and for which we deem ourſelves ſo much ſuperior to the animal creation; if that reaſon, given us for our advantage and comfort, is not employed to alleviate the evils of life, and to ſilence thoſe ſuggeſtions which are apt to create our uneaſineſs and diſcontent.

From this view of God and ourſelves, let us turn to the *world around us*, and learn inſtruction from thence, in the bleſſed myſtery of CONTENT.

[*To be continued.*]

BIOGRAPHY.

The LIFE of THEODORE BEZA.

THIS great man was a miniſter of Geneva, and one of the chief pillars of the reformed church, being one of it's moſt zealous promoters and defenders. He was nobly deſcended by both his parents. And was born the 24th of June, 1519, at Vezelai, a city of Burgundy in France, where his family was held in great eſteem. His father was Peter de Beza, and was bailiff of Vezelai. His mother's name was Mary Bourdelot. He was ſent to Paris very young, where he was tenderly educated under the care of his uncle Nicholas de Beza, counſellor of the parliament at Paris, till December 1528, when he was ſent to Orleans to ſtudy under Melchior Wolmar, a German, and profeſſor of the Greek tongue. He lived ſeven Years in Wolmar's houſe; with whom he made an extraordinary progreſs in claſſical and polite learning, and imbibed from him thoſe principles of the proteſtant religion which afterwards ſo glorioufly diſplayed themſelves in his life and conduct. His uncle intended him for the bar, and he accordingly began to ſtudy the law; but that not ſuiting his diſpoſition, he beſtowed moſt of his attention to the reading the Greek and latin authors, and the compoſing verſes. He diſtinguiſhed himſelf in a very particular manner by his poetry, which made him careſſed by the moſt learned men of the univerſity, and highly extolled by the beſt poets of that time.

His uncle, the counſellor, died in 1532; but another uncle, who was abbot of Froidmont, had a like regard for this nephew, and intended to reſign his abbey to him, which was worth 15000 livres a year. In 1539 Beza took his licentiate's degree, being then twenty-one years of age; and ſoon after went to Paris, where ſuch good preferments were provided for him, as he might well expect from the intereſt of his friends, his great talents, and uncommon reputation. "The allurements of pleaſure, the ſweets "of fame, and the hopes of the greateſt honours," as himſelf expreſſes it, gave him very pleaſing ſenſations, and combated for ſome time the reſolution he had taken to follow Wolmar, and make a public profeſſion of the reformation.

The temptations of the world made him irreſolute about renouncing popery; but he provided againſt thoſe of the fleſh by a marriage of conſcience. He was handſome and polite, as well as witty and learned; and he paid his addreſſes to Claudia Denoſſa, who was a very amiable woman, and of noble extraction, if Ancillon is to be credited; Scaliger ſays ſhe was the daughter of an advocate: — he made this lady a ſolemn promiſe to marry her publicly as ſoon as ſome obſtacles ſhould be removed, and in the mean time not to engage in the eccleſiaſtical ſtate. A ſudden and dangerous illneſs prevented him, for ſome time, from putting this deſign in execution.

THEODORUS BEZA.

Beza publiſhed ſome poetical pieces, which were eſteemed worthy even of the Auguſtan age. But ſome new pieces of his being cenſured as licentiouſly free, and ſome envious perſons calumniating his life, he quitted a priory, which he had at Lonjemeau, and retired with the abovementioned lady to Geneva, in 1548. He was accompanied alſo by John Criſpin, a particular friend; and they reſolved to ſet up a preſs here to render the place famous by their works. But ſoon after, going on a viſit to Melchior Wolmar at Tubingen; he there altered his reſolution, and the following year accepted the Greek profeſſorſhip at Lauſanne, a city in the canton of Bern. Here he faithfully performed his promiſe, by marrying Claudia Denoſſa, with whom he lived forty years lovingly and honourably; for ſhe was a lady of great merit; and her diligent attention, frugality, and particular care of her huſband, contributed in the moſt amiable manner to render their union happy.

The firſt piece which Beza publiſhed at Lauſanne, and which ſoon rendered him very famous, was a French tragi-comedy, intitled *La Sacrifice d'Abraham*. Jacomot turned it into Latin in 1598. Almoſt at the ſame time James Bruno tranſlated it into the ſame language at Amſterdam; and it has been reprinted ſeveral times. Paſquier thus ſpeak of it, "About this "time was Theodore de Beza a brave French and Latin poet; he "compoſed *the Sacrifice of Abraham* in French verſe; which was "drawn in ſo lively a manner, that the reading of it has made "tears fall from my eyes."

Beza frequently went to Geneva to viſit Calvin, during the vacations. Calvin profeſſed himſelf delighted with his poetry; but exhorted him to dedicate his talents to the ſervice of the church, and particularly adviſed him to finiſh what Marot had begun, which was a tranſlation of the pſalms of David. This advice Beza followed, and tranſlated into French verſe the hundred pſalms which remained unfiniſhed by Marot. "This tranſlation "of the remains of David's pſalms, ſays Paſquier, in his Re-"cherches de la France, l. vii. p. 615, ſhews what Beza could "do, though he has not ſo happily ſucceeded as Clement Marot "in his fifty."

Beza did not confine himſelf wholly to the Greek lectures during his profeſſorſhip, but read ſome in French alſo, on the New Teſtament, which were for the inſtruction and conſolation of ſeveral refugees of both ſexes who lived at Lauſanne; but they have been conſidered as the ſeeds of his Latin Tranſlation of the New Teſtament, with notes, which he publiſhed firſt in 1556, of which there were five editions; two of them were addreſſed to Elizabeth, Queen of England: he reviſed this work ſeveral times, and made many corrections, for which he has been cruelly reproached; for no man, who is ſenſible of the difficulty of ſuch a work, will cenſure, or think it ſtrange, that Beza ſhould make ſome alterations in each edition.

One

One of the moſt remarkable writings which he publiſhed during his ſtay at Lauſanne, was the treatiſe of the rights which magiſtrates have to puniſh heretics. This he publiſhed in anſwer to the book which Caſtalio, under the feigned name of Martinus Bellius, had compoſed on this important ſubject, a little after the puniſhment of Michael Servetus, whom the Senate of Geneva had ordered to be burned, as mentioned in Calvin's life. Vol. iv, p. 202.

He publiſhed ſeveral other books at Lauſanne, particularly 1. A ſhort Explanation of Chriſtianity. 2. An Anſwer to Joachim Weſtphalius, concerning the Lord's Supper. 3. Two Dialogues on the ſame Subject, againſt Tillemannus Heſhuſius; and 4. An Anſwer to Caſtalio concerning the Doctrine of predeſtination.

Beza continued to teach Greek for about ten years at Lauſanne, and then returned and ſettled at Geneva, where he became a proteſtant miniſter. His enemies induſtriouſly gave out that he had been expelled the former city. This muſt have been a falſhood; for otherwiſe, it muſt have been known at Geneva as well as Lauſanne, and he would not have gone away honourably, as he informs his preceptor Wolmar; he would not have come every year as he did, to Lauſanne, and have been ſo well received. "Their public memoirs, ſays Rebecque, teſtify, that they ſhewed "him ſo much reſpect, as uſually to go out and meet him." Beza, himſelf, ſays, the occaſion of his return from Lauſanne to Geneva, was, that he might dedicate himſelf wholly to divinity. Viret, and other learned men, alſo went to Geneva for certain reaſons, which it was not thought proper to declare; but we may conjecture, that it was ſolely owing to conſiſtorial or academic faction.

Having ſettled at Geneva in 1559 Beza adhered to Calvin in the ſtricteſt manner, and in a little time became his colleague in the church and univerſity. He ſucceeded Claudius Pontanus as miniſter; and compoſed his *confeſſion of faith* in Latin, which he had formerly wrote in French, to juſtify himſelf to his father, and with a view of converting the good old man; this he dedicated to his preceptor Wolmar, and publiſhed it in 1560.

Sometime after this Beza was ſent to Nerac, at the incitement of ſome great perſons of the kingdom, to convert Anthony of Bourbon, king of Navarre, and confer with him upon affairs of importance. This prince had expreſſed his deſire, both by letters and deputies to the ſenate of Geneva, that Theodore Beza might aſſiſt at the conference of Poiſſi, which they readily complied with; nor could they have made choice of a perſon more capable of doing honour to the cauſe, for Beza was an excellent ſpeaker, knew the world, and, as we have before obſerved, had a great ſhare of wit: Beza accordingly attended the conference at Poiſſi, where the princes, the cardinals, and the greateſt lords of the kingdom aſſiſted, the king himſelf preſiding. It was opened on the ninth of September, 1561, and continued near two months: great diſputes ariſing upon the points conteſted; and a ſecretary was always preſent to minute down every thing that was ſaid or done.

done. The proteſtant doctors ſpoke with great freedom, particularly Beza, whoſe extraordinary abilities had here a fine opportunity to diſplay themſelves. The whole audience harkened attentively to his harangue, till he touched upon the real preſence, on which ſubject he dropped an expreſſion which occaſioned ſome murmuring in the aſſembly. The expreſſion was this, "We ſay, "that the body of Jeſus Chriſt is as far diſtant from the bread "and wine, as the higheſt heaven is remote from the earth." Beza* obſerves, "that this ſingle expreſſion (though many others "as contrary and repugnant to the doctrine of the church of "Rome had been ſaid by him) was the cauſe that the prelates "began to ſtir and murmur. Some, ſays he, cried out, *Blaſ-"phemavit!* others roſe up to be gone, unable to do any thing "worſe, becauſe of the king's preſence. The cardinal de Tour-"non, dean of the cardinals, who was ſeated in the chief place, "required of the king and queen, that ſilence might be impoſed "on Beza; or that he and his whole company might be permit-"to retire. Neither the king, nor any of the princes ſtirred; "and licence was given to proceed. Silence being made, Beza "ſaid, I deſire you, Sirs, to hear the concluſion, which will ſa-"tisfy you; and then he reſumed his diſcourſe, which he con-"tinued to the end."

Through the whole of this grand conference Beza behaved himſelf as a man of great capacity. But the aſſembly at laſt ſeparated without coming to a concluſion; the catholics not being diſpoſed to make conceſſions in any one article.

Beza did not return to Geneva when the conference was ended; for, being a Frenchman, Catherine de Medicis would have him ſtay in his own country. He preached frequently before the king and queen of Navarre, the prince of Conde, and in the ſuburbs of Paris.

After the maſſacre of Vaſſi, he was deputed to the king to complain of this violence; but as it ſhould ſeem his negotiations proved ineffectual, as ſoon after followed the civil war: during which Beza attended the prince of Conde; and was at the battle of Dreux, in 1562, as a miniſter. The fortune of this engagement was very uncommon, for the generals of both parties were taken priſoners. The prince of Conde was carried to the camp of the king's troops. Claudius de Chriſtantes reproached Beza, upon account of the part he had taken in this affair: but Beza anſwered him, that he was preſent at the battle in the habit of his order, unarmed; nor could he juſtly be charged with flight, or the ſlaughter of a ſingle man.

During the impriſonment of the prince of Conde Beza always kept with admiral Coligny, and he did not return to Geneva till after the peace of 1563.

On his return to Geneva he ſucceeded Calvin in the miniſtry: here he wrote an apology for the Latin tranſlation of the New

* Hiſt. Eccleſ. lib. iv. p. 516.

Teſtament,

Teſtament, which had been cenſured by Caſtalio, whom Beza charges with openly endeavouring, in a preface on the perverſion of the ſacred books, to deſtroy the ſufficiently evident authority of the divine word. It ſeems there had been a book of German theology tranſlated into Latin, which tranſlation Beza was perſuaded was the work of Caſtalio; yet he would not affirm it in a public work, before he had informed himſelf whether it could be poſſible to produce good proofs of it in caſe Caſtalio ſhould deny it; a neceſſary and wiſe precaution; for Caſtalio did deny, before the miniſters of Baſil, that he had any ſhare in that book; though the truth of the fact, as charged on him, is confirmed by a letter which St. Aldegonde wrote to Beza, aſſuring him, that Caſtalio was the real tranſlator of that dangerous performance.

Nicholas Beza, brother by the father's ſide to our author, and bailiff of Vezelai, fled to Geneva in 1568, on account of his religion, and ſoon after died of the plague at his broth r's houſe. Theodore was thereupon obliged to take a journey to Vezelai, to ſettle the affairs of the deceaſed's family; and here he endeavoured to perſuade a ſiſter whom he had in the nunnery, to forſake the church of Rome; but, being an old nunn, ſhe was very obſtinate in her perſuaſion, and would not liſten to his remonſtrances.

Upon his return from Vezelai, he attacked Brentius and Andreas, upon their doctrine of ubiquity. He alſo attacked the errors of Flacius Illyricus; and wrote his book, De Divortiis et Repudics, againſt Ochinus, who had written in favour of polygamy. He alſo anſwered Francis Badouin, Claudius de Chriſtantes, Selnecerus, Andreas, and Pappus. He turned David's pſalms into all ſorts of Latin verſe, and tranſlated the canticles into lyric verſe; an anſwer to Generbrard, to whom this treatiſe had afforded a ſubject of repeating former abuſes; a treatiſe on the Sacrament, a book againſt Hoffmannus, ſome ſermons on the paſſion of Chriſt, and on the ſongs of Solomon.

The religious war in France breaking out about this time, thouſands were deſtroyed on both ſides; Beza returned again to that kingdom in 1571, to aſſiſt at the national ſynod in Rochelle, of which he was elect moderator. The papiſts had broken the peace in 1568, by the maſſacre of Paris in 1571, in which above 30,000 proteſtants were murdered; and the king of Navarre, with the young prince of Conde, the only two perſons ſaved, were compelled to abjure the reformed religion.

No ſooner had this war, in a degree, ſubſided, than it was recommenced by the Huguenots with great animoſity. Beza, in 1572, aſſiſted at the ſynod of Niſmes, where he oppoſed the faction of John Morel, who had deſigned to introduce a new diſcipline. The royal army beſieged Rochelle which was ſo gallantly defended by the proteſtants, that peace was gran ed them in 1573.

The fifth civil war began the next year, when the prince of Conde ſent for Beza to Straſburg that he might carry on a negociation

ation with prince John Caſimir, adminiſtrator of the Palatinate; a circumſtance which ſhews that the extenſive talents of Beza carried him farther than the ability of writing lectures and the ſtudy of books. This was well known and underſtood by the prince of Conde; under whoſe embaſſy Beza ſucceeded ſo well, that Caſimir brought an army from Germany to aſſiſt the Huguenots, who obtained a peace upon terms more advantageous than any of the former.

Beza then returned to Geneva, whither James Arminius was ſent, in 1582, to perfect his ſtudies at the expence of the magiſtrates of Amſterdam. He chiefly followed the lectures of Beza, who, at that time, was expounding the epiſtle to the Romans. Arminius afterwards became profeſſor of divinity at Leyden, and there formed a ſeparate ſect [the Arminians] which was condemned in a national ſynod: for he oppoſed Beza as a ſupralapſarian, and acknowledged no other election, but that which was grounded on the obedience of ſinners to the call of God, by Jeſus Chriſt.

About this time Beza wrote his treatiſe, De Cœna Domini, againſt Harchius; and afterwards continued quietly at Geneva till the year 1586. In this ſhort interval there had been three other civil wars in France, about ſome irreconcileable points of religion; which terminated in the deaths of the duke of Guiſe and his brother the cardinal; they were aſſaſſinated by order of the king, who, in 1589, was himſelf ſtabbed by a monk, and died of the wound. The line of Valois ended in him, and he was ſucceeded by Henry IV. king of Navarre, and a proteſtant of the Bourbon branch.

In 1586 ſome gentlemen having left France for the ſake of religion, and fled to Montbelliard in the Franche-Comte: the count of that diſtrict, in compliance with their deſire, requeſted the canton of Bern to nominate deputies, in order to confer with the divines of Wirtemberg; and alſo intreated the republic of Geneva to ſend Beza to the conference.

Accordingly Beza came to Montbeliard, with Anthony la Faye, as deputies from Geneva: Muſculus and Huberus, on the part of the Swiſs; and James Andreas, and Luke Oſiander, were the chief deputies of Wirtemberg. The diſpute was left wholly to Beza and Andreas, a divine of Tubingen. Beza deſired this controverſy might be held by arguments in form; but was obliged to recede in compliance with his adverſary, who was unwilling to be confined by rules of ſyllogiſm: Andreas accordingly uſed a long and declamatory method, which Beza was obliged to follow. The diſpute was not, however, cleared up, though it laſted many days: yet each party boaſted a victory, and publiſhed an account of their ſucceſs. This conference was held, as it is judged, rather for political than theological reaſons. The count of Montbeliard had been an ubiquitarian till he heard Beza's ſermons and lectures, when he altered his opinion, and gave protection to the above refugees: but his chief aim in holding this conference was, to

clear himſelf from the ſuſpicion of Calviniſm, that the emperor might favour his ſucceſſion to the duchy of Wirtemberg.

Beza loſt his excellent and moſt amiable wife in 1588, but this domeſtic affliction did not keep him from the ſynod of Bern, where the doctrine of Samuel Huberus, relating to our juſtification before God, which, he ſaid, conſiſted in an inherent quality, was condemned.

Beza was now near ſeventy, and the ſame year after his firſt wife's death, he married again to Catherine de la Plane, a widow, who was alſo tender and careful of him till his death.

In 1590 he publiſhed his treatiſe de Excommunicatione & Preſbyterio, againſt Thomas Eraſtus; and ſome time after he examined Saravia's book de Miniſtrorum Evangelii gradibus.

The infirmities of old-age beginning to fall heavy upon him in 1597, he could ſeldom ſpeak in public. In that year a report was ſpread throughout Italy, Germany, and Holland, that he had renounced his religion before the ſenate, and had exhorted the magiſtrates to reconcile themſelves to the church of Rome; and that, by a ſpecial order from the pope, the biſhop had abſolved him. This falſhood was eaſily confuted by the miniſters of Geneva, who publiſhed two pieces, the one in Latin, the other in French, attended with all the authenticity neceſſary to the refutation of ſo fooliſh a lie. Beza himſelf contradicted it in a letter to William Stuckius; and Clement du Puy, who was looked upon as the inventor of this fable, drew a ſhower of ſatyrical verſes on himſelf in particular, and on his order in general, which Beza's muſes, old as they were, made very formidable.

The laſt time that Beza preached was on the day that peace was proclaimed in 1598, when he expounded the 85th pſalm, "Thou, Lord! haſt made peace with thy people." The laſt verſes he compoſed were a Votiva Gratulatio to Henry IV. after a kind reception from that monarch near Geneva, in December 1600. This king had been obliged to embrace the Romiſh religion in 1593; but in 1598 he publiſhed an edict at Nantz, to quiet the minds of the proteſtants, by ſecuring to them the free exerciſe of their religion. He concluded a peace with Spain at Vervins, and then attacked the duke of Savoy, whoſe dominions he had almoſt conquered, and lay incamped at St. Catherine's fort, about two leagues from Geneva; he received the deputies at Luyſel, a quarter of a league from the fort. Dr. Spon [p. 147.] relates the ſpeech which Beza made to that prince, and the king's anſwer. Beza praiſed the piety of Henry, in reſcuing the churches of God from oppreſſion: and contented himſelf with ſaying, and applying to human things, what Simeon ſaid of divine; "Now, "Lord! let thy ſervant depart in peace, according to thy word; "ſeeing that mine eyes have beheld, before I die, not only the de-"liverer of us, but of all France, and of the faithful in general." The king anſwered, "Father, theſe few words, which ſignify "much, are worthy the reputation you have acquired." He then granted the deputies what they deſired, which was the demolition

of

of St. Catherine's fort. And Thuanus ſays, that the king made Beza a preſent of 500 crowns; but Collier ſays it was 500 piſtoles, for the good ſervices he had done his father and mother.

Beza preſerved his good ſenſe to the laſt. His memory was ſo very good as to things he had learned during the vigour of his mind, that he could repeat all the pſalms in Hebrew, and all St. Paul's epiſtles in Greek, by rote: but it was very bad as to things preſent. He continued in this condition almoſt two years: and Cauſaubon affirms, that in point of erudition, Beza ſhewed himſelf in the latter years of his life ſuch as he had appeared twenty years before. He converſed ſo clearly upon ancient hiſtory, that it ſeemed as if he had juſt been reading Plutarch, and the like authors: but after having amply diſcourſed of the new king of England, he would frequently aſk in the ſame converſation, whether it was true that queen Elizabeth was dead?

His ſtrength viſibly declined for ſome weeks, and there was nothing ſudden or unexpected in his death: he expreſſed great ſentiments of piety with his laſt breath, which he yielded up on the 13th of October, 1605, at the age of eighty-ſix years, three months, and nineteen days. He was interred in the cloiſter of St. Peter's at Geneva; and dying without ever having had any children, left his wife, Catherine de Plane, ſole heireſs of his eſtate, and a truly exemplary character of conjugal care and fidelity.

Beza was a man of extraordinary merit, and one who did great ſervices to the proteſtant cauſe, having been very zealous, and inſtrumental in conducting the reformation. He was eſteemed chief of the proteſtants of France and Switzerland. The romaniſts commonly called him "The Huguenot pope;" and pope Sixtus V. cauſed two conferences to be held, at which he was preſent, to deliberate about the means of depriving the proteſtant party of the great ſupport they had in the perſon of Beza. They would have aſſaſſinated or poiſoned him, if it had been poſſible that any enterpriſe againſt him could ſucceed. What more can be ſaid to the honour of this miniſter, than the repreſenting him as a man, who made the pope and cardinals in Junto uneaſy, as to affairs of ſtate:—For there was no controverſy in the caſe in queſtion?

Beza wrote a great number of books, beſides thoſe already mentioned, particularly the Icones of illuſtrious perſons, who aſſiſted in the reformation; and the "eccleſiaſtical Hiſtory of the "Reformed Churches." This laſt work is very curious, and extends from 1521 to the peace of the 13th of March, 1563.—A more particular account of his writings may be met with in Antho-la Faye's catalogue, at the end of his work de Vita et Obitu Theodori Bezæ.

His poems intitled Juvenilia have raiſed a great noiſe and clamour. They were printed at Paris in 1548, by Badius, with a privilege of the parliament for three years. He dedicated theſe poems to his profeſſor, Melchior Wormar. They conſiſted of ſylvæ, elegies, pictures, icones, and epigrams: they have been thought, and, perhaps, cannot be denied, to contain verſes too

free, and not well ſuited to the chaſtity of a Chriſtian muſe. He himſelf however, afterwards, expreſſed grief for the publication of them, and placed them amongſt thoſe errors of his youth, for which he aſked pardon of God and the world; this, together with the age of 29, at which he wrote them, ſhould, methinks, have been a ſufficient excuſe with even thoſe cenſorious perſons, who afterwards made a poor handle of this performance, to calumniate and detract him, in his more advanced years.

PHYSICO-THEOLOGY.

I.

An ACCOUNT of the MONGOOZ.

THE Mongooz is a native of Madagaſcar, and many of the ſmaller iſlands between that and the Eaſt-Indies. It ſeems to be but one remove from the direct monkey, and it's actions are like thoſe of that ſpecies. This animal is of the ſize of a ſmall cat. It's head greatly reſembles that of a fox, and is wholly covered with hair. The eyes are black, with orange-coloured eye-lids or circles round the pupil. The hair is black, and joins between the eyes, tending downwards, in a point, towards the noſe, which is alſo black; but there is a ſpace between the eyes and noſe, intirely white, which extends to the ſides of the face, as far as the ears. The upper part of the head, neck, back, tail, and limbs are of a dark browniſh aſh colour, and the hair is ſomewhat woolly; the under ſide of the body is white, and the paws are made like human hands, with flat nails, except the ſecond toes of the hind feet, which have each of them a ſharp pointed claw: all the claws are covered with ſhort hair of a dark aſh colour. The tail is long, and the hair is pretty ſoft and thick, and appears to have a mixture of lighter and darker parts all over the body. The animal feeds on fruits, herbs, and almoſt every thing elſe, not excepting live fiſhes. There are ſeveral ſorts of theſe animals, which differ only in colour. Some of them are bigger than this repreſented on the plate, being about the ſize of large houſe cats.

How various are thy works! is an obſervation which ariſes from every ſurvey of the animal world; and the more it is purſued, the mind muſt be filled with higher ideas of his ſuperlative wiſdom who planned the mighty ſcheme of creation, and deſigned, in his comprehenſive thought, ſuch an infinite, beautiful, and uſeful variety, as, to enumerate and ſuperficially contemplate, is ſufficient to employ almoſt the whole of our lives! *Various are thy works! — In wiſdom haſt thou made them!* — even our poor earth is full of thy *goodneſs!* — what then muſt be that heaven wherein dwelleth perfect righteouſneſs!

II. ACCOUNT

MONGOOZ.

II.

ACCOUNT of the SUGAR CANE.

(Continued from page 255.)

THE ſeaſon being now come, and every thing in order about the work, the negroes are provided with bills, and ordered into the moſt forward field to cut canes; this they perform very dextrouſly; they part the plants pretty near the root, chop off the tops, and leave the ſtalks in irregular parcels, to be collected and tied together by the binders; theſe are again taken up by others and put into carts, cradles, or other vehicles, to be carried to the mill, where the juice is expreſſed by paſſing them to and fro between three perpendicular rollers caſed with ſteel; this, by a declivity formed in the bridge-tree, is conveyed to the firſt ciſtern, and ſtrained, in it's paſſage, through a baſket lined with hair-cloth, but this is ſeldom regarded in Jamaica: When this is full, the liquor is diſcharged by a tap placed in the bottom of the ciſtern, and conveyed by proper ſpouts, or gutters, to a large ciſtern, or immediately to the firſt clarifier in the boiling-houſe, where it ſhould be alſo ſtrained and tempered; the former, however, is ſeldom regarded in Jamaica, but the latter is always requiſite in the manufacture of ſugar, and generally done there by mixing a ſmall quantity of good quick-lime in powder, or ſome ſtrong lime-water with the juice after it is put into the clarifier; the fire is then raiſed gradually, and continued in a moderate ſtate until moſt of the filth and naſtineſs with which the juices have been charged riſes to the top, and is ſcummed off by ſhallow perforated copper ſkimmers: then it is again ſtrained, by ſome, through a thick coarſe blanket, and boiled to a proper conſiſtence in the adjoining coppers: but, during this operation, the fire * muſt be conſtantly kept very quick, and the liquor ſhifted gradually, as it thickens, from one copper to another, until it arrives at the ſmalleſt, where it is perfected, while the others are conſtantly ſupplied from behind: and as it is apt to ſwell and boil over the rim of the copper while in a viſcid ſtate, it muſt be kept in conſtant, and ſometimes, violent agitation with the ſkumming or larger ladles, until it begins to granulate.

When the liquor has acquired a due conſiſtence, it it put into broad, ſhallow, wooden coolers; after it has obtained a proper and ſtronger conſiſtence there, it is carried in tubs, or other veſſels, and emptied into pots, barrels, or hogſheads, according to the conve-

* The juices of the cane differ very much according to the ſoil and the ſeaſons; for when theſe have been wet, or that moiſt and chilly, the juice is wateriſh and poor, and requires a great deal of boiling, and a ſmart active fire, which obliges the planters of Jamaica (where the juice is frequently poor) to ſupply themſelves with large quantities of acceſſory fuel from the woods; but where the juice is rich and kind, as it is generally in St. Chriſtopher's, &c. the litter or traſh that comes from the mill is frequently more than ſufficient for both coppers and ſtills, and the juice will often begin to granulate in the ſecond touch.

niency

niency or fancy of the planter; theſe are placed on ſtanchions, underlaid with convenient ſlanting platforms, and ciſterns, to receive the molaſſes, which continues to dribble through every hole and crevice for ſome days, but care is always taken to leave proper vents for the diſcharge of this glutinous juice, which otherwiſe would ſpoil the grain, colour, and conſiſtence of the ſugar.

When they have cut as many acres, and manufactured as much of this commodity as their ſtrength and ſeaſons will permit, they begin to hole, plant, and weed again; but where the ſoil is rich and kind, this labour is much leſs, for the ſuckers that ſhoot from the roots left in the ground the foregoing ſeaſon, which are generally called rattoons, grow often ſo luxuriant and rich, as to contribute much towards the crop of the enſuing year, nay, are ſometimes found almoſt equal to the firſt plants, and in a very rich ſoil frequently continue to anſwer for many years: but in poorer grounds thoſe of the firſt year only are made into ſugar, and the growth of the ſecond ſerves for plants, or is thrown up.

ANTIQUITIES.

I.

An HISTORY of the INQUISITION.

CHAP. V.

The MANNER of bringing a PRISONER to his FIRST AUDIENCE and CONFESSION.

SOMETIMES a priſoner paſſes ſeveral months in his cell without hearing a ſingle word of being brought to his trial; nay, even without knowing the crime of which he ſtands impeached, or a ſingle witneſs who hath ſworn againſt him. At laſt the gaoler tells him, as of his own motion, that it will be proper for him to ſue to be admitted to audience. In caſe he conſents to this propoſal, he is then conducted, for the firſt time, bare headed, to the judges; an under keeper walking firſt, himſelf next, followed by the gaoler: being come to one of the doors of the tribunal, the keeper knocks thrice, upon which the door is opened by one of the attendants, or porters of the INQUISITION. The priſoner, with the other two, are commanded to ſtay in the anti-chamber, till the porter has knocked three times at the door of the great hall. This is done in order to give the INQUISITORS time to prepare for, and receive, the priſoner: that is, for them to diſmiſs all perſons to whom they may be giving audience, thereby to prevent the priſoner from ſeeing, or being ſeen, by them.

Every thing being made ready purſuant to the orders given for the purpoſe, the judge who preſides in the great hall, ſignifies it by

The Proceſsion of the Inquiſition for

tion for the burning of Heretick's.

by ringing a little bell; upon which the porter of the hall opens the door. The priſoner enters, guarded by his two keepers; when theſe advancing towards the table, give the priſoner a ſtool; after which, ceremoniouſly bending the knee, they retire.

The preſident then bids the priſoner to kneel down, at the ſame time ordering him to lay his right hand on a book, which he preſents to him, cloſed. He then proceeds to addreſs him in theſe words: "Will you promiſe to conceal the ſecrets of this holy of-"fice, and to ſpeak the truth?"—If the priſoner anſwers in the affirmative, the preſident commands him to be ſeated; and afterwards aſks him a great variety of queſtions, with reſpect to all ſuch crimes as he may have committed, cognizable by the INQUISITION.

The ſecretary writes down, very accurately, the ſeveral interrogations and anſwers: which being done, he rings the little bell, when the priſoner is conducted back to his cell in the ſame manner as he had been brought from it; but not till after he has been exhorted to recollect all the ſins he may have ever committed ſince his arrival at the years of diſcretion.

In caſe the priſoner hath made an ingenuous confeſſion, and complied with all the cuſtoms and orders of the INQUISITION, the gaoler and under keeper, who are apprized of his conduct by the examiners, make him a low bow, and aſſume an air of mildneſs towards him. But if, on the contrary, he ſhall decline a direct anſwer to all ſuch interrogatories as they are pleaſed to propoſe, and happens to employ ambiguous or evaſive expreſſions, as they may be deemed; ſuch as, *I do not know, I cannot call to mind, I have forgot*, or the like, he is then remanded to his cell with the rough ſeverity of indignation.

Some days after this firſt audience, the priſoner is again brought before his judges, with the like formality as before. He is then aſked, whether he hath ſeriouſly examined and ſcrutinized into his paſt life, and has any thing farther to divulge. In caſe he ſhall accuſe himſelf of ſome other crime or crimes, his declaration is received, and drawn up by the ſecretary: but if he refuſes to make any further confeſſion, the judge, by a thouſand ſubtile ſhifting enſnaring queſtions, endeavours to draw from him ſuch anſwers as may condemn him. This ſnare, which is laid with the utmoſt caution and addreſs, can hardly be eſcaped; for ſhould the priſoner have been confined merely on ſuch a random feeble report as is inſufficient to convict him, the judges would be greatly embarraſſed in caſe he ſhould not fall one way or other into the toils they have ſpread for him, nor furniſh, by his anſwers, wherewithall to find him guilty. Farther, as the INQUISITORS promiſe to treat with the greateſt lenity, and even to releaſe thoſe who ſhall accuſe themſelves before their crimes have been proved. Some priſoners are thus over-reached, and plead guilty of the offences they ſtand charged with, in hopes of obtaining, by ſuch a voluntary confeſſion, the ſpeedy releaſe which is ſo ſolemnly promiſed them. They often go a ſtep farther, and

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ſome have been known even to declare themſelves guilty of crimes of which they are wholly innocent: a circumſtance which is always infinitely pleaſing to the INQUISITORS, eſpecially when they are not furniſhed with matter ſufficient for the priſoner's conviction.

But ſhould a priſoner, either becauſe he is really innocent, or too much on his guard to be cajoled or impoſed on by their artifices, perſiſt in pleading not guilty to their charge, then a written copy of his indictment is given him; wherein the INQUISITORS frequently intermix many falſe accuſations relating to the moſt enormous offences, with thoſe of which he ſtands indicted; all ſuch circumſtances, ſworn to by the witneſſes, as might be of ſervice to the priſoner, being ſuppreſſed. The blending truth and falſhood together in this manner, is another trap laid for the wretched victim; for as he does not fail to inveigh bitterly againſt the horrid crimes with which he is falſly charged, his judges take occaſion from thence to ſuppoſe, however unjuſtly, that thoſe concerning which he complains leaſt, are true. How falſe ſoever this conſequence may be, it is, notwithſtanding, turned greatly to the diſadvantage of the priſoner.

After the priſoner has received the articles of indictment in writing, he is aſked, whether he deſires to have a counſellor. However, he is not at liberty to chuſe one: a counſellor not being allowed to defend the cauſe of an heretic, upon pain of being himſelf declared infamous. This perſon, therefore, is appointed by the INQUISITORS, who take care to ſecure him to their own intereſts by an oath. Such an aſſiſtant muſt conſequently be of little ſervice to the priſoner, as he is not permitted to be his advocate, to give him advice, or to ſearch for proofs of his innocence, unleſs in the preſence of the INQUISITORS. Thus the priſoner is reduced to the ſad neceſſity of defending himſelf againſt accuſers and witneſſes who are wholly unknown to him. The fical profeſſor is his accuſer, and the only perſon he is permitted to know.

It is to no purpoſe that he preſſes to be informed of, and confronted with, the witneſſes, who have ſworn againſt him. The only circumſtance in his power is to gueſs at them, and to aſk if ſuch and ſuch people are not his enemies, to which no anſwer, affirmative or negative, is returned him.

The INQUISITORS then proceed in their interrogations; when, if the priſoner ſtill continues to deny the charge, he is again remanded to his cell. In fine, after being ſometimes conducted from the priſon to audience, and from audience to the priſon, perhaps, for ſeveral years together, his trial is at length prepared, and definitively concluded.

For this purpoſe he is taken before the INQUISITORS, who deliver him a copy of the depoſitions of the ſeveral witneſſes; but not till they have expunged every particular which might ſerve to his juſtification; as, likewiſe, all ſuch circumſtances of perſons and places, as might give the priſoner light with regard to the witneſſes who have ſworn againſt him.

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If the priſoner is not prepared to reply to the articles of which he ſtands accuſed, he is allowed three or four days to conſider of them; and for this purpoſe he is remanded back to his dungeon. On this occaſion the unhappy creature racks his thoughts in order, if poſſible, to trace out his accuſers; with reſpect to whom he yet often remains in doubt, after all his recollection and diſtracting reflexions.

This time being elapſed, he is again ſummoned before his judges. He then is heard, with regard to any exceptions he may make, as to the witneſſes, or the depoſitions ſworn againſt him, though he knows neither names, profeſſions, or characters. What inconſiſtency! But ſhould he happen to pitch upon the real perſons, and give his reaſons why he ſuppoſes they would endeavour to exerciſe their malice againſt him, by falſe and unjuſt accuſations; this, though, perhaps, it might tend to weaken their teſtimony, yet it would not avail him to invalidate it, eſpecially if he ſhould be charged with any black and heinous crimes.

Such are the prerogatives of the witneſſes of this tribunal, who are never named, confronted, or known, by which means crouds of them are eaſily to be procured. In the caſe of hereſy, the inhumanity of the INQUISITORS is ſo great, that every perſon, how infamous ſoever his character may be; though a thief, falſe-ſwearer, or the like; yet his teſtimony would be received, and this would ſuffice to precipitate a poor injured priſoner to the flames.

The priſoner having given in his anſwers; in caſe the INQUISITORS are not ſatisfied with them; if the charge is not ſufficiently proved, or the judges want do diſcover any accomplices the priſoner may be ſuppoſed to have: for theſe cauſes, or any of them, they order him to the torture, at the motion of the Fiſcal Profeſſor for that purpoſe; and this is immediately put in execution.

[*To be continued.*]

II.

Some ACCOUNT of the PEOPLING of AMERICA.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

MANY objections having been made to the ſcriptural account of the origin of man, and the univerſality of the deluge, from the ſituation of AMERICA, I conceived it would be acceptable to many of your readers to receive a rational account of the manner in which that continent was PEOPLED, &c. which I have ſent from a work not ſo much known as it ought, and which having lately fallen into my hands, I have extracted what follows from it*. Your's, &c. C. B.

WE are to ſhew *how*, or *by what means*, AMERICA became inhabited by men and other animals.

And here it will be neceſſary to premiſe a few things introductory to the diſcuſſion of this article.

* Catcot's Treatiſe on the Deluge.

First, then, AMERICA was peopled *after* the flood. This is certain from the inhabitants thereof having the knowledge of that event†.

Secondly, Since the tradition of the flood was univerſally ſpread throughout that vaſt tract of land, and acknowledged by the ſeveral nations thereof to have been delivered down to them from the higheſt antiquity, we may reaſonably ſuppoſe, that it was peopled *ſoon after* the deluge; whilſt the knowledge of the fact was freſh and lively upon the minds of the original inhabitants.

And ſince, when this part of the world was firſt diſcovered by the *Europeans*, the inhabitants were found to be ignorant of the art of *writing with letters*, and could record things only in the *ancient hieroglyphical* way, by ſigns and emblems ‡, it ſeems alſo hence evident that it was peopled *early*.

Which will further appear from their ignorance of the art of *working iron* into uſeful tools or warlike weapons, till the method was diſcovered to them by the Spaniards. For, though there is a plenty of iron-ore in AMERICA, yet the ancient inhabitants were ignorant of the uſe which the Aſiatics and Europeans make of it; and, inſtead thereof, uſed ſhells, bones, or, generally, hard ſtones, which, with immenſe labour and trouble, they ſhaped by grinding or whetting into the utenſils or weapons they wanted*. And, though the art of manufacturing iron was known before the flood (Gen. iv. 22§.) yet it ſeems to have been loſt *ſoon after*; and the loſs was probably owing to theſe two cauſes; firſt, that as all the metallic and mineral bodies that were in the earth before the flood were deſtroyed and even diſſolved during that cataſtrophe (as will be ſhewn hereafter) ſo, of courſe, all the inſtruments and utenſils which were made of theſe bodies periſhed likewiſe; which would certainly tend much towards obliterating the memory of ſuch inſtruments in the poſt-diluvian world And, ſecondly, ſince, for ſome conſiderable time after the flood, the inhabitants of the new earth would be employed, and their time wholly taken up in providing and ſecuring the common neceſſaries of life at firſt hand, or, when they came to ſeparate from one another, in travelling and ſeeking out agreeable countries to inhabit; ſo the art of mining and working metals and ſuch like knowledge (among their cares and concerns for many things, immediately needful and abſolutely neceſſary) might be forgotten. And it ſeems certain that this art was loſt till ſome time after the flood; for there are found, even at this day, in almoſt all parts of the world, many inſtruments, ſuch as axes, chiſſels, heads of arrows, &c. conſiſting wholly of *ſtone*||, generally of the hardeſt kind; which certainly were made before the uſe of iron was recovered after the deluge, for they are neglected and

† This we ſhall ſhew in a future number. ‡ Purchas's Pilgrimage, p. 811. quoting Acoſta, Gomara, P. Martyr, &c. * Dr. Woodward's letters relating to the method of foſſils, letter iii. § And Zillah, ſhe alſo bare Tubal-Cain, an inſtructor of every artificer in braſs and iron. From this perſon's name and office was derived the fictitious VUL-CAN of the Latins. || Woodward's letters.

diſuſed

diſuſed wherever iron is known. And ſince, when we firſt diſcovered the AMERICANS, they had no other tools or weapons but ſuch as were formed out of ſtone, &c. it is evident that they departed from us before the working of iron was in practice after the deluge; for had they ever known this uſeful art, it is not probable that they would ever have loſt it, any more than ourſelves; and, ſince we have retained it for theſe ſeveral ages back, even from time immemorial, it is certain that the AMERICANS departed from us, even before that early time.

Another conſideration which may be brought in favour of the early peopling of AMERICA, is, that the inhabitants were ignorant of that noble and uſeful ſtructure the *arch*, and even of building with *mortar* or any kind of *cement* §; and yet their edifices conſiſted of ſtones great beyond imagination ||, and theſe ſtones were ſo artificially wrought and placed upon one another, that, in many places, their joinings were not viſible: "and that which is moſt "ſtrange (ſays *Acoſta*) theſe ſtones not being cut nor ſquared to "join, but contrariwiſe, very *unequal* one with another, both in "*form* and *greatneſs*, yet did they join them together without ce-"ment, after an incredible manner: all this was done by the force "of men, who endured their labour with an invincible patience." Certainly if they had known the uſe of mortar and cement, they would never have taken ſuch a tedious method as this.

Now the firſt poſt-diluvian account we have of cement being uſed in buildings, was at the tower of Babel (Gen. xi.) but, as this, in all probability, was that pitchy ſubſtance called *aſphaltus*, with which this country *particularly* abounds; ſo, unleſs the AMERICANS had diſcovered a ſubſtance of a ſimilar nature in their new land, they might not think of making uſe of any other, and be as much at a loſs for what we now call *mortar*, as if they had never heard of any thing like it. So that, indeed, we cannot conclude from hence, that they departed from us before the building of *Babel*, but only before the *general uſe* of mortar or cement; and even this was very early, as the remains of the oldeſt buildings in the world, ſuch as the *pyramids of Ægypt*, &c. teſtify, in which the mortar is viſible at this day †.

The laſt circumſtance I ſhall mention, tending to prove the *antiquity* of the AMERICAN colonies (for I might inlarge upon ſeveral, as, their ignorance of coined money, the plough, the bellows, &c. all of which ſerve to ſhew, that they departed from us in the very infancy of the poſt-diluvian world, before theſe arts were known to mankind) is, that they were ignorant of *ſhipping*, or the art of making large veſſels with ſails, till they ſaw ours; knowing before no other kind of veſſels than ſmall *boats*, made of the bark of trees, ſkins of fiſhes, &c. or *canoes*, conſiſting of a

§ See Acoſta's hiſtory of the Indies, book vi. chap. 14. || Acoſta meaſured one of theſe ſtones in a building, and it was 38 feet long, 18 broad, and 6 thick, which, I think, vaſtly exceeds any of thoſe that are now remaining in our ancient Druidical temples. † Dr. Shaw's travels, p. 415.

ſingle trunk of a tree, hollowed out, by means of fire, and theſe to be directed only by the help of oars or paddles ‡.

From whence I would,

Thirdly, obſerve, that AMERICA muſt have been peopled by *land*: for had the original inhabitants been carried there in a ſhip, either by diſtreſs of bad weather, or deſignedly (both which are ſuppoſitions which can ſcarcely be allowed, when we conſider the dimculties attending them) they certainly would never have forgot the uſeful part of ſhipping, the *ſail*; even ſuppoſing that fabricating a large veſſel might be inconvenient or impoſſible to them, when they firſt arrived on their new land, and therefore the knowledge of it be loſt to poſterity; yet, I ſay, the uſe of the *ſail* would, in all probability, have remained among them, ſince it would have been of ſuch ſervice in navigating their ſmall canoes.

But what ſeems moſt to confirm the opinion that AMERICA was peopled, or, at leaſt, ſtocked with animals, by *land*, is, that that vaſt continent is every where inhabited by wild beaſts, and the moſt noxious creatures, ſuch as lions, tigers, rattleſnakes, &c. which we cannot imagine that any perſons would be at the trouble, or expoſe themſelves to the danger, of conveying over thither in ſhips, and, at the ſame time, leave behind them ſuch uſeful creatures as the horſe, the camel, &c. which were not known in the Weſt-Indies till tranſported thither from us*. Nay, what is moſt remarkable, AMERICA has creatures peculiar to itſelf, ſuch, at leaſt, as are not known to exiſt in any other part of the world; and, therefore, cannot be ſuppoſed to have been carried from hence thither: and, beſides they are of ſuch a nature, that, of themſelves, they could not have croſſed the ſeas, and, therefore, muſt have gone thither by land †.

It appearing, then, thus clear that AMERICA was peopled *early* and by *land*, the next queſtion to be ſolved is, *by whom*, and *from what land?*

In order to reſolve this, let it be obſerved, that the ſacred and moſt ancient hiſtorian informs us, in his account of mankind after the flood, that *the whole earth was overſpread by the deſcendants of the three ſons of Noah, Shem, Ham, and Japhet, who went forth of the ark.* Gen. ix. 19. From whence it is certain, that no part of the world could have been peopled by any other ante-diluvians than thoſe who went out of the ark; and, of courſe, that AMERICA was peopled *after the flood*, and by the poſterity of *Noah*.

Secondly, let us conſider, that *Moſes* proceeds next to give us the *names* of the firſt deſcendants of theſe three ſons, and to mention the *names* of the countries which the principal of them inhabited, eſpecially thoſe whoſe affairs would afterwards be mixed, or have ſome connexion, with the tranſactions related in the Bible, particularly with the *Iſraelitiſh* nation: but, as for the reſt, he takes little or no notice of them.

‡ Purchas's pilgrimage, p. 750. 755, &c. Heylyn's Coſmography, p. 1016. * Purchas, p. 732 — 735. † Heylyn, p. 1017 — 1019.

So

So that, thirdly, we cannot expect that any great notice ſhould be taken of the inhabitants of ſo diſtant a part of the world (from that where *Moſes* wrote, and the intent of his writing) as the continent of AMERICA; and yet, one would be apt to imagine, that, as HE who inſpired *Moſes*, in his account, *ſaw all things, from the beginning to the end* (*and who had made, of one blood, all nations of men, for to dwell on all the face of the earth, and had determined the times before appointed, and the bounds of their habitation*, Acts xvii. 26.) ſo he would, in ſpeaking of the migration of mankind, towards repeopling the earth, make ſome mention, let drop ſome words concerning the manner by which ſo large a part of the world, as the continent of AMERICA, became inhabited.

And ſuch there is reaſon to think he hath done, and left recorded in the following remarkable paſſage (the event denoted by which was ſo ſingular, as to give name to one of the poſt-diluvian patriarchs; and is twice repeated in ſcripture) viz. Gen. x. 25. 1 Chron. i. 19. *And the name of one* (*of Heber's ſons*) *was* PELEG, *for, in his days was the earth* DIVIDED, נפלגה [*niphelegah*] on which words, that celebrated biblical critic, *Bengelius*, thus occaſionally remarks in his *Ordo temporum*, p. 54. "PELEG, *a diviſione terræ nomina-*
" *tus eſt, &c.* i. e. PELEG was named from *the diviſion of the earth,*
" [which happened *in his days*] — The earth, after the deluge,
" was divided by *degrees*, by a *genealogical* and *political* diviſion,
" which is expreſſed by the words נפצה † [*naphetzah*] and נפרדו
" § [*nipheredu.*] But a very different kind of diviſion is meant by
" the word נפלגה [*niphelegah*] namely, a *phyſical* and *geographical*
" diviſion, which happened *at once*, and which was ſo remarkable
" and of ſuch extent, as ſuitably to anſwer the naming the patri-
" arch therefrom. By this word פלג [*pælæg*] *that kind of diviſion*
" is principally denoted, which is applicable to *land* and *water*.
" From whence, in the Hebrew tongue פלג [*pælæg*] ſignifies a
" *river*, and, in the Greek, πελαγος [*pelagos*] the *ſea*." [And in the Latin *pelagus* denotes the ſame.] From this preciſe meaning of the word, then, we may conclude, that the earth was *ſplit*, or *divided aſunder* for a very great extent, and the *ſea came between*, in the days of PELEG. Now, ſurely, when any perſon views the ſituation of AMERICA, and conſiders how it ſtands disjoined from this part of the world, and what an immenſe ſea divides it from us, he will not be backward in allowing, that *this* was the *grand diviſion* intended by the paſſage under conſideration. And, therefore, we may juſtly ſuppoſe, with the above mentioned writer, " That,
" ſoon after the confuſion of tongues, and the diſperſion of man-
" kind upon the face of the whole earth, ſome of the ſons of Ham

† As, Gen. ix. 19. " Theſe are the three ſons of Noah, and of them
" was the whole earth OVERSPREAD." נפצה [*naphetzah.*]

§ As, Gen. x. 5. " By theſe were the iſlands of the Gentiles DIVIDED
" נפרדו [*nipheredu*] in their lands; every one after his tongue, after their
" families, in their nations." So alſo ver. 18. and 32, and chap. xi. 9.
" From thence [from Babel] did the LORD SCATTER THEM ABROAD
" הפיצם [*hæphjitzam*] upon the face of the earth."

"[‖ to whom Africa was allotted] went out of Africa into that "part of AMERICA, which now looks towards Africa; and the "*earth* being *divided*, or *ſplit inſunder in the days of* PELEG, they, "with their poſterity, the AMERICANS, were, for many ages, "ſeparated from the reſt of mankind. This ſeparation of the hu- "man race, by means of ſo large a ſea, prevented, in like man- "ner, any evil and pernicious conſpiracy, as the confuſion of "tongues did."

‖ From what the Indian of Cuba ſays to a Spaniard, as mentioned in Herriera's hiſtory of AMERICA Decad I. Book ix. c. 11.—it appears that the AMERICANS themſelves retained ſome kind of tradition that they were deſcended from this ſon of Noah: this Indian, who was above ſeventy years of age on one Gabriel de Cæbrera's quarreling with him one day, and calling him dog, aſked him, "Why he abuſed and called him dog, "ſince they were brethren, as deſcending from the two ſons of him who "made a great ſhip, and went into it, with his family, and abundance of "animals; and farther told him that he ſent out a crow, which did not re- "turn, ſtaying to feed on the dead bodies; and afterwards returned with a "green branch, with other particulars, as ar as Noah's ſons covering him "when drunk, and the other ſcoffing at it;— dding, that the INDIANS "deſcended from the latter, and therefore had no coats or cloathes; but "that the SPANIARDS deſcending from the other, who covered him, were "therefore cloathed and had horſes." "The ſame he repeated in the pre- "ſence of ſeveral SPANIARDS, after his maſter had reported it."

[*The reſt ſhall follow in the next magazine.*]

MISCELLANEOUS DIVINITY.

I.

REMARKS on St. JAMES, II. 10.

THIS verſe is thus rendered in our Engliſh verſion, *For whoſoever ſhall keep the* whole *law, and yet offend in* one point, *he is guilty of all.* Now ſeveral of our divines have been very ſucceſsful in ſhewing, that whoever offends in one point is guilty of all, but none of them, whom I have ever obſerved, have taken notice of, or endeavoured to be rid, of the contradiction manifeſtly implied in theſe words. For, how can a man *keep the whole law*, and yet *offend* in one point? But the word πταιω, which is tranſlated *offend*, likewiſe ſignifies to *totter*, *ſtagger*, or *waver*; and ενοχος, which is tranſlated *guilty*, ſignifies not only who *has already committed* a crime, but likewiſe one who is *liable* to commit a crime: and therefore, as the common tranſlation ſeems to imply a contradiction, quære, whether it ought not to be tranſlated thus: *For whoſoever ſhall keep the whole law, but waver in one point, he is liable to offend in all?*

One thing for which I am much pleaſed with your magazine is; that it ſeems very deſirous of admitting any piece which tends to expoſe

expoſe the abſurdities and inconſiſtences of the *Reviewers:* and I have it in my power at preſent to furniſh you with as glaring an inconſiſtency in the *Critical Reviewers*, as, perhaps, ever appeared. Mr. H—, in his acute remarks on their abſurd criticiſm on "the definitions and axioms," has likewiſe taken notice of their * having placed Mr. *Maſon*, in a late *Review*, amongſt the *mediocres* poetas. Now, only two months after, theſe ſame ingenious writers, theſe learned judges, theſe conſiſtent and impartial critics, inform us, that Mr. *Maſon* "deſerves to be ranked amongſt our "*beſt* poets, even if he could claim no other merit than to have "been the author of Elfrida." Is it not amazing that ſuch writers as theſe ſhould be ſo fortunate as to find any purchaſers for their nonſenſe, or any readers who ſhould rely upon their Judgments? C.

* See page 220.

II.

QUÆRE on GAL. VI. 2. ANSWERED.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I AM but lately become acquainted with your work, or I ſhould probably have taken ſuch a liberty as this before; but give me leave now to open a correſpondence with you, by ſending you an anſwer to the quære propoſed in your laſt magazine, concerning Gal. vi. ver. 2. 5. and if this meets with your approbation, you may, perhaps, hear further from

July 9, 1764. Yours, &c. A. O.

IN ver. 2. the precept, that they ſhould *bear one another's burdens*, is explained both by what goes before and by what follows, to refer to the chriſtian law of univerſal charity: in like manner the declaration in ver. 5. that *every man* ſhould bear his *own* burden, ſtands ſo cloſely connected with the command that every man ſhould prove his own work, or ſee that it be right, and will ſtand the teſt, as evidently to point out it's reference to that final account which each of us muſt give for our actions. But this is not all; the original word in ver. 2. is βάρη, and in ver. 5. φορτίον, the former of which words ſignifies *burdens* or *grievances* of one kind, and the latter a *load* or *burden* of another kind: ſo that you ſee there is not the leaſt contradiction or inconſiſtency in the phraſes.

☞ *WE ſhould be glad to hear from this Correſpondent.*

III.

REMARKS on our SAVIOUR'S WORDS to HIS BELOVED DISCIPLE,

"*Behold thy Mother.*" John XIX. 27.

By M. FORMEY.

IN this ſingle ſentence we have a deciſive argument in favour of the miſſion of Jeſus Chriſt. If the ſon of Mary had been an impoſtor, who had abuſed the credulity of the people, and impoſed on his own diſciples, how would he have dared, at the

cataſtrophe, when that myſtery of iniquity was juſt ready to be unveiled, to preſcribe to the moſt faithful of his followers to take charge of his mother? Was it not to expoſe that mother to the moſt cruel anxieties, and a ſituation the moſt humiliating? What authority had Jeſus to challenge this teſtimony of zeal from his diſciple? Could he flatter himſelf with the hopes that he would ſtill continue his *dupe*,—if I may ſo expreſs myſelf,—after having loſt his time in a fruitleſs attendance upon him; and ſeen him executed without hope of reſource? Aſſuredly, Jeſus, at the time of giving this command, knew himſelf in a ſtate capable of confirming it ſoon after, by his glorious reſurrection. He had no fear of venturing a charge, which, before the expiration of three days, he ſhould bring to perfection, to make all men ſenſible of his importance. At preſent it ſeems as if John performs an act of charity, in entertaining the mother of an unfortunate, who hangs upon the croſs. Perhaps, even his zeal and friendſhip determine his conduct, rather than his faith and expectations; for we know the apoſtles were as unſteady even after the reſurrection, of which they had not the aſſurance to entertain a hope. But ſoon ſhall he learn, that he hath *received*, rather than *exerciſed*, a grace, and that the mother of a CRUCIFIED JESUS, is the mother of JESUS RISEN from the DEAD, exalted into heaven, ſeated at the right hand of God the Father! I repeat it therefore. If Jeſus had not been what he really was, the Meſſiah, the Son of God, he would never have bequeathed his mother to a diſciple, who, the more he had loved his maſter, muſt ſo much the rather have deteſted him, in caſe he had baſely deceived him.

IV.

REMARKS on MATT. IX. ver. 17.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

I WAS reading Matt. ix. the other day, in Dr. Heylin's tranſlation, and when I came to ver. 17. was much pleaſed to find that he tranſlated it, *Nor do men put new wine into old* VESSELS: *elſe the* VESSELS *burſt, the wine is ſpilled, and the* VESSELS *are loſt: but they put new wine into new* VESSELS, *and both are preſerved.*—It is certain that our tranſlation of ασκοι, *bottles*, conveys with it the idea of *glaſs bottles*, which is well known are a modern invention; thoſe uſed in Judæa being made of *leather*, or *ſkins*,—and in that view *old bottles* is intelligible; whereas, *old glaſs bottles* are certainly as good as new. Deſirous that every the minuteſt objection ſhould be removed from the ſacred ſcriptures, I tranſmit this to your very valuable and uſeful magazine. And am, gentlemen,

Your conſtant reader,

JAMES DICKINSON.

HINTS

V.

HINTS on GENESIS, IX. 20. &c.

THE things which Noah uttered in regard to his ſons are plainly prophetical, and uttered after he had drank of the *wine*.—Iſaac did not bleſs Jacob and Eſau till he had *ate* of the veniſon.—quære?

Chriſt was a *huſbandman*, planted a vineyard,—and drank of the *cup*,—*Let this cup paſs from me*, &c.—and that cup made him drunken indeed, and laid him aſleep, *paſſis femoribus*, on the croſs. This was a joy to the curſed *Canaanites*, ſuch as were apoſtates, merchandizers of the earth,—*ſlaves* and *ſervants* to ſin,—not ſo to the faithful.

Note, Noah was for many years a *carpenter*.

Ver. 18. *Ham, the father of Canaan.* Ver. 22. *Ham, the father of Canaan.* Ver. 25. *Curſed be Canaan.*—Ham was a father, and ſhould have therefore behaved otherwiſe,—the ſevereſt curſe that can fall upon parents is a curſe upon their children. Hence the Iſraelites were ſhewn the original of Canaan's curſe, and were taught, emphatically, obedience for their childrens' ſake.

VI.

QUÆRE on JOHN XIV. 8.

IN chap. xiv. of St. John's goſpel, and ver. 8. we read, that Philip ſaid, *Lord ſhew us the Father and it ſufficeth us.* Jeſus anſwered, *He who hath ſeen me hath ſeen the Father.* Now, that the unitarians may not bring this text to prove, as they think, that there is but one perſon in the deity: how muſt theſe words be explained to prove that, Though the Father and Son are equally God, they are diſtinct perſons?

VII.

ANSWER to L. M. K's LETTER on CHRIST's ATONEMENT, &c. in our laſt.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I DO not deſign a formal anſwer to your correſpondent L. M. K. but ſhall take notice of ſome parts of his letter, p. 265, &c. particularly ſhall endeavour to defend one of the *cleareſt* and *moſt important* doctrines of the goſpel, the denial of which, I think, makes Chriſt's coming into the world needleſs, and does, in effect, overthrow the foundation of the chriſtian's hope: I mean the doctrine of the atonement.—"There are (this gentleman obſerves) ſome peculiarly ſtrong objections againſt it, in the opinion of many perſons; particularly, that it is not any where aſſerted in ſcripture; which, to be ſure, is a moſt conſiderable and important objection, if true."—That it is not ſaid in thoſe very words, *that Chriſt died to ſatisfy divine juſtice, and to appeaſe God's anger*, I confeſs; but if expreſſions equivalent to this, and

which, without ſtraining, can ſignify nothing leſs are not to be found in ſcripture, I ſhall forever deſpair of underſtanding it, and what I ſhall offer is nothing to the purpoſe.

All who aſſert the doctrine of the atonement acknowledge, and glory in it, "that the Lord Jeſus Chriſt is the gift of the Father, and that *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him might not periſh, but have everlaſting life.* John iii. ver. 16." But then they ſay, that grace and mercy were manifeſted in harmony with the reſt of the divine perfections, and that now, through the death of Chriſt, "*God is juſt, and yet the juſtifier of him who believeth in Jeſus.*" — And can any, indeed, ſeriouſly aſſert, that if Chriſt died as an atonement there is no room left for the diſplay of the divine mercy? Can any, I ſay, ſeriouſly aſſert this, when it was mercy that gave the Saviour to die for ſinners when they had deſerved to die themſelves. *God, who is rich in mercy, for his great love wherewith he loved us, even whilſt we were dead in ſins, hath quickened us together with Chriſt.* Eph. ii. ver. 4, 5. And ſalvation is free to poor ſinners, who are the only *proper objects of it,* freely offered, and freely beſtowed, though it coſt the Saviour dear. — This gentleman wants proof that "Chriſt's dying to ſatisfy divine juſtice, is plainly laid "down in ſcripture," and again he aſks for "one plain text, "which ſays that Chriſt, by virtue of his unſinning obedience, "and meritorious death, made full ſatisfaction for the ſins of "mankind." And unhappy ſhould I think myſelf! unhappy ſhould I eſteem the whole human race, without help, and without hope, if this truth, this glorious truth, was not exceedingly plain and clear in many places in the bible. — ſhould I aſk what was the intent of the death of Chriſt? I ſhall, perhaps, be told, it was to ſet us an example, and to bear witneſs to the truth of his doctrine. True, theſe were ſome of the ends of our Lord's ſufferings, but not *all,* nay, not the *principal,* as will appear to any unprejudiced perſon of plain common ſenſe, not acquainted with controverſy, from the following ſcriptures.—For I would aſk ſuch an one whether this affords a tollerable ſenſe of ſuch texts, or rather, whether it be not a perverſion of words, and making them ſignify any thing to ſerve a turn, or ſupport an opinion?

For the merit of Chriſt's death, the firſt proof I ſhall offer is Matt. xx. ver. 28. where he ſays, *I came to give my life a ranſom* λυτρον [*lutron*] *for many.* Now what is λυτρον [*lutron*] but a price of redemption, or what is given to ſet captives at liberty? λυτρον [*lutron*] ſays Heſychius is τιμημα, [*timema*] pretium, and the apoſtle uſes τιμη [*time*] for the *price with which we are bought, the blood of Chriſt.* 1 Cor. vi. ver. 20.—Does not the prophet foretell that *Chriſt ſhould be wounded for our tranſgreſſions,* &c.†? And the apoſtle declares that he really was ſo. What do the words αντι, [*anti*] δια [*dia*] and υπερ [*uper*] ſignify, but *for, inſtead of,* and the like? And does not Paul ſay that *Chriſt died* for *us,* in the ſame ſenſe as one man would die for another, namely, by ſuffering in his ſtead? Rom. v. ver. 6.—8. And I would aſk how could this

† Iſai. liii. 5.

doctrine

doctrine of Chriſt's dying in the room and ſtead of ſinners be more ſtrongly expreſſed? Or what words could be uſed to expreſs it more plainly?—If the procuring or meritorious cauſe of Chriſt's death be inquired into, it was περι αμαρτιων [*peri amartion*] *for ſins.* 1 Pet. iii. ver. 18. If you aſk for whom he ſuffered, it was υπερ ασεβων [*huper aſebon*] *for the ungodly.* Rom. v. ver. 6.—And do you deſire to know the great end he had in view? Peter informs us, αμαρτιας ανηνεγκε [*hamartias anenenke*] *he bore our ſins* (the word uſed by the LXX. Iſai. liii. ver. 12.) 1 Pet. ii. ver. 24. And thus, as John expreſſes it, *he took away ſin.* John i. ver. 29. *And by his death obtained,* αιωνιαν λυτρωσιν [*aionian lutroſin*] *eternal redemption.* Heb. ix. ver. 12. — Now I freely own, that, in my opinion, the above texts do aſſert the doctrine of the atonement in the cleareſt manner, and ſpeak of a ſubſtitution, or vicarious ſuffering, as ſtrongly as poſſible. And I beg leave to obſerve, that if Chriſt did not die to ſatisfy divine juſtice, I cannot underſtand why *it pleaſed the Father to bruiſe him*; nor why he gave that awful commiſſion to the ſword of juſtice to awake againſt him,—Zechariah xiii. ver. 7.—It is a great truth which L. M. K. refers to, 2 Cor. v. ver. 18. "That God is in Chriſt, reconciling the world to himſelf," becauſe God is a conſuming fire to his enemies, but through him he is reconciled to ſinners upon their believing, and does not impute their treſpaſſes to them. And I would aſk this gentleman to make verſe 21 of that chapter agree with his ſcheme, *God hath made him to be* ſin *for us,* &c. αμαρτια [*amartia*] here like חטאת [*hhataath*] in the Hebrew ſignifies a ſacrifice for ſin, or, as a good critic expreſſes it, Sacrificium pro peccato expiando & dolendo, utpote in quod reatus, ira ac pœna Dei ſuo modo per imputationem transferebatur.

With regard to Chriſt's unſinning obedience, and the concern it has in our pardon and acceptance with God, I ſhall mention but one text. viz. Rom. v. ver. 19. *By the obedience of one ſhall many be made righteous.* Δια τες υπακοης. &c. [*diates upakoes*] *by, through,* or *upon account of,* [as δια [*dia*] *ſignifies* ver. 11.] this obedience, ſhall many be *made, conſtituted,* or *accounted,* κατασταθησονται [*kataſtatheſontai*] righteous.

I have thus freely ſpoken my ſentiments, I hope, with a ſeriouſneſs becoming ſo important a ſubject, and though there are many things more worthy of animadverſion, I ſhall only touch upon what he ſays on the head of worſhip, and that in the words of the late learned and judicious biſhop Sherlock,—ſermons vol. iv. p. 167. "The command is plain that God only is to be worſhip-"ed: how then muſt room be made for worſhiping any other? "In order to this, worſhip is to be ſplit into many kinds, and one "moſt religiouſly preſerved to God, in controverſy at leaſt, that "the others may the more freely be imparted to the creature."—A few lines before this learned writer ſays, "To ſerve and wor-"ſhip God in prayer, and praiſe, and humble adoration, are "things hard to be underſtood to none but ſcholars."—How far this juſt cenſure of ſome perſons affects L. M. K. I leave him to

judge; and, desiring you to insert this, I conclude, wishing you success in your endeavours to do good, and am,

Dorchester, Dors. July 6, 1764. One of your earliest admirers and readers, TIMOTHY LAMB.

VIII.

On MOURNING for the DEAD.
A DISCOURSE after the Manner of an HOMILY.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

On the margin of a former magazine † you were told that, perhaps, you might hereafter receive some thoughts upon the subject of *mourning for the dead*. In which case it was confessed, the *Israelites*, with the *Greeks*, and *Romans*, had run into some excess. But philosophy, and afterwards christianity, have taught better. Yourselves have observed (Mag. vol. iii. for Jan. p. 10.) that "St. Austin suppressed, as much as possible, both his own "and the tears of others, for his mother, saying, that the "death of *Monica* was not a subject for tears.

If you think what is now sent you a fit sequel, it is hoped you will insert it, if not, you will return it when called for, to,

Shropshire. Gentlemen, your humble Servant. T. P.

THE blessed apostle St. Paul having preached the gospel, and made many converts at Thessalonica, had designed them another visit, but having been hindered by the ill usage he met with at Philippi, and by other means, he deferred his intended visitation, and sent his beloved Timothy to confirm, strengthen, and settle them. Which being done, and Timothy returned, the apostle writes a very affectionate letter, the first of all his epistles, and in it expresses great regard for his Thessalonian converts; speaks freely of the disinterested manner in which he had preached; lays many precepts before them; and, particularly, cautions them against lamenting their departed friends after the manner of the heathen. *I would not have you to be ignorant, brethren*, says he, *concerning those who are asleep, that ye sorrow not even as others who have no hope*. The *Gentiles* had no notions of the *resurrection of the body*, and but faint ones of the *life everlasting*. But a firm belief of those two articles should, one would think, teach every intelligent christian, how inconsistent an immoderate sorrow for the departure of relations and friends is with such a profession of faith. *We*, as christians, *have here no abiding city, we seek one that is above, where Christ sitteth at the right hand of God*.

Christ Jesus, our Saviour, came, you know, to deliver us from the miseries into which we had plunged ourselves; to wean us from this world, and the allurements thereof; to teach us to fix our hearts upon the happiness to be expected in *paradise*, immediately after our departure hence, and the accomplishment thereof in the

† See Vol. ii. p. 212.

highest

higheſt heavens after the reſurrection. To which ſupreme felicity he will invite the righteous at THAT DAY, ſaying, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Now *that kingdom* being what we all profeſs to aim at, the prize we all pretend to run for; muſt we not be inconſiſtent creatures to repine at the happineſs of thoſe who are arrived there before us? The Theſſalonians ſeem to have ſtood in need of the caution St. Paul gives them againſt this inconſiſtency. And let us keep it in remembrance againſt the time of trial, whenever it ſhall pleaſe God to take from us our deareſt friends.

For, *in the firſt place,* immoderate ſorrow for the death, eſpecially, of our pious friends, ſeems to argue an ignorance of their *ſeparate ſtate*; which ſtate, with reſpect to the body, is called a ſtate of *ſleep. I would not have you to be ignorant — concerning thoſe who are aſleep.*

In the ſecond place; It ſeems, alſo, to argue a diſbelief of the reſurrection. But

Thirdly; It proceeds, ſometimes, from a prevailing melancholy in the body, a diſtemper truly pitiable.

Fourthly; It alſo often proceeds from a timorous weakneſs, and want of firm faith and truſt in God.

But from each of theſe holds let us endeavour to diſingage it.

Firſt, I ſay an immoderate ſorrow for the departure of our friends ſeems to argue an ignorance of their ſeparate ſtate. Now, ſuppoſing us to enjoy all the happineſs this low world can afford, the delights of paradiſe are *far better*. For though death, is, in ſcripture, frequently called *ſleep*, yet *that* is never meant with reſpect to the ſoul. Her faculties muſt be mightily inlarged by being delivered from the burden of this ſinful fleſh. Our bleſſed Lord told the penitent thief upon the croſs, that "*That* day he "ſhould be with him in *paradiſe*." And paradiſe is that part of *Hades* wherein the ſouls of the pious enjoy not only reſt and peace from the labours and troubles of this mortal life, but joy and happineſs beyond expreſſion. Permanent and laſting; and, though capable of improvement till the day of the reſurrection, yet ſuch happineſs as *eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive.*

I ſay, the happineſs of paradiſe is capable of improvement. For the ſouls of the faithful (ſome of whom have been now many ages in that happy ſtate) are continually employed in ardent acts of adoration and love of God, and in receiving emanations from his Holy Spirit, and therefore muſt be continually increaſing in the knowledge and love of their greateſt benefactor, their chiefeſt good, and that muſt increaſe their happineſs. Now, if we murmur and repine, if we are immoderately ſorry for the death of ſuch, ſeeing they have departed in the faith, in union and communion with the church of Chriſt, and in perfect charity with all men, and therefore we may reaſonably hope they are happy; if we are immoderately ſorry for the death of ſuch as theſe,

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we ſhall give cauſe to ſuſpect that we are ignorant, that is, tha we have no practical knowledge, founded on the belief which we profeſs to have in what the holy ſcriptures, and the holy church throughout the world, have taught us concerning the happineſs of theſe ſaints departed.

Seeing then the happineſs of the ſaints in paradiſe will be increaſing more and more till the accompliſhment thereof at the day of judgment, emphatically called in St. Paul's epiſtles "THAT "DAY;" and ſince our bleſſed Lord himſelf has taught us daily to pray for the *coming* of that kingdom, how irrational muſt we appear to prefer that petition, and yet be ſo backward to obey our heavenly Father, when it is his pleaſure either to take our friends from us, or to call us to himſelf? How inconſiſtent would it be in us to draw back, reſiſt, and, like guilty ſervants, ſuffer ourſelves to be forced into our maſter's preſence, and yet expect a reward? Why do we pray, ſaying, *Thy kingdom come:* if we had rather our friends ſhould continue in their captivity under ſin and bondage, than approach the glory where Chriſt ſitteth at the right hand of God?

St. Cyprian preſſed it cloſe upon his Carthaginians during the time of the plague, that they ought not to lament for their brethren whom God was pleaſed to deliver from the miſeries of this world. "Why ſhould you do ſo (ſays he) ſeeing they are not "loſt, but only gone before us, and ſhould be conſidered no "otherwiſe than as on a journey?" That bleſſed martyr goes ſo far as to think it incongruous to *go into mourning* on their account; "to put on *black* when they have received their *white* robes. We "ſhould give the infidels cauſe to reproach us, as if we lamented "thoſe as loſt whom we ſay we believe to be alive unto God. "This, my brethren (ſays he) is to prevaricate with regard to "our faith and hope; it ſhews us to be inſincere, and proves our "virtue to be nothing but appearance!" To this effect our martyr argues, and quotes St. Paul for the words before-mentioned. *I would not have you to be ignorant, brethren, concerning thoſe who are aſleep, that ye ſorrow not like others who have no hope.* For if we *believe that Jeſus died and roſe again, even ſo them alſo who ſleep in Jeſus, will God bring with him.* He ſays "Thoſe who have no hope "are ſorry for the death of their friends, but we who live in "hope; who believe in God; who are aſſured that Chriſt died "and roſe again for us; who dwell and riſe in him, and by him; "why ſhould *we* act ſo inconſiſtently? Does not *Jeſus* himſelf "ſay, *I am the reſurrection and the life; he who believeth in me, "though he were dead yet ſhall he live; and whoſoever liveth and "believeth in me ſhall never die?* If we believe in *Jeſus Chriſt*, let "us have faith in his promiſes, and when our diſſolution draws "near, let us chearfully paſs through that ſhadow of death. For "it is no more than a paſſage, the neceſſary paſſage to the life "immortal; the end of a journey that will place us in eternal "reſt." Who would not deſire to be ſoon transformed into the likeneſs of Jeſus Chriſt, and to be a partaker of the favours of heaven?

heaven? *Our converſation* (ſays St. Paul *) *is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be like unto his glorious body.* "We "ſhould conſider, my dear brethren (ſays the martyr ſo often "mentioned) that we have renounced the world, and are but "ſtrangers and travellers in it, let us therefore embrace the hap-"py day [*whenever it comes*] which aſſigns to each his peace-"able abode, which places us in paradiſe, and gives us entrance "into the kingdom of heaven." What ſtranger does not make haſte to return to his own country? What paſſenger not deſire a favourable wind the ſooner to bring him to his relations and friends? Our country is paradiſe, our relations the patriarchs. Many of our friends, our brethren, and our children, who have died in the Lord, are, we truſt, there, waiting for us, ſoliciting before the throne of grace for our ſafe arrival. The beloved apoſtle tells us, Rev. vi. that the ſouls of the Martyrs *under the altar, cry with a loud voice, ſaying, How long, o Lord, Holy and True! doſt thou not judge and avenge our blood on them who dwell on the earth?* Thereby expreſſing their ardent deſire for the *coming of God's kingdom.* What joy will it be for our brethren to ſee and embrace us! What pleaſure for them and us to enjoy an eternal life, *where the wicked ceaſe from troubling, and where the weary are at reſt!* There we ſhall find the glorious choir of the apoſtles, the auguſt aſſembly of the patriarchs, the innumerable company of martyrs, the triumphant troop of virgins, and the ſacred band of charitable perſons, who have eaſed the miſeries of the poor, and laid up treaſure in heaven. Surely we ſhould deſire to be with them,—to be with *Jeſus Chriſt!* And let us not be afraid of the paſſage. What is it to die? It is, ſays St. Chryſoſtom "To put off your rayment; for the body is, as it were, the ray-"ment of the ſoul, which we ſhall one day reaſſume more bright, "more ſhining, and more glorious. I repeat it again, What is "it to die? — A pilgrimage, a ſleep a little longer than ordi-"nary. If you are afraid of dying, be afraid of ſleeping: if "you mourn for the dead, mourn for thoſe who eat and drink; "one is not more natural than the other. But pray do not weep "for the dead, reſerve your tears for thoſe hardened ſouls who "grow old in ſin.—Do you conſider from whence this great love "of the world comes? It proceeds from the diſorder and impu-"rity of our conſciences. Were it not for that, neither death, "nor hunger, nor want, nor all the other ſcourges of life, would "be able to ſhake our conſtancy. The good man is above all "*theſe.*"—Theſe are things too weak to caſt the leaſt trouble into his ſoul. For, in fine, what is it that can diſturb the joy of a perfect chriſtian? The loſs of his *treaſure?* He has inexhauſtible treaſure in heaven. Can *baniſhment?* He is an inhabitant of the heavenly Jeruſalem. Load him with *irons.* His ſoul is free in the midſt of chains. If you take away his life. He is aſſured of

* Phillip. iii. 20, 21.

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the reſurrection. He will riſe again. It is in vain to draw a ſword againſt him ; it is fighting againſt a ſhadow which eludes the ſtroke, and cannot be hurt. — Provided I am aſſured of my ſalvation, if you take away my life to-day, you ſend me the ſooner to my native country : I may weep becauſe my ſins keep me back from the enjoyment of ſo great a good. — Yes ; let us employ our tears in weeping for our faults. Grief can ſerve no other purpoſe than to cleanſe us from our offences ; it is of no uſe againſt death, and the accidents of this tranſitory world. Torment yourſelf as much as you pleaſe, on account of a diſtemper, you will not mend, but make it worſe. Grief is therefore uſeleſs againſt this ſort of calamities. But your tears will take away your crimes, and impoſe ſilence upon the divine juſtice. God himſelf aſſures us of this truth, when ſpeaking of a ſinner he ſaid, *Becauſe he humbleth himſelf I will not bring the evil in his days* (1 Kings xxi 29.) And according to St. Paul, *Godly ſorrow worketh repentance unto ſalvation not to be repented of.* (ii. Cor. vii. 10.)

Thirdly. I have ſaid that immoderate ſorrow for the death of our friends ſometimes proceeds from a prevailing melancholy in the body, a diſtemper truly pitiable. And whoever has been near perſons under this affliction, will be moved with compaſſion for their caſe, and will lend them all the aſſiſtance in his power. But, perhaps, after all, proper phyſic and prayers for a due effect, may be found a better recipé for ſuch patients than the moſt powerful arguments.

Fourthly. But I am well aware there are many who are liable to cenſure in the caſe before us, who may truly ſay they are orthodox in the faith, both with regard to the ſtate of ſeparate ſouls, and the reſurrection of the body, who yet have not their faith ſo firm as not to be ſhaken by the loſs of their friends. Their faith is firm, in ſome ſenſe ; that is to ſay, they believe all the articles of the creed with a full, free, and firm aſſent, but they have not ſufficient courage to bear up againſt the calamities that befall them with proper deportment. " It is not envy at my ſon's happineſs, " you will ſay, that diſturbs me, but I could have wiſhed his " continuance here, that he might have been a comfort to me " in my troubles, or might have adminiſtered to my pleaſure. " And for myſelf, I could wiſh to live till I have accompliſhed " ſuch and ſuch a deſign. — But will you not leave all theſe " things to the determination of providence ? Do you not be- " lieve that God governs the world with infinite wiſdom ?" We muſt take care that our deſires are kept within due bounds. All temporal things muſt be aſked with *Not* my *will, but* thine *be done.* — Be diligent then to ſtrive againſt this weakneſs, and call earneſtly upon God for aid, and he will be ready to help you in *all dangers and adverſities, whenſoever they oppreſs you.* Remember the manly courage of the mother in the book of Maccabees, with what ſteady reſolution ſhe ſaw her children, ſeven ſons, one after another, butchered before her eyes, by the command of the cruel tyrant Antiochus, becauſe they refuſed to renounce the true religion

ligion, under the Old Teſtament diſpenſation. The ſons were great, *but the mother was marvellous above all, and worthy of honourable memory. For when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bore it with a good courage, becauſe of the hope that ſhe had in the Lord. Yea, ſhe exhorted every one of them, in her own language, fil'ed with couragious ſpirit, and ſtiring up her female mind, with manly courage, ſpe ſaid unto them:* "I cannot "tell how you were formed in my womb, for I neither gave you "breath nor life, neither was it I who joined your members to-"gether: but the creator of the world, who formed the genera-"tion of man, and was the original of all things, will alſo, of "his own mercy, give you breath and life again, as you now re-"gard not your own ſelves for his law's ſake." — My brethren, let us endeavour, by the example of this pious mother, and her bleſſed children, to conquer the weakneſs of our nature: let us ſupplicate the throne of grace that nothing may ſeparate us from the love of God: that we may love our brethren, our parents, and our children, as we love ourſelves, I mean as we ought to love ourſelves; that is, loving our ſouls better than our bodies, being ready to part with all that is dear to us in this world, whenever God, in his wiſe providence, is pleaſed to take it from us, ſaying with holy Job, *The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.* Let every mother ſay this, whenever it pleaſeth Almighty God to take to himſelf the ſoul of her child. And ſo let us all learn to ſay of every relation or friend.

It is too well known that the perſecutors of chriſtianity in the firſt ages of the church, frequently wreaked their ſpleen even upon the bodies of tender infants, whom God did as frequently inſpire with invincible courage, enabling their mothers alſo to deliver them up, like the mother juſt mentioned, under the Old Teſtament diſpenſation.

Amongſt the *genuine acts of the martyrs*, collected by *Ruinart*, mention is made of *Barulas*, a child of ſeven years of age, and his couragious mother, in the third century. *Barulas* was ordered to be beheaded by *Aſclepiades* an inhuman judge: the mother carried him in her arms to the ſcaffold, and delivered him to the executioner WITHOUT A TEAR. She only gave him the *parting kiſs*, and recommended herſelf to his prayers. For it was uſual to beg the prayers of the *martyrs*, and of the pious faithful at their departure.

Now this heroic courage of which we ſpeak, may ſeem mighty ſtrange to the people who *live at eaſe in their poſſeſſions*; who, though they have given their names to *chriſtianity*, have been but little engaged in the *chriſtian warfare*; have not been ſo ſolicitous as we all ought to be, that *all carnal affections may die in us, and all things belonging to the ſpirit, may live and grow in us.* In times of perſecution and public calamities, people generally put

on a more ſerious air, and behave more ſuitably to their profeſſion than they do in times of indulgence and pleaſure, and therefore it is ſaid by Solomon, *It is better to go to the houſe of mourning, than to the houſe of feaſting: for that is the end of all men, and the living will lay it to his heart.* Eccleſ. vii. 2. In the houſe of mourning we are put in mind of the end of all men, and he who is living thinks of that which muſt one day happen to himſelf. By *theſe*, and by other paſſages both in the Old and New Teſtament, it doth indeed appear that *mourning* was uſual upon the death of friends, as well as upon other occaſions; and the *Iſraelites*, as well as the nations about them, made it a great affair, calling in men and women to weep, to *howl* over and bewail their dead. This cuſtom, it is plain, was in uſe when our Saviour came to raiſe *Jaïrus*'s daughter. *He found the minſtrels, and the people making a noiſe.* In ſhort, a decent regard for our departed friends, a ſilent tear may be dropped into their graves. *Jeſus wept.* — But we muſt be careful that we do not exceed. *Give place*, ſaid *Jeſus* to the people who made the noiſe, *The maid is not dead but ſleepeth.* Now, our dead friends are but aſleep. They ſhall riſe again. It will be as eaſy for God to raiſe their dead bodies as it was to ſay, *Maid! ariſe.* Let us take care to purify our ſouls by ſincere repentance for all our paſt offences; let us *lead a quiet and peaceable life, in all godlineſs and honeſty*; and then our friends ought to be eaſily comforted for us, or we for them, when we or they *go hence and are no more ſeen.*

IX.

STRICTURES on CALEB FLEMING.

IN our magazine for May, page 227, a correſpondent, who ſigns himſelf G. S. hath made ſome ſtrictures on a work of one Mr. *Caleb Fleming*'s, principally with a deſign to expoſe the blaſphemy and impiety of the deteſtable SCRIBBLERS of the MONTHLY REVIEW. Who Mr. *Caleb Fleming* is we know not, but in one of the daily papers *, he hath made his appeal to the public, and complains of cruel treatment from the editors of the *Chriſtian's Magazine*. In this appeal he hath given the public his profeſſion of faith, which, as it fully juſtifies the charge of our unknown correſpondent G. S. we will here ſubjoin: nothing further being neceſſary to aſſure the candid reader of the principles of this fame *Caleb Fleming*; and we will beg leave to ſubjoin to his profeſſion a hint to him, which appeared in the ſame paper that admitted his appeal, *Out of thine own mouth*, &c."

CALEB FLEMING's PROFESSION of FAITH.

Firſt, " I believe in one God only; whom the New Teſtament " writings do frequently ſtyle THE FATHER, whom Jeſus " Chriſt did devoutly addreſs as his God and Father."

* Ledger, June 30.

Secondly,

Secondly, " I believe that Jeſus Chriſt is that one Lord " whom the one God, the Father, has qualified and authorized to " inſtruct mankind in the nature of his kingdom and govern- " ment, and in ſhewing them the way to virtue and glory, has " conſtituted him the miniſter of life and ſalvation."

Thirdly, " I believe that Jeſus Chriſt never did, nor could, " either do or ſuffer any thing which could make the deity more " placable or propitious; or that might occaſion any the leaſt " change in *his* eternal and eſſential goodneſs, who is *the Father* " *of lights, and with whom there is no variation or ſhadow of* " *change.*"

Fourthly, " I believe God never intended that the ſenſe of any " church ſhould be the ſtandard of my faith; but that I ſhould " judge for myſelf of that revelation he has made of his will, " by Jeſus Chriſt and his apoſtles."

A HINT to CALEB FLEMING.

THEODOSIUS the emperor having made an edict for the giving liberty for the Arians to preach, Amphilochus took this courſe for prevailing with the emperor to recall that edict. Theodoſius having made Arcadius co-emperor and Cæſar with him, ſeveral biſhops came to ſalute the emperor, to congratulate Arcadius, and to ſignify their conſent to Theodoſius's act, and by their reſpect and honour done to Arcadius to ſhew that they took him for the ſucceſſor of Theodoſius in the empire: among others came this Amphilochus, biſhop of Iconium, who, after he had done obeiſance very ſubmiſſively to Theodoſius, was going away, without ſhewing any reſpect to Arcadius, though he ſat by Theodoſius in all his royal robes.

Theodoſius, therefore, called to Amphilochus, ſaying, Know ye not that I have made Arcadius, my ſon, emperor with me? Upon which Amphilochus went to Arcadius, and, ſtriking him on the head, ſaid, he was a hopeful boy. Theodoſius, being very angry at this indignity done his ſon, commanded him to priſon. Amphilochus, after he had gone a little way, turned back, ſaying, O Theodoſius, you are angry that I give not your ſon the ſame honour I give you, ſince you have made him equal in majeſty to yourſelf; and think you, God will be well-pleaſed that you ſuffer the Arians to abuſe Chriſt, whom he hath ſet at his right hand in glory, and will have *all men honour the Son, even as they honour the Father*. Theodoſius, like Felix, trembled; and the edict was immediately reverſed.

X.

CONSOLATION

From HOMAR, *an* HERMIT *of the* EAST.

The SICK MAN COMFORTED.

NUMBER VII.

WE have endeavoured to hold forth the golden cup of conſolation, to the lips of the mortal languiſhing on the bed

of

of ſickneſs. Reflect, o child of ſorrow! whence thy affliction comes! Reflect whoſe hand it is which inflicts the ſtroke. Reflect for what cauſe this evil is ſent! Reflect on all thy fellow-mortals of higheſt virtue in every age, who have been viſited with this ſcourge! Reflect on *Jeſus*, the prince of ſufferers, who endured the ſevereſt agonies in patience and ſilence; ſeriouſly reflect, and thou wilt bow thy head in humble ſubmiſſion.

But further, ſon of man! wouldeſt thou be exempt from the common lot of mortals? Or, what are thy deſervings that thou wouldeſt claim *bleſſings* only from the hand of thy Father? Man's goodneſs is partial: his actions are mixed: ſo is life, chequered with good and evil: health and ſickneſs, in juſt retribution of our deeds, befall us: till thou art conſummate in virtue expect not conſummation of bleſſings. Thankfully then review the days of health thou haſt enjoyed: more days of health than hours of ſickneſs, and with grateful reſignation adore thy creator.

He intends thy welfare only. High in health, and full of life, thou ſaileſt down the ſilver ſtream of proſperity, attentive only to the gay tackling of thy veſſel: to the muſic that warbles melodious in thine ears; to the proſpects that gayly ſurround thee on all ſides. Ah, fooliſh and unadviſed! thou dreameſt not of the inevitable gulf, which ſpeedily muſt overwhelm thee, with all thy falſe and flattering hopes. To remind thee of duty, and of that eternal haven where alone thou canſt ſafely anchor, the ſtorm of affliction ariſeth, and cauſeth thee to look up to him, who alone can give thee aid. Happy ſickneſs which warns us of eternity! Happy ſickneſs! which forces into that ſtate of life moſt neceſſary and becoming a chriſtian! Happy ſickneſs, which obliges to humble and peaceable ſubmiſſion, and preſerves from all the ſins and all the evils of full and thankleſs health!

Thy ſickneſs is ſent to correct thee for thy paſt ſins: — hadſt thou not rather ſuffer this light ſcourge now, and amend by it's chaſtiſement, than, uncorrected, fall into that bottomleſs gulph, where thy pains and puniſhments will have no end? — But, rightly improved, thy ſickneſs will not only be inſtrumental to preſerve thee from future puniſhment; it will be the means of brightening the luſtre of thy celeſtial crown; for it will be the means of perfecting thoſe virtues in thee which are of high eſtimation in the ſight of God, and which, without pain and trouble, could neither have exiſtence nor exerciſe.

Look round thee too, and conſider the condition of thy fellow mortals. Art thou the only ſufferer? Behold what numbers wring beneath the weight of affliction, languiſhing in ſickneſs, agonized with pain; their minds overthrown, and their ſenſes wandering! See too, how many are denied the ſoothing attendance of ſympathiſing friends! From how many is with-held the genial aid of healing medicine! Left to their woes, to ſolitude and ſorrow, they pine in lone diſtreſs, and heave the broken-hearted ſigh: forſaken and deprived of every earthly comfort. Yet, o ye children of diſtreſs! yet, even from you, divine conſo-

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lation is not with-held: the religion of the bleſſed Jeſus, can even ſhed rays of light upon your deep darkneſs. His example can ſupport; the everlaſting bleſſedneſs of his promiſed manſions can fill, with humble hope and joy, the moſt afflicted ſoul.

Thou, then, o mortal! complain not, whom ſore diſeaſe and infeebling ſickneſs oppreſs. Thou, whoſe mind is yet free, and whoſe ſenſes are perfect. The ſoul cannot be chained down by the fetters of the body; though impriſoned, it can ſoar into the heaven of heavens, and, on the wings of meditation and prayer, preſent itſelf to the All Ruling God. Complain not thou, around whoſe bed ſtand tender friends, heedful of all thy wants, and gently adminiſtring to all thy neceſſities. Think of Jeſus, neglected in his laſt extremity. Think of him, whom all his diſciples forſook. Think of him who ſuffered on the croſs, unattended, unpitied, unrelieved, and glorify thy GOD!

But knoweſt thou not, o man! that thou muſt die? Knoweſt thou not that an eternal future ſtate is the certain conſequence of thy exiſtence in the preſent? — Wilt thou not then, with true piety and manly reſolution, welcome the meſſenger which informs thee that the day of thy diſmiſſion approacheth? — O bleſſed meſſenger! ever to be deſired day! which ſhall deliver the ſoul from the priſon of a corrupting body, and give it liberty to range the boundleſs fields of light; which ſhall admit to the enjoyment of all the freedoms and all the bleſſings of immortality; which, at once ſhall deliver, from ſin, from ſorrow, from ſickneſs, diſappointment, vexation, and death! which ſhall introduce to perfect holineſs, perfect health, perfect happineſs, which ſhall introduce to the ſight and fruition of the ever adorable Deity, to the converſe and friendſhip of the wiſeſt and beſt men of all ages; which ſhall open every ſource of pleaſure on the ſoul, and fill it with pure and ſatisfying delights, which never can ſatiate, and never can end.

Raiſe thy languid eyes, thou poor, dejected, ſick, and ſuffering ſoul! O raiſe the eyes of thy faith to the unſpeakable tranſports of this bliſsful eternity; and thy heart will glow with comfort, thy hopes will ſpring ardent upward to the throne of God.

[*To be continued.*]

XI.

Some Account of COMFORT for the AFFLICTED, by W. DODD, M. A. Prebendary of Brecon, and Chaplain to the Lord Biſhop of St. David's.

THE Subject of the preceding article naturally leads us to ſpeak of a work lately publiſhed by the Rev. Mr. DODD, intitled "*Comfort for the Afflicted, under every Diſtreſs; To which ſuitable Devotions are added.*" We cannot more fully expreſs the deſign of the author, than in his own words: "Inquiries after "happineſs, and rules for attaining it, are not ſo neceſſary and "uſeful to mankind (Mr. *Addiſon* remarks) as the arts of conſola- "tion, and ſupporting one's ſelf under affliction." Convinced of this, from experience, and from the frequent ſcenes of diſtreſs,

to

to which his office introduced him, the writer of the following WORK imagined, that he could not ingage in a more benevolent attempt, than that of offering comfort to his ſuffering and afflicted fellow-creatures.

He therefore reſolved upon preaching a ſet of diſcourſes with this view: in which he had made great progreſs; when, accidentally, the good biſhop *Hall*'s treatiſe, called, *The balm of Gilead*, fell into his hand. As this coincided with his plan, he freely uſed ſuch arguments of this amiable writer, as approved themſelves to his judgment, altering the ſtyle, and making other improvements as ſeemed neceſſary.

When he had finiſhed the diſcourſes, it was determined to weave them into a treatiſe, and lay them in a regular form before the world, for the benefit of ſuch as might need, and would be glad of the conſolation afforded in them. Free uſe hath been made of ſuch writers, as have united their kind endeavours to alleviate the burthen of human woe; amongſt whom particular reſpect ſhould be paid to Dr. *Groſvenor*, to whoſe *Holy Mourner* we are greatly indebted.

To the treatiſe are added ſuitable devotions: and it is hoped, that they will be found ſatisfactory to the chriſtian labouring under any ſpecies of affliction or diſtreſs.

The writer claims no merit, and expects no fame from this work; which he publiſhes with a ſincere and ſingle deſign to ſerve and to bleſs his fellow-creatures: nothing can or ſhall deprive him of the reward of that good intention; nor has he the leaſt doubt, that God will fail to make his humble endeavour ſubſervient to ſo happy an end.—And ſhould that end be obtained, ſhould one tear be wiped from the eye of ſorrow, one groan ſuppreſſed at the heart of grief—ſhould any learn from hence, to ſupport with patience the weight of calamity; and to look up, under it, with becoming reſignation to the father of comforts;—every good heart will allow, that an end ſo deſirable, as this, will render alike inſignificant, the breath of applauſe, or the blaſt of cenſure.—However, the author is ſatisfied, there remains ſo much candour and humanity amongſt us, that "the deſign of the work (to uſe biſhop *Patrick*'s "words) is ſufficient to give it protection, if it cannot gain it "Approbation. It hurts no body, and therefore may paſs, it-"ſelf, with more ſafety: and it offers it's ſervice to do every "body good; which, methinks, ſhould be taken kindly, even "by thoſe who ſtand in no need of it."

He has divided his work into four chapters, the firſt of which treats of *afflictions in general*, the ſecond offers *conſolation* to the afflicted in *mind*, the third to the afflicted in *body*, the fourth to the afflicted in *eſtate*. Theſe chapters are divided into ſections for the more commodious peruſal of the reader; and devotions are added adapted to each ſubject. It would be unjuſt to the public in general, not to recommend a work, ſo benevolently intended, to their peruſal, and which we cannot doubt will be acceptable and uſeful, to thoſe for whoſe benefit it is deſigned.

POETRY.

POETRY.

PIOUS MEMORY.

Occaſioned by ſeeing the graves dreſſed with flowers, at Brecknock, in Wales.

"WHITHER away, fair maid!" I cry'd,
As on old HUNDY's bank I lay,
When paſſing by me I eſpy'd
A modeſt maid, in neat array.

Upon her red, but well-turn'd, arm
A little wicker-baſket hung,
With flowers of various hues replete,
And branches ever green and young:

The fragrant bay, the mournful yew,
The cypreſs, and the box, were there;
The daiſy pied, the violet blue,
The red pink, and the primroſe fair.

"And why that baſket, on your arm,
"With all thoſe fragrant ſweets ſup-
"ply'd?"
With bluſhing look, and penſive air,
And voice of meekneſs ſoft ſhe ſigh'd:

"To yonder church-yard do I haſte
"To dreſs the grave where HENRY
"ſleeps;
"No maid a truer lover bleſs'd,
"No maid more faithful lover weeps:

"Stern death forbade us to unite,
"And cut him down with ruthleſs
"blow;
"And now I ſpeed to deck his grave,
"As 'tis our weekly wont to do."

The melancholy cuſtom pleas'd,
She left me wrapp'd in penſive thought;
Ideas, ſad, but ſoothing, roſe,
When my ſlow ſteps the church-yard ſought.

There, kneeling o'er her HENRY'S grave,
Adorn'd with all her baſket's ſtore,
The rural maiden, ſighing, hung,
Her eyes with tender tears ran o'er.

She rais'd thoſe eyes, ſo full of tears,
Which now and then ſtole down her cheek;
And much to heav'n ſhe would have ſpoke,
But ſorrow would not let her ſpeak.

Yet, tho' her thoughts could find no vent,
There is, who reads each honeſt mind;
And the true heart to him devote,
Shall ample ſatisfaction find.

Then, gentle maiden! do not fear,
Again thy HENRY thou ſhalt meet;
Till then thy tender taſk purſue,
And ſtrew thy greens and flow'rs ſo ſweet.

And you, whom all around I ſee,
The ſame dear, mournful taſk employ:
Ye parents, children, huſbands, wives,
The melancholy bliſs enjoy!

O 'tis delicious to maintain
Of friends deceas'd a due reſpect!
Then bring me flow'rets, bring me greens,
Strait ſhall my parents' grave be deck'd;

And many a friend's, whom faithful love
Still keeps alive within my breaſt,
Luxuriouſly ſad, I'll ſee,
With choiceſt garlands, weekly dreſt.

Come, then, the wicker-baſket bring,
Come, memory, and with me go;
Each lovely flow'r that breathes the ſpring,
Affection's gentle hand ſhall ſtrew;

A mellow tear of ſoothing woe
Shall o'er the graves ſpontaneous fall,
While heav'n the heart's ſtill wiſh ſhall hear,
And to each other grant us all.

W. D.

THE SWALLOWS.

Written APRIL, 1749.

By Mr. RICHARD JAGO.

PART II.

AT length the winter's ſurly blaſts are o'er;
Array'd in ſmiles the lovely ſpring returns;
Health to the breeze unbars the ſcreaming door,
And ev'ry breaſt with heat celeſtial burns.

Again the daiſies peep, the violets blow,
Again the tenants of the leafy grove
Forgot the pelt'ring hail, the driving ſnow,
Reſume the lay to melody and love. And

And ſee, my DELIA! ſee o'er yonder ſtream,
Where on the ſunny bank the lambkins play,
Alike attracted to th'enliv'ning gleam,
The ſtranger-SWALLOWS take their wonted way.

Welcome, ye gentle tribes, your ſports purſue,
Welcome again to DELIA, and to me,
Your peaceful councils on my roof renew,
And plan your ſettlements, from danger free.

No tempeſt on my ſhed it's fury pours,
My frugal hearth no noxious blaſt ſupplies,
Go, wand'rers, go, repair your ſooty bow'rs,
Think on no hoſtile roof my chimnies riſe.

Again I'll liſten to your grave debates,
I'll think I hear your various maxims told,
Your numbers, leaders, policies, and ſtates,
Your limits ſettled, and your tribes enroll'd.

I'll think I hear you tell of diſtant lands,
What inſect nations riſe from *Ægypt's* mud,
What painted ſwarms ſubſiſt on *Lybia's* ſands,
What mild *Euphrates* yields, and *Ganges'* flood.

Thrice happy race! whom nature's call invites
To travel o'er her realms with active wing,
To taſte her choiceſt ſtores, her beſt delights,
The ſummer's radiance, and the ſweets of ſpring.

While we are doom'd to bear the reſtleſs change
Of ſhifting ſeaſons, vapours dank and dry,
Forbid, like you, to milder climes to range,
When wintry clouds deform the troubl'd ſky.

But know the period to your joys aſſign'd!
Know, ruin hovers o'er this earthly ball;
Certain as fate, and ſudden as the wind,
It's ſecret, adamantine props ſhall fall.

Yet, when your ſhort liv'd ſummers ſhine no more,
My patient mind, ſworn foe to vice's way,
Suſtain'd on lighter wings than your's, ſhall ſoar
To fairer realms, beneath a brighter ray.

To plains æthereal, and elyſian bow'rs,
Where wintry ſtorms no rude acceſs obtain,
Where blaſts no light'ning, and no thunder low'rs,
But ſpring and joy, unchang'd, for ever reign.

SUMMER.

HOW ſcorching is the ſummer ray!
No cheering dews are found;
The murm'ring ſtreams forget to play,
And hide within the ground;
The flowery vales no more delight
To charm the ear, or pleaſe the ſight,
The birds themſelves forſake the ſpray,
And ſilence waits the noon of day.

Along the wide-extended plain
The breezes ceaſe to flow;
The flowers no more their ſweets retain,
But drooping bloſſoms ſhow.
Like them, I faint. O guide my feet
To ſome ſecure and ſhady ſeat,
Where now the cooling gales retire,
And check the æther's parching fire.

But, lo! what darkſome clouds ariſe
To dim the dazzling beam;
What thunders roll along the ſkies!
What dreadful light'nings gleam!
Cold trembling fear awakes the breaſt,
And horror plumes her ſable creſt!
Grant us thine arm, Almighty Pow'r!
To ſhield us in the awful hour.

Give us, henceforth, the power to tread
With diligence and love,
The narrow road to bliſs, with ſpeed,
Nor let our feet remove.
And ſhould temptation's potent rays
Beſet our path with fervid blaze:
To urge us from the painful way,
Do thou our feeble footſteps ſtay.

Lead us along thoſe pleaſing ways
Experience bids approve,
Where ſweet refreſhing water plays,
Deſcending from above.
And, when the laſt dread thunders roll,
And cleave this earth, from pole to pole,
Receive us to thoſe bliſsful plains,
Where an unſcorching ſummer reigns.

R. W.

L'HYPOCRITE,

PAR

M. ROUSSEAU.

L'HYPOCRITE en fraudes fertile,
Dès l'enfance eſt petri de fard.
Il ſcait colorer avec art
Le fiel que ſa bouche diſtile;
Et la morſure du ſerpent
Eſt moins aiguë et moins ſubtile,
Que le venin caché que ſa langue repand.

Mais de ces langues diffamantes,
Du ſeul Auteur de l'innocent,
Je crois verra ce Dieu puiſſant,
Foudroyer leurs têtes fumantes

H

Il vaincra ces lions ardens;
Et dans leur gueules écumantes,
Il plongera ſa main, et briſera leur dents.

Ceux qui verront cette vengeance,
Pourront dire avec vérité,
Que l'injuſtice et l'équité
Tour a tour ont leur récompenſe;
Et qu'il eſt un Dieu dans les cieux
Dont le bras ſoutient l'innocence,
Et confond des mechans l'orgueïl ambitieux.

WE ſhould be glad if any of our poetical correſpondents would favour us with a tranſlation of the above.

EYES AND TEARS.
By ANDREW MARVELL.

HOW wiſely nature did decree,
With the ſame eyes to weep and ſee!
That, having view'd the object vain,
They might be ready to complain;
And, ſince the ſelf-deluding ſight,
In a falſe angle takes each height,
Theſe tears, which better meaſure all,
Like watery lines and plummets fall.
Two tears which ſorrow long did weigh,
Within the ſcales of either eye;
And then paid out in equal poize,
Are the true price of human joys.
What in the world moſt fair appears,
Yea, even laughter turns to tears;
And all the jewels which we prize,
Melt in theſe pendents of the eyes.
I have through ev'ry garden been,
Amongſt the white, the red, the green;
And yet from all thoſe flow'rs, I ſaw
No honey, but theſe tears could draw.
So, the all-ſeeing ſun, each day
Diſtils the world with chemic ray;
But finds the eſſence only ſhow'rs,
Which ſtraight, in pity, back he pours.
Yet happy they whom grief doth bleſs,
Who weep the more, and ſee the leſs;
And, to preſerve their ſight more true,
Bathe ſtill their eyes in their own dew.
So MAGDALEN, in tears more wiſe,
Diſſolv'd thoſe captivating eyes,
Whoſe liquid chains could flowing meet,
To fetter her REDEEMER'S feet.
Not full ſails haſting laden home,
Nor the chaſte lady's pregnant womb,
Nor CYNTHIA teeming, ſhews ſo fair,
As two eyes, ſwoll'n with weeping, are.
The ſparkling glance that ſhoots deſire,
Drench'd in theſe waves, does loſe it's fire.
Yea, oft the THUND'RER pity takes,
And here the hiſſing light'ning ſlakes.
The incenſe was to heaven dear,
Not as a perfume, but a tear!
And ſtars ſhew lovely in the night,
But as they ſeem the tears of light.
Ope, then, mine eyes, your double ſluice
And practice to your nobleſt uſe;
For others too can ſee, or ſleep,
But only human human eyes can weep.
Now, like two clouds diſſolving, drop,
And at each tear, in diſtance, ſtop:
Now, like two fountains, trickle down;
Now, like two floods, o'er-run and drown.
Thus let your ſtreams o'erflow your ſprings
Till eyes and tears be the ſame things;
And each the other's diff'rence bears;
Theſe, weeping eyes; thoſe, ſeeing tears.

The GOOD MAN HAPPY.

HOW more than bleſs'd the man! how truly wiſe,
Who from the paths of treach'rous pleaſure flies,
Who laughs at honours, riches, pomp and ſtate,
Convinc'd the virtuous man alone is great,
That grandeur can't prevent the heart-felt ſigh,
And wealth is oft but ſplendid poverty.
He knows how great a fine, how dear a price
The raſh, unthinking fool muſt pay for vice.
By flying pleaſure, pleaſure he enjoys,
Pleaſure ſincere, delight that never cloys:
Each night he calmly lays him down to reſt,
By no tormenting loads of guilt oppreſs'd.
His hours in one ſmooth, even current flow,
Unruffl'd, undiſturb'd by heart-felt woe.
To him what joys the charms of nature yield!
The bluſhing garden, and the verdant field,
The trees, whoſe leafy tops ſublimely riſe,
The diſtant hills that touch the bending ſkies,
The ſilent walk, whoſe ſhades the day exclude,
The ſweet retreat of muſing ſolitude.
What though in purple robes he cannot glare,
Yet virtue's decent garment he can wear:
What though a kingly crown is not his fate,
Crowns made in heaven on virtuous deeds await.
If beauty, parent oft of ſin and woe,
On him did ne'er her fading charms beſtow,
Yet ſoon he'll wear a laſting form divine,
And 'mongſt celeſtial ſpirits brightly ſhine.
Their ſwift-wing'd hours, while others idly waſte,
Neglecting learning's ſacred ſpring to taſte,
He largely quaffs the pure delightful ſtream,
While o'er his ſoul bright rays of knowledge beam.
If, ſmit with love of aſtronomic lore,
His piercing thoughts the ſtarry realms explore,
With what delight he views the ſource of day,
Diſpenſing life, his genial beams diſplay.
O how his raptur'd boſom glows, to ſee
The moon aſcend in ſilver majeſty.

When

When o'er the heav'ns his eyes with wonder rove,
Loſt in the boundleſs azure realms above,
On fancy's wings he flies from pole to pole,
Sees planets round their firey centres roll;
Treads the æthereal fields, with ſtars thick-ſown,
And views the manſions ſoon to be his own.
Wide open the cœleſtial volumes lye,
To his corporeal and his mental eye,
Where in ſtrong lines he reads the deity!
He ne'er is ſeen where luxury preſides,
Who poiſon, in her tempting treaſures, hides.
He ſhuns th'enticing harlot's loud embrace,
And thence he ſhuns diſeaſe, remorſe, diſgrace:
Sweet blooming child of virtue, ſmiling health
Is his — a bleſſing greater far than wealth,
Than gilded pageantry and glaring ſtate,
And all the boaſted honours of the great.
O'er others' faults he kindly throws a veil,
Content thoſe faults in ſecret to bewail.
Unlike the wretch, who every where reveals
The frailties cautious charity conceals;
Who, eager that his neighbour's crime be known,
Diſplays, with greater certainty, his own.
What is to him vain folly's idiot grin?
What all the ſcoffs and taunts of hell-born ſin?
Whom wiſdom has determin'd for her own,
And virtue, heav'n's bright offspring, calls her ſon;
Shall one of ſuch deſcent, ſuch heavenly birth
Envy, however great, the ſons of earth?
Shall not his heart with pity ever-flow
To ſee the proud ſo mean, the great ſo low?
Thus, when an angel, on ſome high beheſt,
Forſakes the golden manſions of the bleſs'd,
The wing'd celeſtial ſmiles at mortal things,
And views with pity (what men envy) kings.
The ſons of profanation he deteſts,
Thoſe witty fools, whoſe arguments are jeſts;
Who, for a laughing hour, heav'n's joys forego,
And weep eternally with fiends below.
Paſſion and prejudice he lays aſide,
And truth's worſt enemy, vain-reaſoning pride.
No ſuperſtitious doubts his ſoul affright;
Should reaſon err — he knows his heart is right.
When the pale tyrant, Death, with threat'ning hands,
Before his couch, in form terrific, ſtands;
Virtue ſhall chace the tyrant from his bed,
And place a lovely angel in his ſtead,
Who, when the fatal conflict is no more
Shall bear his ſoul to heav'n's all-peaceful ſhore.

On PERJURY.

THE wretch who robs me of my ſtore
When want before him ſtares,
Mercy from juſtice merits more
Than HE who FALSELY SWEARS.

If ****, with ſafety may abuſe
His GOD, upon the BIBLE,
Mercy to WILKES why then refuſe,
Who only MAN did libel?

To the MEMORY OF THE Rev. ISAAC WATTS, D. D.

THY fun'ral honours weeping friends have paid,
Peace to thy hallow'd duſt! paternal ſhade;
Our thoughts thoſe mournful images employ,
O! lately our's, whom angels now enjoy.
Still flows the tear, which wiſdom bids us blame,
Self-love it's weakneſs hides with *ſorrow's* name;
For thee ſo bleſs'd in life, in death ſo bleſs'd,
Should every tear be dry'd, and plaint ſuppreſs'd,
Faith ſhould her triumph o'er weak ſenſe diſplay,
Death was, dear ſaint! thy CORONATION DAY.
Shall ſaints above their acclamations ſhow,
And ſadneſs damp the pomp from ſaints below?
Souls of one temper, one fraternal race,
One in communion, though diſjoin'd by ſpace?
Yet theſe, ſo happy now, their toils, their fears
Once knew, bewilder'd in this vale of tears;
Known too by *thee*, how late, while here below,
O gentle ſhade! juſt freed from mortal woe,
How vaſt thy tranſient change! — I ſee thee now!
Light robes thy form, and glory wreathes thy brow,
And, hark! I hear *thee!* o thy tuneful tongue!
Round the LAMB's bliſsful throne thou breath'ſt *his ſong.*
Reſt in thy bliſs — be our's thy life's eſſay,
Thy bright example leading all the way.
Thy labour'd volumes nobleſt fame ſhall give
And through each age for it's inſtruction live.
In every character thy merits ſhine,
Admir'd in each, *ſaint, poet, ſage, divine*;
To thee heav'n's largeſt truſt of talents fell,
So humbly all poſſeſs'd, and us'd ſo well.
Adieu! till thy ſhort ſleep be paſs'd, adieu!
Hope keeps aſſur'd thy waking hour in view;
Our eyes, which, ſorrowing o'er thy lifeleſs duſt,
Saw the baſe earth receive it's precious truſt,
Again ſhall view, from that diſhon'ring bed,
View *thee*, in vernal glories, lift thy head;
Mark thy bright way, and ſee *thee*, radiant, riſe,
Fair as a ſun, to gild eternal ſkies.

MOSES BROWNE.

Written

Written near the entrance of a fine
WOOD.

FOWLER! cast thy gun behind,
Ere thou treadst this gentle grove:
None come here of ruthless mind;
None, who are not friends to love.
Mark, how all the air is ringing!
Mark yon blackbird on the spray,
Rapturous his vernal singing,
Wouldst thou sport his life away!
Ruthless lord! thy trust abusing,
Sent to rule this earthly ball,
As a patron all things using,
Not a tyrant over all.
See, from out his sylvan hiding,
Yonder little lev'ret stray,
Food to crop, of heav'n's providing,
Wouldst thou sport his life away.
Dread lest justice, long forbearing,
Rouze the snake, in grass conceal'd,
Others' death whilst thou'rt preparing,
Thine may suddenly be seal'd.
Hast thou spark of human nature,
What thou'rt doing thou must hate,
If thou'rt not a savage creature,
Thou'lt ne'er sport with others' fate.
Wife and children if possessing,
Loving, duteous, blooming, gay,
Dost thou hope for heav'n's dear blessing?
Cast thy murd'ring gun away.
So shall happiness smile on thee,
Bounteous plenty swell thy store,
Blast and storm shall ever shun thee,
Smiling peace shall guard thy door.

INSCRIPTION on a TREE,
NEAR A
STILL-WATER.

LET none approach this peaceful tide
Who hath not gentleness for guide;
O let no hook's tormenting pain,
Or worm, or sportive fish profane;
Angler! attend compassion's call,
For, know, the good can feel for all!

BROTHERLY LOVE.

O GOD! my Saviour! and my king!
Of all I have or hope, the spring;
Send down thy spirit from above,
And warm my heart with holy love.
May I from every act abstain,
That hurts or gives my neighbour pain;
And every secret wish suppress
That would abridge his happiness.
Still may I feel my heart inclin'd
To act the friend to all my kind;
Still wish them safety, health, and ease,
Wealth, fame, eternal life and peace.
With mercy let my breast o'erflow,
When I behold a wretch in woe;
And in his sorrows bear a part,
With every one of heavy heart.
But when my neighbour's prosp'rous state,
Shall pleasure in himself create,
Let me too in his triumph join,
Nor once at his success repine.
With hearty, and with forward zeal,
May I promote my neighbour's weal;
Be pleas'd to please, and give content,
His grief to ease, or to prevent:
And, should my neighbour spiteful prove,
Still let me vanquish spite with love;
Slow to resent, though he would grieve,
Be apt and ready to forgive.
Let love in all my conduct shine,
An image fair, though faint, of thine:
Thus I thy follower would prove,
FATHER of men! Great GOD of love!

ANACREONTIC
FROM
HERBERT.

NEVER tempt me to cares
Grief disguis'd like happiness:
Earth to bless me wants a power,
Take my reasons in a flower;
Let the rose it's beauty show,
Emblem of the bliss below;
Fair and sweet, it yields delight,
To the smell, and to the sight;
Yet the bloom is quickly past,
Yet 'tis bitter to the taste.
If, then all that worldlings prize,
Biting ends, and sudden flies,
Bear me, friend! if I pursue
Pleasure otherwise than you;
Say, that fairly I oppose,
Say, my answer is — A ROSE.

AN
INSCRIPTION
ON A
TOMB,
Raised to the MEMORY of the AUTHOR'S
FATHER, and OTHERS,
HIS
ANCESTORS.

UNMARK'D by trophies of the great and vain,
Here sleeps in silent tombs a gentle train.
No folly wasted their paternal store,
No guilt, no sordid av'rice made it more;
With honest fame, and sober plenty crown'd,
They liv'd, and spread their chearing influence round.
May he whose hand this pious tribute pays,
Receive a like return of filial praise!

HISTORICAL MEMOIRS.

ON the 13th of laſt month, the ſenate of Ruſſia publiſhed the treaty of defenſive alliance, concluded the 11th of April, between their court and that of Berlin, together with a declaration, in the following terms:

"WE, KATHARINE II. Empreſs of all the Ruſſias, &c. hereby declare, both for ourſelf, our heirs, and deſcendants, that, in order to draw cloſer the knots of friendſhip, which, to this day, ſo happily ſubſiſt, to the advantage of the reſpective ſubjects, between us and the moſt illuſtrious and potent Frederic, king of Pruſſia, Elector of Brandenburgh, &c. as alſo to guard againſt all attempts that may be made to diſturb the common tranquility of Europe, and chiefly the repoſe of the North: we have thought fit, on account of theſe two caſes, to fix our intentions by a ſuitable alliance towards attaining this end in ſo important an affair; which alliance is literally in theſe terms; [Here follow the articles of the treaty, which were inſerted in our magazine for June laſt.] Wherefore, after having duly examined the ſaid treaty, we have approved and ratified it, with a real promiſe, on our imperial word, that we will inviolably perform all the conditions it contains, and will do nothing that may tend to invalidate it. In witneſs whereof we have ſigned and ſealed the preſent ratification, &c."

The affair of electing a king of Poland not being yet determined, the kingdom remains in an unſettled ſtate, and commotions frequently happen. At length, however, the Poliſh confederacy think they have got rid of the great general of the crown's army, who, they imagine, is retreated out of the kingdom, in order to ſtand upon the defenſive, on the ſide of Hungary, in the defiles, which are look-upon as in a manner inacceſſible. The greateſt attention of the confederates is on the ſide of Lithuania, where they are apprehenſive that Prince Radzivil may join count Brannitſky, and form a reſpectable body. The Ruſſian troops and thoſe of the family are got near to one another, the latter under the command of general Poniatowſky, and the former under that of prince Repnin, and major general Daſchkow, in order to march together towards Lithuania. A ſpy has been taken going to prince Radzivil with ſeveral letters, but we do not hear they are of any conſequence.

On the 3d of this month of July a ſmart action happened in Lithuania, near the little town of Stonim, between prince Radzivil and the Ruſſians. It laſted five hours; when the Ruſſians, being joined by a reinforcement from prince Dolgorucki, the Polanders were obliged to retire, which they did in good order, and without being followed. The letters vary in relation to the number ſlain; but a remarkable anecdote is related; the princeſs Radzivil, who is newly married, and a ſiſter of the prince, both of whom are poſſeſſed of youth and beauty, fought on horſeback in this action with ſabres, and encouraged the ſoldiery both by example and by words.

On the 7th inſtant a letter was received at Warſaw from Conſtantinople, dated the 2d of June, ſigned with the grand ſeignor's own hand, addreſſed to the biſhops magnates, ſtaroſts, &c. of the kingdom of Poland, recommending them, in the ſtrongeſt terms, to union and concord amongſt themſelves; but eſpecially he adviſes them to elect a native of an honourable family, of that country, to be their king; aſſuring the republic of his friendſhip and aſſiſtance, as long as they endeavoured to merit them. This letter was diſpatched from the Porte by the Ruſſian reſident.

The dyet of Warſaw have ordered the crown and ſceptre, and all the regalia, which are kept at Cracow, to be removed to Warſaw on the 1ſt of Auguſt. The Dyet for electing a king, which was fixed for the 20th of Auguſt, is deferred for a week. The reaſon of the dyet's reſolving that the new king ſhall be crowned at Warſaw is, that the caſtle of Cracow is in ſuch a ruinous condition that the ſolemnity cannot be performed there with ſafety: but to make the citizens of Cracow ſome amends for what they may loſe thereby, the new king is to be prayed to convene at Cracow the firſt dyet after his coronation.

The

The deputies of the dutchy of Wirtemberg have ſent a letter to the miniſter from the emperor to that prince, making heavy complaints of the ſufferings of the inhabitants of the town of Tubingen, by the military execution decreed againſt that place by the duke, who has ſent thither two regiments of horſe and two of foot, and has cauſed the ſieur Huber, counſellor of the regency, and the ſieur Steeben, deputy from the ſtates to the dyet, together with two burghers, to be carried off and impriſoned in the fortreſs of Aſper; beſides which the ſubaltern officers and ſoldiers are lodged in the houſes of the magiſtrates. The baron de Gemmingen, electoral miniſter from Hanover to the dyet, ſet out this morning for Stutgard, by order from his court. From all this it appears but too true, that great miſunderſtandings prevail between the duke of Wirtemberg and the ſtates of that dutchy.

Baron Plotho, formerly his Pruſſian majeſty's miniſter at Ratiſbon, is gone to Bareith; of which country he is ſoon to be declared ſtadtholder, the reigning margrave having an intention to retire and live privately, at leaſt for ſome time, in Holſtein.

By advices received from Baſtia, it appears, that the rebels lately attacked fort St. Florent, and that when the diſpatches came from thence, they were battering both it and Fort Algiriola, with heavy artillery. They have lately received ſeveral pieces of cannon of different bores, and a greatquantity of ammunition, which were conveyed to them by a Dutch ſhip.

CHRONOLOGICAL DIARY.

Monday, July 2.

THE declamation prizes, given annually by the members for the univerſity of Cambridge, are judged this year for the ſenior batchelors to Mr. Pemberton and Mr. Wyatt, of Pembroke college; and for the junior batchelors to Mr. Chamberlayne of King's college, and Mr. Byam of Peterhouſe college.

Wedneſday 4. They write from Liſbon, that in ſearching among the cuſtom-houſe ſince the late dreadful fire, there have been found a large parcel of whalebone, ſeveral hides, ſome damaged, others not, ſome few cheſts of ſugars, and a great deal of melted ſugar, and ſeveral remnants of woollens; the whole amounting in value to about ſeven or eight thouſand pounds: that the warehouſes under the marine arſenal are preparing in all haſte for the reception of goods: and orders are given for building the new cuſtom-houſe forthwith: and that his moſt faithful majeſty has been pleaſed to remit the duties of export upon the whalebone ſaved after the fire.

An epidemical diſtemper rages at Aix in Provence, and all over the province, among the horſes, mules, &c. Some of theſe animals having been lately opened, live worms of five and ſix inches long were found in their inteſtines, though the beaſts had been dead ſome hours.

This night a gentleman came to the king's-head alehouſe in Marybone-ſtreet, Golden-ſquare, where he inquired for lodgings, and being told he might have a room, he ſtayed there that night. He was abroad Thurſday forenoon, and in the afternoon locked himſelf in his room, where he hanged himſelf. By ſome writings found in his pockets, he appears to have been the purſer of ſome ſhip: and there was alſo found on him a note of hand for 50l.

Friday 6. A new ſociety is juſt eſtabliſhed for the encouragement of claſſical literature, which offers a gold medal of five guineas, for the beſt Latin epiſtle, by a young ſcholar under fourteen years of age; and a gold medal of three guineas value for the ſecond beſt: likewiſe a gold medal of three guineas value for the beſt Latin epiſtle by a boy under twelve, and a ſilver medal of one guinea value for the ſecond beſt.

A new porcelaine manufactory is ſet up at Rome, and meets with great encouragement. The apoſtolic chamber has made the undertaker a preſent of 8000 Roman crowns.

There

There has lately been found in Warminſter common, by a poor labouring man digging in the road, an earthen pot of Roman ſilver coins, to the amount of ſome hundreds in number, conſiſting chiefly of the middle emperors, and are in general finely preſerved.

Saturday 7. This night at ten o'clock, died, in the 82d year of his age, at his houſe in Piccadilly, the right hon. William Pulteney, earl of Bath, viſcount Pulteney, lord lieutenant and cuſtos rotulorum of the county of Salop, F. R. S. and one of his majeſty's moſt honourable privy council. He dying without male iſſue, the title is extinct, and his paternal eſtate devolves to his brother, lieutenant-general Harry Pulteney, who is alſo far advanced in years. The chief legacies left by his lordſhip, we hear, are the ſum of 4000l. to Mrs. Johnſton, wife of —— Johnſton, Eſq. of Edinburgh, and ſecond couſin to his late lordſhip; an annuity of 900l per ann. to George Colman, of Lincoln's-inn, Eſq. 500l. and his lordſhip's valuable library, to the rev. dr. Douglas; to the biſhops of Rocheſter and Briſtol, 100l. each; to his lordſhip's ſteward 1000l; to his valet de chambre 30l. per ann. &c. &c.

Monday 9. Came on before lord Mansfield at the court of King's-bench, Weſtminſter, the trial of M. d'Eon, for a libel on the preſent French ambaſſador, a ſpecial jury was impannelled on the occaſion, but no evidence appearing in his behalf he was found guilty, and ſentence is to be pronounced next term.

Tueſday 10. Letters from Naples dated the 8th ult. bring a very melancholy account of the ſickneſs which followed the late famine; upwards of 200,000 people have died there, and in the neighbourhood, in four months; and in the burying places in that city alone, 160,000 have been interred. — The hoſpitals at Naples not being ſufficient to hold the ſick poor, who have periſhed by hundreds in the ſtreets and highways, the government ordered a vaſt incloſure to be erected, whither all diſtreſſed perſons are brought as ſoon as they become ſick, and there furniſhed with both ſpiritual and temporal ſuccour.

Thurſday 12. The remains of the late Ralph Allen, Eſq. of Bath, who died a few days ago, were depoſited at his eſtate at Claverton. His death is univerſally conſidered, as in truth it is, to be an irreparable loſs to that part of the country. The following are the particulars of his will: Prior Park, with the lands adjoining, and Claverton eſtate, about 3000l. a year, he has bequeathed to his widow for life; at her deceaſe to Mrs. Warburton and her iſſue; which failing, to captain Tucker, brother to Mrs. Warburton, and his iſſue; which failing, to his niece Miſs Mary Allen and her iſſue; which failing to go to the heir at law.

The eſtates of Hampton and Tiverton, about 600l. a year, with 2000l. in money, to his brother Philip, poſt-maſter of Bath.

To the biſhop of Gloceſter, 500l.

To Mrs. Warburton 5000l. beſides 10000l. ſhe had on her marriage.

To captain Tucker 10000l. and 5000l. more on the deceaſe of Mrs. Allen.

To his niece Miſs Mary Allen 10000l. and 5000l. more on the deceaſe of Mrs. Allen.

To his nephew Mr. Philip Allen 1000l. beſides 6000l. he had on his marriage.

To his nephew Mr. R. Allen 5000l.

To the Bath hoſpital 1000l.

To be diſtributed in charity, at the direction of Mrs. Allen, 1000l.

To the Right Hon. W. Pitt, 1000l.

To each of the truſtees 200l. and to one of their ſons 300l.

Beſides other ſmall legacies to moſt of his ſervants and clerks.

This day came on to be tried in the court of King's-bench at Weſtminſter-hall, before lord Mansfield, three ſeveral cauſes, wherein officers and men belonging to the ſhip Engliſh privateer, were plaintiffs, and the managers of the ſaid privateer were defendants, for river-pay, and being diſcharged abroad, contrary to the articles entered into between them; when, after a long hearing, and a great number of witneſſes examined on both ſides, verdicts were given for the plaintiffs.

Friday 13. The hon. William Hamilton, equerry to the king, and member for Midhurſt, kiſſed his majeſty's hand, on being appointed to ſucceed Sir James Grey, as envoy extraordinary to the court of Naples.

They write from Paris, that the machine, invented by the Sieur Poiſſonnier, for making ſalt water freſh, having been found to anſwer all the intentions of the

author,

author, in a voyage made by the count d'Eſtaing to St. Domingo, the king has ordered that all his ſhips and other veſſels that go out upon long voyages, ſhall be provided with ſuch a machine, as a ſure reſource againſt ſcarcity of water, which ſo often reduces the crews to the moſt grievous hardſhips.

Monday 16. Earl Powis is to ſucceed the earl of Bath, as lord lieutenant and cuſtos rotulorum of the county of Salop.

An apprentice to an eminent houſe in Cheapſide has been detected within theſe few days, in a kind of frugal knavery very uncommon among other rogues of the ſame claſs, having within the ſix years that he had ſerved of his apprenticeſhip, by making free with his maſter's till and other means, accumulated no leſs than the ſum of 1000l. which he lodged ſafely in the funds till he was at liberty to turn it to better account.

Wedneſday 18. The right reverend Richard lord biſhop of London was, by his Majeſty's command, ſworn of his majeſty's moſt hon. privy council, and took his place at the board accordingly.

Likewiſe the hon. Robert Walpole, Eſq. was ſworn one of the clerks in ordinary of his majeſty's moſt hon. privy council, upon the reſignation of Henry Fane, Eſq. And Richard Orlebar was alſo ſworn one of the clerks of his majeſty's moſt hon. privy council in extraordinary.

At Plymouth, this day, John Conner, who was condemned to die, for being concerned with twenty-one more in a mutiny on board the Crown man of war, was brought to the forecaſtle pinioned and guarded, in order to ſuffer purſuant to his ſentence; when after having ſpent ſome time in prayer, and in addreſſing a ſhort ſpeech to his brother ſailors, warning them againſt ſuch crimes as he had been guilty of, the rope was fixed about his neck, and his cap drawn over his eyes; the gunner appointed to fire the ſignal-gun, blew his match, and waited only for the word; when the captain, coming from the quarter-deck, paſſed the guard, and went on the forecaſtle, every one's eyes impatiently following him. Going up to the priſoner he directed his cap to be pulled up, and gave the over-joyed man aſſurance not only of life, but pardon, which his majeſty had been graciouſly pleaſed to extend to him. Overcome by exceſs of joy, the poor creature fainted away; however, a ſurgeon bleeding him, and ſome cordials being adminiſtered, he awaked again to life and liberty. It is impoſſible to expreſs how every breaſt participated in the joy this event cauſed; the ſailors, who before were diſſolved in tears, now were extravagant in their expreſſions of ſatisfaction, and looked on their captain as a guardian angel.

St. James's, Saturday 21. In anſwer to the repreſentations made by his majeſty's ambaſſador at the court of Madrid, upon the late tranſactions of the governor of Jucatan, and his proceedings towards the Britiſh ſubjects employed in cutting Logwood in the Bay of Honduras, the Spaniſh miniſtry have replied, that they have not received any advices from that governor relative to this affair; but it is certain the Catholic King has given poſitive orders to his governor of Jucatan to abide by, and obſerve the XVIIth Article of the laſt treaty of Peace, and that he will not approve of the conduct of his ſubjects who act in contradiction to it. That it is the intention of his catholic majeſty, that no one ſhall impede the engliſh in their cutting logwood in the ſtipulated places; and he will diſapprove of his governor and miniſters, whenever they act to the contrary, and renew the moſt ſtrict orders to that effect.

The right hon. the earl of Halifax is choſen one of the governors of the charter-houſe, in the room of the biſhop of London, deceaſed,

Monday, 23. A cauſe came on before lord chief juſtice Pratt at Guildhall; wherein Miſs Coulſton of Chancery-lane, was plaintiff, and Mr. Appleyard, jun. in the ſame neighbourhood, defendant: for Non-performance of a marriage contract; when the jury gave a verdict for the plaintiff, with with 300l. Damages.

In the town of Siebeln, about three german miles from Freyberg, in the electorate of Saxony, a fire broke out the 10th inſtant, by the careleſſneſs of a ſhoemaker, which reduced 124 dwelling houſes, and ſeveral public buildings to aſhes.

Tueſday, 24. Early this morning, Morgan, who was to have been tried this week at the ſeſſions at the Old-Bailey for returning from tranſportation, & made his eſcape out of Newgate, breaking a hole through the brick-w his apartment in the preſs-yard, an ting himſelf down upon an empty in the little Old-Bailey, by the ſ his bed, which he tied to a pok went acroſs the hole, and there good faſtning,

On Saturday the 14th inſtant about ſeven o'clock in the morning, one Suſannah Noyes, a poor woman of Winterbourn Dantſey, within four miles of Saliſbury, was ſeized with a giddineſs in her head, and being put to bed, continued ſleeping till Thurſday the 19th, when ſhe expired about ſix o' clock in the morning, having ſlept five days and five nights without waking. She received no nouriſhment during the whole time, yet breathed free and eaſy, and looked healthy and pleaſant.

Wedneſday 25, This morning died, at his houſe in in St James's ſquare, Sir Orlando Bridgman, Bart. member for Ludlow in Shropſhire.

Thurſday 26. Came on before Lord Mansfield and ſpecial jury, the trial of Mr. John Williams, for publiſhing number 45 of the North-Briton in volumes; when the jury brought in their verdict, guilty of republiſhing the North-Briton, number 45.

Immediately after the above, came on the trial of Mr. Kearſly, for originally publiſhing the ſame number of the North-Briton; and was likewiſe found guilty.

Saturday, 28. His majeſty has appointed General Crawford to be Lieutenant Governor of Minorca, in the room of ——— Johnſon, Eſq; promoted.

Monday 30. By a letter from Berlin, we learn, the nuptials of the prince of Pruſſia with the princeſs Elizabeth-Chriſtina-Ulriqua, daughter of the reigning duke of Brunſwick, were celebrated at Charlottenbourg, on the 10th inſtant.

Tueſday 31. They write from South Carolina, that vaſt Quantities of Spaniſh Dollars having been exported from Charles Town ſince the peace, and which ſtill continue to be ſent to England and other parts, to the great detriment of the province, the governor and the council have thoughts of augmenting the ſtandard value of Dollars to thirty-two ſhillings and ſix-pence, Carolina curency; which is one ſhilling more than their preſent rate. This will not only be a means to retain plenty of ſilver in the capital, by removing the temptation to ſend abroad, but is alſo a ſtep highly neceſſary, as the circulation of paper money is going to be laid aſide.

LIVINGS in the PATRONAGE of the CROWN.

(Continued from p. 241.)

COUNTY of *WARWICK.*	*Dioceſe.*	*Deanery.*		*Val. in King's Books.*
Loxley ——— ———	Worceſter	Kingtow	V. d.	———
Walton d'Eivil —— ——	———	———	R. d.	———
Welleſburne ——— ——	———	———	V. d.	———
Morton Merial ———	———	———	Cur.	———
Haſelor —— ——	———	Warwick	V.	6 13 4
Bewdeſerre —— ——	———	———	R.	7 16 0½
Exhall *(with Wigglesford Chap.)* ——	———	———	R.	8 17 3½
Rowenton, al. Rowington ——	———	———	V. d.	———
Aldſtre, al. Auſtrey ———	Litchf. &C.	Arden	V.	8 0 0
Kingeſbury, al. Limeſbury — —	———	———	V.	8 10 0
Nuneaton ——— ——	———	———	V.	24 14 7
Anſeley ——— ———	———	———	V. d.	———
Baxterley ——— ——	———	———	R. d.	———
Coton, al. Chilvers-Coton ——	———	———	V. d.	———
Fillongley ——— ——	———	———	V. d.	———
Peleſworth ———	———	———	V. d.	———
Shuſtocke ——— ——	———	———	V. d	———
t. Michael's in *Coventry*, with Sow Cur.	———	Coventry	V.	26 15 5
Trinity in *Coventry* ———	———	———	V.	10 0 0
klow ——— ——	———	———	R.	17 10 0
ey —— ——	———	———	R.	8 6 0½
ington ——— ——	———	———	V. d.	———
ill ——— ——	———	———	V.	not in charge
——— ———	———	———	V.	not in charge

[*To be Continued.*]

THE

Christian's Magazine.

For AUGUST, 1764.

SYSTEMATICAL DIVINITY.

CHAP. LI.

On CONTENTMENT.

WE obſerved, in our laſt, that arguments for CONTENTMENT might be drawn, either from a conſideration of God, of ourſelves, or of the world around us: we have dwelt upon the two former; and now proceed to conſider what inſtructions the world will afford in this important duty. Upon a view of which, perhaps it chagrins us to obſerve the common courſe of things: to ſee how ſome men proſper and thrive, while we ourſelves have little ſhare in what are called it's bleſſings. But we ſhould have recourſe in this caſe to the determination of Providence; and conſider, that if ſuch good things are with-held, it is, doubtleſs, for our advantage; while, poſſibly, our tempers and opinions are not ſuited to thoſe worldly maxims and principles whith are often ſo neceſſary to ſucceſs in this life. We ſhould remember too that a multiplicity of worldly bleſſings is not, by any means, neceſſarily productive of true happineſs, *a man's life*, the comfort, or continuance of it, *conſiſteth not in the abundance of the things which he poſſeſſeth*.

Variety of worldly goods will not produce CONTENT: a ſmall uneaſineſs, an appetite, or paſſion, ungratified, will take away the reliſh of what is agreeable in life: no condition can make us happy, unleſs a foundation for it be laid in the due regulation of our own tempers. There is no ſtate in life, even the moſt deſirable, but is attended with many peculiar diſadvantages of it's own: and

we find ſeveral, who have no conſiderable advantages, either of fortune, honour, or power, contented, chearful, and eaſy: ſeveral, who poſſeſs them all, extremely diſcontented and miſerable. We even often think that we ſee others who are happier than we, and with whom, as to many things, we would willingly change conditions; and, by this means, are we generally diſſatisfied with our particular circumſtances, and apt to like any ſituation better than our own. Such is the nature of mankind, or the nature of things themſelves, that no earthly delight or comfort can pleaſe us long. A rational way of thinking is, therefore, a neceſſary ingredient in happineſs. We muſt poſſeſs ourſelves with juſt apprehenſions: we wind up our imaginations too high, and things, as they are in nature, will never anſwer the gay florid ideas which a luxuriant fancy forms of them.

If we eſtimate more exactly the condition of mankind around us, and compare our own with theirs, we ſhall not find it ſo bad, but that we have many companions, ſeveral in as unpleaſing, many in a far worſe ſituation than our own. Yet theſe are all our fellow-creatures, and all the ſervants of the ſame God with ourſelves. What then are we, that we ſhould repine at calamities, or pretend to claim an exemption from trouble, which is the common and unavoidable lot of mortals? The truth is, we are, in general, apt to look up towards thoſe few, who, being placed above us in life, ſeem to enjoy all it's comforts and conveniences, while we do not caſt our eyes downwards to the innumerable multitude, who wring beneath the burden of life, and are preſſed with it's ſevereſt misfortunes: to learn humility, we ſhould be often looking at thoſe who excel us; but, to learn CONTENTMENT, we ſhould be often looking at thoſe below us.

SENECA lays down an admirable rule on this head: "When "thou beholdeſt how many there are before thee, look back, ſays "he, and ſee how many there are behind thee." This would infallibly teach us CONTENT. However we may be ſtruck with the glaring outſide of things, yet, were we to compare ourſelves with even thoſe above us *in all things*, and not merely in *ſome particulars*, — *at all times*, and not at *ſome certain ſeaſons* only, we ſhould ſcarcely find any one with whom we ſhould be willing to change conditions; all the circumſtances of age, health, perſon, abilities, temper, and behaviour, conſidered. — SOCRATES, therefore, had good reaſon to ſuppoſe, "that, if we ſhould bring in-"to one common ſtock all our misfortunes and inconveniences, "ſo that each ſhould receive his portion of them, the far greater "part would gladly take up their own, and go their way." So that it is both iniquity and folly to complain of our lot: ſeeing every condition in life, from the higheſt to the loweſt, has it's proportion of evil, has it's evil peculiar to itſelf, and cannot, from the very nature of human affairs, and of man's probationary ſtate, ever be free from it; till that new heaven, and new earth ſhall appear, wherein perfect righteouſneſs, and, conſequently, perfect happineſs, ſhall for ever dwell.

As

As a proof hereof, let us look to the examples of thoſe who have gone before us, in the road of life, as well as to thoſe who are our fellow-travellers in the way. We may reſt ſatisfied, that, if an exemption from evil was granted to ANY men, or was profitable in itſelf it would never have been denied to thoſe who were the choſen ſervants and peculiar favourites of heaven. But look we through the hiſtory of paſt times, and we ſhall find, to inſpire us with CONTENT, that, from the beginning of the world to the preſent hour, the beſt and holieſt men have felt ſeverely the burden of afflictions. The example of our BLESSED SAVIOUR alone would be ſufficient to teach us ſubmiſſion under every trial, who ſurpaſſed all men in ſuffering, as much as he excelled them in dignity and virtue; and, looking to whom, we may learn CONTENTMENT in every ſtate. — Am I poor, may we ſay? ſo was HE to the laſt extremity. Am I ſlighted by the world? ſo was HE notoriouſly. Am I diſappointed and croſſed in my deſigns? ſo was HE perpetually. Am I deſerted, or betrayed, by friends? ſo was HE, by thoſe who were moſt obliged to, and moſt familiar with, HIM. Am I reviled, ſlandered, abuſed? ſo was HE beyond all meaſure. In ſhort, under every affliction, or calamity, and in every ſtate, we may learn CONTENTMENT from his great example, and ſo extract comfort from the bitterest diſtreſs; as often the moſt efficacious and healing medicines are derived from plants the moſt poiſonous and deadly.

But let us further obſerve, that, not only from a right ſenſe of God, of ourſelves, from a due eſtimate of the world around us, and from the example of holy men in all ages, may we derive arguments for CONTENTMENT; but alſo from the nature and conſequences of the duty itſelf: which is recommended ſtrongly to us, in that it is a ſovereign remedy againſt all poverty and affliction, removing them, or, at leaſt, allaying all their attendant evils. For adverſity can do us no harm, but as it diſcompoſes and diſturbs the mind: if, therefore, that is CONTENTED, ſatisfied, and ſettled upon God, it matters little for our external ſtate; for the ſatisfaction, ſpringing from rational conſiderations, and a virtuous diſpoſition of the heart, is far more precious and noble, more ſolid and durable, more ſweet and delectable, than that which any poſſeſſion, or fruition, of worldly goods can afford. Nay, and farther ſtill, CONTENTMENT, in it's very nature, aſſuages the ſenſible ſmart of affliction, which, the more calmly we bear, the leſs ſhall we feel it's violence and pungency. The CONTENTED bearing of our condition, is, beſides, the moſt probable and ready means of bettering it, and of removing the preſſures under which we groan, not only in a natural way, as diſpoſing us beſt to embrace and employ the advantages conducible thereto; but as procuring us the attention and favour of God, who is nigh to thoſe who endure with humility and ſubmiſſion, and as engaging the regard and aſſiſtance of our fellow creatures, who, when they ſee us CONTENTED and chearful under calamities, and doing all we can to remove them, will kindly put to their helping

hands, and rejoice to deliver us from the difficulties which we endure.

Various other arguments and motives might be offered, to inſtruct and perfect us in the great duty of CONTENTMENT. An unwearied endeavour to live well, and to maintain a conſcience void of offence; and a ſedulous application of our minds to an honeſt employment will ſerve much to improve this holy diſpoſition; for idleneſs is the mother and the nurſe of DISCONTENT. They reciprocally excite and ſupport each other, and are like ice and water ariſing each out of the other. — A right eſtimate of the real value of all things below, and a benevolent charity and feeling attention to the welfare, and the many wants and neceſſities of our fellow-creatures, will alſo powerfully conduce to our improvement in the virtue of CONTENTMENT. But above all other conſiderations, the ſerious remembrance of the ſhort and tranſitory nature of all earthly bleſſings, nay of all ſublunary things, good as well as evil, of the appointed debt we muſt one hour aſſuredly pay, when all our good muſt be reſigned, and all our evil ſhall ceaſe, — and of that ſtate, eternal and unalterable, which we muſt infallibly ſhare, — will render us, through the aſſiſtance of divine grace, eaſy and ſatisfied with whatever lot God ſhall appoint us here, — will cauſe us to fix our full truſt in HIM, and continually to look forward to that better kingdom, where CONTENT ſhall never be known; for perfect happineſs ſhall ſupply it's place.

[*To be continued.*]

BIOGRAPHY.

MEMOIRS of the PRIMITIVE CHURCH.

1. An ACCOUNT of ſome PARTICULARS of the LIFE of St. MELITO, BISHOP of SARDIS. See p. 195.

ST. MELITO was born in Aſia, and, as is conjectured, at Sardis, the metropolis of Lydia: a very large and ancient city, which uſed to be the reſidence of the Lydian kings. The particulars relating to his early days are all buried in oblivion. He was a perſon of admirable parts, furniſhed with a great ſhare of erudition, and endowed, moreover, with the gift of prophecy. About the year of Chriſt 170, his ſingular abilities cauſed him to be appointed biſhop of the church of Sardis; the duties of which office he diſcharged with great fidelity, labouring very diligently, both by word and writing, to promote the welfare of thoſe whom the divine providence had committed to his care: and, that he might be the more at leiſure to attend to the

the concerns of his people, he confined himſelf to a ſingle life, becoming in that reſpect, *an eunuch*, as our Saviour expreſſes it, *for the kingdom of heaven's ſake*; nor was he leſs remarkable for his ſelf-denial, and contempt of the world in every other reſpect.

About the tenth year of the reign of the emperor Marcus Antoninus an edict being iſſued againſt the chriſtians, and the perſecution growing violent in conſequence thereof, Melito undertook to plead their cauſe in an apology to that prince. In this piece he intreats him to examine their caſe impartially, and then to determine whether they did not deſerve protection and incouragement, rather than death and tortures. Some time after this he was deſired, by his brother Oneſimus, to collect together ſuch paſſages of the Old Teſtament as related to the truth of the chriſtian religion, and likewiſe to enumerate the ſeveral books of the Jewiſh canon, in anſwer to which requeſt he wrote him the following letter:

"Melito to his brother Oneſimus, greeting.

"Forasmuch as out of your great love to, and delight in, the holy "ſcriptures, you have often deſired me to collect ſuch paſſages "out of the law and the prophets as relate to our Saviour, and "the ſeveral parts of the chriſtian faith, and to be certainly "informed of the books of the Old Teſtament, how many they "be in number, and in what order they were written, I have "endeavoured to comply with your deſires in this affair. For I "know your great zeal and care concerning the faith, and how "much you deſire to be inſtructed in matters of religion, and "eſpecially, out of your love to God, how infinitely you prefer "him above all other things, and are ſolicitous about your eter-"nal ſalvation. In order hereunto I travelled into the eaſt, and "being arrived at the place where theſe things were done and "publiſhed, and having accurately informed myſelf of the books "of the Old Teſtament, I have ſent you the following account: "The five books of Moſes, Geneſis, Exodus, Leviticus, Num-"bers Deuteronomy: Joſhua, Judges, Ruth, the four books of "Kings, two books of Chronicles, the Pſalms of David, the "Proverbs of Solomon, Eccleſiaſtes, the Song of Songs, Job, the "prophets, Iſaiah, Jeremiah, the minor twelve Prophets in one "book, Daniel, Ezekiel, Ezra. Out of all which I have made "collections, which I have digeſted into ſix books."

As neither the books of Lamentations, Nehemiah, nor Eſther are mentioned in this catalogue, it is to be obſerved concerning them, that the Lamentations uſed anciently to make but one book with Jeremiah, as did Nehemiah and Eſther with that of Ezra.

Such is the ſcanty account which hiſtory affords concerning this primitive and famous biſhop, who, after he had governed the church of Sardis with great prudence and integrity for the ſpace of fifteen years, departed to his eternal reſt, in joyful expectation that his corruptible part would, at the coming of his Lord, put on incorruption, and his mortal, immortality. His remains were properly interred at the place above-mentioned.

A brief

2. A brief ACCOUNT of the LIFE of St. GREGORY, BISHOP of NEOCESAREA.

St. Gregory, uſually ſtyled Thaumaturgus, i. e. the Miracle Worker, was born at Neoceſarea, the metropolis of Cappadocia, near the beginning of the third century. His parents were perſons of eminence, both on account of their birth and fortune. In his early days he was committed to the care of proper inſtructors, in order to furniſh him with the beſt learning that the pagan world could afford. When he was about the age of fourteen, his father, who was a zealot for the heathen ſuperſtition, departed this life; which freeing him from thoſe reſtraints that his former manner of education had laid him under, he began to think more freely than he had hitherto been ſuffered to do; and, in conſequence thereof, as his underſtanding improved, he diſcovered the falſhood and abſurdity of that religion to which he had heretofore been injoined to adhere.

Being deſirous of increaſing his learning, he departed from Neoceſarea and went to Alexandria, which was at that time a place of great reſort for ſuch perſons as were diſpoſed to a ſtudious courſe of life. While he continued there he was ſo eminently remarkable for his ſobriety and exemplary life, that he became a kind of proverb of reproach on that account among the diſſolute and licentious ſtudents who were his contemporaries at that place. Having ſtaid ſome time at Alexandria, he removed to Athens, and from thence to Berytus, where he ſtudied the Roman laws; after this he went to Ceſarea in Paleſtine, and became a ſcholar to Origen, who had juſt then opened a ſchool at that place. Under him he ſtudied logic, phyſics, metaphyſics, and divinity, for the ſpace of five years, at the end of which, being invited to Neoceſarea, he returned thither, and was earneſtly importuned by the chief perſons of that city, to reſide among them in ſome public capacity, in order that he might reform the manners of the inhabitants of that place. This, however, he refuſed to do for ſome time, as fearing the temptations of popular applauſe and vain glory; to avoid which he withdrew to the wilderneſs, where he ſpent his time in contemplation, prayer, and other religious exerciſes; but his reluctance being at length overcome, he was in the end conſecrated biſhop of Neoceſarea, a place at that time ſo immerſed in idolatry, that there were but ſeventeen inhabitants in all the parts thereof who made profeſſion of the chriſtian faith. Having taken upon him the office above-mentioned, he immediately applied himſelf to the duties of his ſtation; in the diſcharge of which he met with great ſucceſs, which was, in ſome meaſure, owing to his having been endowed, as it is ſaid, with a power of working miracles. When he had converted a conſiderable number of perſons to the chriſtian profeſſion, he, with their aſſiſtance, erected a church, for the more ſolemn performance of divine worſhip: concerning which it is ſomewhat remarkable, that it was left ſtanding, notwithſtanding the command of Dioclefian, "That "the churches of chriſtians, in all places, ſhould be demoliſh-

"ed."

" ed." On the breaking out of the Decian perſecution, about the year 250, the good biſhop, reflecting on the great weakneſs of human nature, and conſidering, at the ſame time, that the generality of thoſe committed to his care were but newly converted to the religion they then profeſſed, he was apprehenſive that many of them might not be able to encounter with thoſe horrible cruelties which were every where put in practice, and therefore adviſed them to retire to the deſart rather then to run the hazard of making ſhipwreck of their faith; and, in order to ſhew them that this might very lawfully be done, he ſet them an example in his own perſon; and withdrew, in company with one of his own deacons, whom he had converted from being a gentile prieſt. Soon after his departure he was eagerly ſought for, but without ſucceſs, for, notwithſtanding all the attempts of his reſtleſs adverſaries, it pleaſed God to preſerve him in a place of ſafety while the perſecution continued. On the ceaſing of which he returned again to his dioceſe, and endeavoured to rectify thoſe diſorders which had been introduced during the time of his abſence.

The hereſy of Paul of Samoſata, " That our Saviour was a " mere man," beginning to be propagated about the year 264, St. Gregory aſſiſted at a ſynod held at Antioch, in order to condemn the tenet above-mentioned; and this was almoſt one of the laſt public tranſactions in which he was engaged, for ſoon after he was viſited with a fit of ſickneſs, which never left him till it put a period to his life. A little before his departure finding his end drew near, he requeſted of his friends that there might be no expenſive funeral made for him, nor any particular place that ſhould intimate diſtinction aſſigned for his burial, adding, that as he had lived a ſtranger and a pilgrim here, he deſired to have the portion of a ſtranger, by partaking of the common lot. After this he prayed earneſtly for the converſion of the remaining unbelievers, and, having commended his church to God, he quietly yielded up his ſpirit into the hands of his Redeemer.

It is affirmed concerning him, by St. Baſil, that he was a man of a truly apoſtolical ſpirit, whoſe converſation was every way agreeable to the goſpel. In his addreſſes to his Creator he ever expreſſed the moſt profound reverence, always uncovering his head when he approached the throne of grace. To envy and pride he was an intire ſtranger, nor were any angry or bitter expreſſions ever heard to proceed out of his mouth, all detraction, ſlander, and falſehood, were his utter averſion: and, ſo highly was he eſteemed by his people, that not only in ſpiritual concerns, but on almoſt every occaſion, they referred themſelves to his deciſion, by which means many differences were determined, and a number of conteſts prevented among them.

Among ſeveral other pieces which he left behind him, the following creed deſerves an eſpecial degree of eſteem. It was compoſed by him for the uſe of his own particular dioceſe, and as it affords a moſt convincing proof that the faith of the chriſtian church,

church, before the council of Nice, was the ſame concerning our Saviour's divinity, with that which was profeſſed by the members of that famous aſſembly, it is here inſerted:

"There is one God, the Father of the living word, the ſubſiſting wiſdom, and power, and eternal character, the perfect "begetter of him who is perfect, the Father of the only begotten "Son, one Lord alone of him who is alone, God of God, the "impreſs and image of the deity, the effective word, the wiſdom "which comprehends the univerſe, and the power which made "the whole creation, true Son of the true Father, inviſible of "inviſible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal; and one Holy Spirit, having his "ſubſiſtence from God, and ſhining forth by the Son, viz. to "mankind, perfect image of the perfect Son, life cauſal of all "living, the holy fountain, eſſential ſanctity, author of all ſanctification, in whom God the Father is manifeſted, who is above "all, and in all; and God the Son, who is through all, a perfect "trinity undivided, unſeperated in glory, eternity, and dominion; "there is, therefore, nothing created or ſervile in this trinity, "nothing adventitious that once was not, and came in after, for "the Father was never without the Son, nor the Son without the "Spirit, but this trinity abides the ſame, unchangeable and invariable, for ever."

3. Some PARTICULARS concerning ARNOBIUS, a CHRISTIAN PHILOSOPHER.

ARNOBIUS was an African by birth, but hiſtory is ſilent as to the particular place of his nativity. He was furniſhed with a conſiderable ſtock of learning, and about the cloſe of the third century taught rhetoric with great applauſe to a large number of perſons, at a place called Sicca. Having been educated a pagan, he continued for ſome time to be very zealouſly attached to that religion, and exerted all his wit to defend it againſt oppoſers.

The means of his converſion to chriſtianity are not certainly known. Some think that he was wrought upon by beholding the invincible patience and conſtancy of the primitive martyrs under the Dioclefian perſecution. But whether that were really ſo or not, it was at that time that he made application to the biſhop for chriſtian baptiſm, though he was very well appriſed of the terrible calamities to which he expoſed himſelf by ſo doing. His deſire, however, was not immediately complied with, as his former eager attachment to the religion of his anceſtors gave ſome cauſe to call his ſincerity in queſtion. But this difficulty was ſoon removed, for being called upon to give ſome ſatisfactory proofs of the reality of his converſion, he publiſhed an apology in behalf of the chriſtian faith, in which he not only demonſtrated the divine original of that inſtitution, but expoſed, moreover, with great ſtrength of reaſon, the glaring abſurdities of the gentile

tile worſhip. In conſequence of this he was admitted to baptiſm, which he joyfully received, and thankfully acknowledged the goodneſs of almighty God, in recovering him from his former blindneſs. "Miſerable ignorance (ſays he) in which I was "ſhut up! With what veneration did I lately proſtrate myſelf "before ſtatues but juſt before taken out of the furnace: before "Gods, hammered out upon the anvil, or the bones of elephants. If "I chanced to eſpy painted garlands hanging upon an old con-"ſecrated tree, or a poliſhed ſtone daubed over with oil, im-"mediately, as if a divine power had been preſent, I began to "addreſs myſelf to it, and beg bleſſings thereof: – but, being now, "by the teaching of ſo great a maſter, brought into the ways of "truth, I have notions becoming the nature of things."

There are no particulars remaining concerning this excellent perſon after the time of his admiſſion into the chriſtian church. He was endowed with a good underſtanding, improved by learning, as appears from the performance before-mentioned, an extract from which, as it may ſerve to ſhew how firmly our Saviour's miracles were believed at that time, we have here annexed:

"What ſay you, o ye weak people? Was he a mere mortal "man, or one of us, at whoſe commanding voice, and that em-"ployed in the uſe of plain and well known expreſſions, the "moſt violent fevers and torturing diſtempers fled before him? "Was he one of us, whoſe preſence and light the devils that "had entered into human bodies could not bear, but, frightened "with that power they had not before experienced, quitted "their poſſeſſion? Was he one of us, at whoſe command the "filthy leproſy obeyed, and left the ſpotted bodies of men? "Was he one of us, who commanded the lame to run, whoſe "work too it was to cauſe the withered hands to be ſtretched "forth? Was he, I ſay, one of us, who cured various kinds of "infirmities with one word, who forbade their longer ſtay; at "whoſe bare order the raging ſeas grew calm, and the ſtorms "ceaſed, who walked with unwaſhed feet upon the deepeſt waters, "nature paying all obedience to him as her Lord; who appeaſ-"ed the hunger of five thouſand perſons with five loaves of "bread? Was he one of us, who commanded, that ſouls, long de-"parted from their bodies, ſhould return into them? Was he one "of us, who knew the moſt ſecret thoughts, and thoroughly ſaw "the hearts of the moſt reſerved? Was he one of us, who, af-"ter his body was laid in the ſepulchre, appeared in full light to "innumerable perſons, and talked familiarly with them? Theſe "things were really performed by Jeſus, that the moſt incredu-"lous perſons might be convinced that his doctrine and promiſes "were true."

PHYSICO-THEOLOGY.

ACCOUNT of the SPUR WINGED WATER-HEN of BRASIL.

THE ſpur winged water-hen is of the ſize of a lapwing, or the *vanellus*; but is longer legged. The bill is pretty long and ſtraight, yellow at it's point, and red at it's baſis. The noſtrils are placed nearer it's point than uſual. At the baſis of the bill is a ſcolloped red ſkin, which covers part of the forehead, but does not adhere to it: it has alſo looſe red gills, hanging down to the ſides of the bill. The head, neck, and whole under ſides, including the under coverts of the tail, are of a black colour. The back, rump, upper ſide of the tail, the covert feathers, and part of the quills of the wings are of a bright reddiſh liver colour. The greater quills are green within and without, with black tips; a few of the outer coverts above the green quills are black: the inner coverts of the wings are of a reddiſh brown, but duller than the upper. On the joint of each wing the bird has a ſharp ſhort horn or ſpur, of an orange colour. The legs, feet, and claws are of a blueiſh lead colour. The back toe is of one joint, the inner toe of two, the middle one of three, and the outermoſt of four. The claws are remarkably long, eſpecially the hindermoſt, and ſtraight as needles.

The ſpur winged water hen was drawn from a dead bird in the collection of Dr. Fothergill, who received it, with many others, from Surinam. It is the fourth Braſilian water-hen deſcribed by Marcgrave. Our countryman, Mr. Willoughby, has given Marcgrave's deſcription of it in his Ornithology, p. 318. Marcgrave ſays each toe has four joints; but this is a miſtake. In a fine coloured drawing of this very ſpecies on vellum, done by *Merian*, and now preſerved in the Britiſh Muſeum, the three forward toes in each foot have four joints. Perhaps ſhe drew her bird not from life, but from Marcgrave's imperfect deſcription. It is probable Monſ. Briſſon may have figured this bird, as the French have a ſettlement on the continent of South America, where they are found, but his volumes on water-fowls, &c. are not yet publiſhed, or, if publiſhed, not yet ſent into England.

We are much indebted to the care and accuracy of thoſe naturaliſts who inveſtigate the works of God in creation, and afford us continually new arguments of the divine wiſdom and goodneſs.

ANTIQUITIES.

I.

An HISTORY of the INQUISITION.

CHAP. VI.

Of the VARIOUS TORTURES inflicted by the INQUISITORS, to force a CONFESSION of PRETENDED CRIMES.

WE concluded our laſt chapter with obſerving, that in caſe a priſoner's confeſſion was not deemed ſatisfactory after

ever

The Spur wing'd Water Hen.

every other method to extort it, had been attempted, without the deſired effect, namely, his full conviction of himſelf as to the crime laid to his charge in his indictment; the INQUISITORS then proceeded to the horrid expedient of TORTURING the wretched victim of their cruelty. To deſcribe this their diabolical proceſs, ſhall be the diſagreeable ſubject of the preſent chapter.

A late author who has written on the INQUISITION of Portugal, fully ſhews the difficulty of repreſenting the tortures to which the poor priſoner is condemned by his mercileſs judges, in order to draw from his own mouth what they cannot prove by witneſs. His words, upon this occaſion, may be no improper apology for any defect in our deſcription. "Oh! that I were able to give ſome faint "idea of that variety of tortures which the miſerable victims are "here forced to ſuffer! But no language can repreſent ſuch a "complicated ſcene of horrors. It is utterly impoſſible for any "words to deſcribe which of them is the moſt cruel and inhu-"man; every one is ſo exquiſite in it's kind, as to ſurpaſs all "imagination." What deteſtable monſters then, muſt thoſe judges be, who are the inventors and perpetrators of ſuch miſery! They are ſhaped, it is true, like other men, but ſurely they ſeem to have a different kind of ſouls: "They appear as little affected "with the groans and agonies of their fellow-creatures, as the "cords, and chains, and racks of torture, which are applied to "their writhing limbs: The hearts of theſe eccleſiaſtical butchers "are grown callous, and, like thoſe of the common ſpecies, ſo "inured to the ſhedding of blood, and the horrid ſight of man-"gled carcaſſes, as to have loſt all the impreſſions of ſenſibility, "and every touch and feeling of humanity. Perpetual ſcenes "of horror and diſtreſs become ſo familiar to their minds, that "what would rend the very heart-ſtrings of ſome men, make no "more impreſſion on theirs', than on a rock of adamant. Indeed, "without ſuch a fiend-like temper, it were impoſſible for any "man to act the part of an INQUISITOR."

To convince the unprejudiced (in which number every one muſt be included, who is not irrecoverably immerſed in the bottomleſs gulphs of popery, and nurſed up in it's true ſpirit of perſecution) that this is the genuine character of the miniſters of that tribunal, we hope the following paſſages will amply ſuffice, of whoſe authenticity there is not the leaſt ſhadow of ſuſpicion.

According to the rules of the INQUISITION no one can be tortured more than thrice; but the extremity to which they carry their barbarity, ſeldom fails to kill, or render life ever afterwards a burden.

We ſhall here give the account of one who himſelf ſuffered, and ſurvived, the torture, which was inflicted with the utmoſt ſeverity the three ſeveral times:

I. On his refuſal to comply with the iniquitous demands of the INQUISITORS, by confeſſing all the crimes they thought proper to charge him with, he was immediately conveyed to the torture-room, where no light appeared, but what two candles gave, and

made the ſcene more dreadful. To prevent the heart-rending cries, and ſhocking groans, of the unhappy ſufferers, from reaching the ears of the other priſoners, the doors of this room are lined with a ſort of quilt.

The reader will naturally ſuppoſe our author's horror; on entering the infernal place, he ſaw himſelf, on a ſudden, ſurrounded by ſix wretches, who, after preparing the tortures, ſtripped him naked to his drawers, and, laying him on his back, upon a kind of ſtand, or ſcaffold, raiſed a few feet from the floor, began their operation. Firſt, they put round his neck an iron collar, which was faſtened to the ſcaffold; then they fixed a ring to each foot, and that being done, ſtretched his limbs with all their might. Next, they wound two ropes round each arm, and two round each thigh; which ropes being paſſed under the ſcaffold, through holes made for the purpoſe, were all drawn tight, at the ſame inſtant of time, by four of the men, on a ſignal given, by one of them.

The pains which ſucceeded, were, as will eaſily be conceived, intolerable. The ropes, which were of the ſize of the little finger, pierced through the priſoner's fleſh quite to the bone, making the blood guſh out at the eight different places that were thus bound. He ſtill, however, perſiſted in refuſing to make a further confeſſion than he had before given in; and the ropes were thus drawn together four different times. At his ſide ſtood a phyſician, and a ſurgeon, who often felt his temples, to judge of the danger he might be in; by which means his tortures were, for a while, ſuſpended, at intervals, that he might have an opportunity of recovering himſelf ſufficiently, to ſuſtain each enſuing rack.

In all this extremity of anguiſh, while the tender frame is tearing, as it were, in pieces; while at every pore it feels the ſharpeſt pangs of death, and the agonizing ſoul is juſt ready to burſt forth, and quit it's wretched manſion, the miniſters of the holy office have the obduracy of heart to look on without emotion, and calmly to adviſe the poor diſtracted creature to confeſs his imputed guilt: on which occaſion they promiſe him, that he may not only expect a pardon, but be permitted a releaſe. All this, however, was ineffectual with our author, whoſe mind was ſtrengthened by a ſweet conſciouſneſs of innocence, and the divine conſolations of religion.

While he was thus ſuffering, his phyſician and ſurgeon were ſo barbarouſly unjuſt as to declare, that if he to died under the torture, he would be guilty, by his obſtinacy, of ſelf-murder. In fine, at the laſt time of the ropes being drawn tight, he grew ſo exceedingly weak, by his blood's circulation being ſtopped, and the pains he endured, that he ſwooned away; upon which he was carried back to his dungeon.

II. The barbarians of the holy office, finding that all the torture above-related, could extort no further diſcovery, but ſerved only the more fervently to excite his ſupplications to heaven for patience, and power to perſevere in truth and integrity; were ſo inhuman, ſix weeks afterwards, as to expoſe him to another kind

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of torture, more grievous, if poſſible, than the former, and which was effected in this manner. They forced his arms backwards, ſo that the palms of his hands were turned outward behind him; when, by the means of a rope which faſtened them together, at the wriſts, and which was turned by an engine, they drew them, by degrees, nearer each other, in ſuch a manner that the back of each hand touched, and ſtood exactly parallel to the other. In conſequence of this violent contortion both his ſhoulders became diſlocated, and a conſiderable quantity of blood iſſued from his mouth. This torture was repeated thrice; after which he was again taken to the dungeon, and put into the hands of the phyſician and ſurgeon, who, in ſetting the diſlocated bones, put him to exquiſite miſery.

III. Two months after this, being a little recovered, he was again ordered to the torture-room; and there, for the laſt time, made to undergo another kind of puniſhment twice ſucceſſively, and without any intermiſſion: The following account of which will enable the reader ſufficiently to conceive the horror of it:

The executioners turned twice round his body a thick iron chain, which croſſing upon his ſtomach, terminated at the wriſts, where it was faſtened. They then placed him with his back againſt a thick board, at each extremity whereof was a pulley, through which there run a rope that catched the ends of the chain at his wriſts. The tormentors then ſtretching the end of this rope, by means of a roller, placed at a diſtance behind him, preſſed, or bruiſed, his ſtomach, in proportion as they were drawn tighter. They tortured him, on this occaſion, to ſuch a degree, that his wriſts, as well as his ſhoulders, were put out of joint.

The ſurgeons, however, ſet them preſently after; but the barbarians, not yet ſatisfied with this ſeries of cruelty, made him immediately undergo the like rack a ſecond time; which he ſuſtained, though, if poſſible, attended with keener pains, with equal conſtancy and reſolution. He was then again remanded to his dungeon, attended by the ſurgeons to dreſs his bruiſes; and there he continued till their AUTO DA FE, or goal delivery: A ſolemnity, of which we ſhall preſent our readers with the deſcription in our next chapter.

From the above relation, however inaccurately or faintly drawn, it may eaſily be judged, what dreadful agony the ſufferer muſt have laboured under, at being ſo frequently put to the torture. Moſt of his limbs were disjointed; and ſo much was he bruiſed, and exhauſted, as to be unable, for ſome weeks, to lift his hand to his mouth; and his body became vaſtly ſwelled by the inflammations cauſed by ſuch frequent diſlocations. He concludes his account with obſerving, he had too much reaſon to fear he ſhould feel the ſad effects of this cruelty ſo long as he lived; being ſeized, from time to time, with thrilling and excruciating pains, to which he had never been ſubject, till after he had the misfortune to fall under the mercileſs and bloody hands of the INQUISITORS.

When this misfortune happens to be the caſe with young ladies (of which there are frequent inſtances:) Their cloaths are

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ſtripped off, and nothing put on them but a pair of coarſe canvas drawers. In this condition they are fixed to the rack, where very little regard is paid either to the tenderneſs and delicacy of their ſex, or even to common decency. How many of theſe poor creatures, merely from a powerful ſenſe of ſhame, have rather choſen to plead guilty to the falſeſt accuſations, than to have their modeſty injured, and be treated in ſo brutal a manner! As ſhocking as this account may appear, the fact is not to be diſputed, and to confirm it we ſhall here relate a particular caſe, which will ſerve as the moſt ſtriking inſtance imaginable of the inhumanity of this tribunal. The caſe was publiſhed in the AUTO DA FE held at Evora, on the 18th of April 1660.

Maria de Coceiçao, born in the town of Eſtramoz, daughter of Manoel Soares Pereira, while living at her brother's, in Liſbon, was apprehended, with two of her ſiſters, all three being unmarried, and came out of priſon in the ſame AUTO, acquitted of the crime laid to her charge, which was, a vehement ſuſpicion of Judaiſm, whereof ſhe made her abjuration in form. As the proofs againſt this young gentlewoman were far from ſatisfactory, and nothing could be drawn from her own mouth, to convict her, the INQUISITORS ordered her to be put on the rack, where, having almoſt got the better of the firſt tortures (theſe are the very words of the ſentence) ſhe was, at length, overcome by their violence, and confeſſed the whole charge. The cords were immediately ſlackened; and the officers, taking her down from the rack, put on her cloaths, and carried her back to her cell.

As ſoon as ſhe had recovered the uſe of her limbs, ſhe was brought before the tribunal, to ratify her confeſſion. Inſtead of which, ſhe anſwered the Lords INQUISITORS, that every thing ſhe had uttered, whilſt ſhe was under the executioner's hands, was abſolutely falſe: That ſhe was, and ever had been a ſincere chriſtian: and that her confeſſion to the contrary had been extorted by the extremity of the torments, wherein ſhe found herſelf juſt expiring.

On hearing this, the judges immediately ordered her to be put again to the rack, which being as effectually applied as before, ſhe again ſunk under it's violence; and, in order to ſave her life, made the ſame confeſſion as before, which was taken down in writing, while her limbs were ſtill ſtretching with the cords! This being done, ſhe was once more taken down, and carried to her cell. As ſoon as ſhe was in a condition to appear before the tribunal, they commanded her to ratify her firſt and ſecond confeſſions. She ſtill perſiſted in the ſame anſwer as before, and had now ſo much courage as to add, That were they to rack her an hundred times, ſhe ſhould always act in the ſame manner, until ſhe expired, or, at leaſt, ſo long as God ſhould afford her ſtrength to ſupport the torments: That their cruel treatment, and her own frailty, might poſſibly force her again to confeſs that of which ſhe was perfectly innocent; yet, the moment ſhe was taken off the rack, ſhe would revoke, and never ratify what had been thus extorted from her. She farther intreated their lordſhips to take her

caſe

caſe into ſerious conſideration, and to undeceive themſelves, as ſhe aſſured them, in the moſt pathetic terms, that this was her final reſolution, and that all the torments in the world ſhould never induce her to alter it.

The unrelenting INQUISITORS were ſo little affected at what ſhe ſaid, that they inſtantly commanded her to be racked a third time, which, as the ſentence itſelf declares, ſhe underwent, with an amazing conſtancy.

For this heinous crime of refuſing to ratify her confeſſions, whereof ſhe now ſtood convicted, and having thrice borne the torture, which, as we have before obſerved, was the regular extent of puniſhment, in the holy office, ſhe was condemned to be whipped through the public ſtreets by the common hangman, and then to be baniſhed for ten years to the iſland of Principe*. This ſentence was pronounced againſt her when ſhe came out at the AUTO DA FE, with her two ſiſters, who had likewiſe been accuſed of Judaiſm.

Oh thou Father of Mercies! and God of all conſolation! what heart is there, though ever ſo obdurate, except that of an INQUISITOR, which will not melt at ſuch a ſcene of oppreſſion, of cruelty and diſtreſs! Is it poſſible to read this account without indignation and horror? Good heavens! an innocent young lady, of ſo noble and exalted a ſpirit, poſſeſſed of ſuch generous and amazing fortitude, whipped like a miſcreant through the ſtreets of a city, by the hands of a common executioner, and then baniſhed to ſo wretched a place as Principe for ten years, after having been ſo long confined in ſuch a diſmal priſon, thrice put on the rack, and almoſt tortured to death!

Gonſalius, in his treatiſe of the holy INQUISITION of Spain, tells us, that the INQUISITORS of Seville ſeized and impriſoned Jane Bohorquia, a lady of noble extraction, on an information forced by torture from her own ſiſter, afterwards burned as an heretic, who depoſed, that ſhe had frequently diſcourſed with her ſiſter Jane on religious ſubjects. The lady in queſtion was ſix months gone with child, for which reaſon the INQUISITORS treated her with leſs cruelty at firſt; however, a week after her delivery they took her infant away, and on the fifteenth day confined her more cloſely, and uſed her with no leſs ſeverity than the other priſoners; carrying on her proſecution with the uſual artifice and inhumanity.

In this miſerable ſtate her only conſolation was a young woman of great good-nature and piety; whom the INQUISITORS burned ſome time after, on pretence of her being a heretic: ſhe had before been ſo cruelly tortured, and reduced ſo very low, that ſhe could not move without feeling the moſt exquiſite pains. In which ſituation Mrs. Bohorquia comforted her as well as ſhe could, and behaved to her with all the tenderneſs of a parent.

Scarce was the poor, young creature recovered, but Mrs. Bohorquia herſelf was ordered by the judges to the rack, and vio-

* A ſmall miſerable iſland near the line, chiefly inhabited by negroes.

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lently tortured, the ropes uſed in the operation having pierced quite to the bones of her arms, legs, and thighs; ſhe was then carried back to her dungeon, caſting up continually great quantities of blood, which emaciated her to ſuch a degree that ſhe expired in a week after.

The INQUISITORS were more than ordinarily perplexed at her death, the rather, ſince, as ſhe was a native of Seville, it became neceſſary for the mock holy-office to give the inhabitants ſome account of her. Accordingly, in the next AUTO DA FE, her ſentence was pronounced to the following effect, care being taken to ſuppreſs the cauſe of her exit: "That Jane Bohorquia was dead "in priſon, and that the INQUISITORS, after reviewing her pro-"ſecution, had found her innocent: that no farther proſecutions "would be carried on againſt her*: that ſhe was reſtored to her "innocence and reputation; and therefore, that all her poſſeſ-"ſions which had been confiſcated ſhould be reſtored to her heirs." — How barbarous a ſatisfaction to the relations of this lady, to declare her innocency after putting her to a moſt cruel death †!

We cannot conclude our ſubject without taking notice of another inſtance of wantonneſs and exceſs of barbarity and injuſtice in the INQUISITORS, which they practiſed on Dr. Iſaac Orobio, a phyſician, as related by himſelf.

This gentleman tells us, that he was accuſed of Judaiſm by a Moor, who had been his ſervant, and whom he had cauſed to be beaten for theft. Dr. Orobio, after having been kept three years in priſon, and interrogated ſeveral times, ſtill perſiſted in denying the crimes laid to his charge; upon which he was tortured ſucceſſively in the manner following: Firſt, They put him on a coarſe linen coat, which the tormentors ſtrained ſo very tight that his breath was almoſt loſt; when, looſing it on a ſudden, this inſtantaneous motion put him to incredible pain. They next tied his two thumbs with ſmall cords, ſo very hard, that the blood guſhed from under his nails. The third torture was, the tormentors ſeating him on a bench, his back againſt a wall, wherein little iron

* That our readers may the better underſtand this expreſſion of the INQUISITORS, we muſt obſerve, that the INQUISITORS do not confine their power merely to the living; the dead are ſubjects of their ridiculous inhumanity! Not only thoſe who die in priſon before their proceſs is completed, are proſecuted with a like formality as if they were alive; but they even proſecute ſuch as have died many years before their being indicted, cauſe their bodies to be dug up, and burn them in the AUTO DA FE. The INQUISITORS likewiſe confiſcate their poſſeſſions, of which they make no ſcruple to diſpoſſeſs their heirs, not excepting even their children. It is certain nothing can be eaſier than to condemn bones, as theſe are unable to defend themſelves; but this proceeding will not be wondered at when the reader is aſſured, that ſuch of the living as become victims to the tribunal, are no better heard in the INQUISITION (as indeed we have ſhewn in a foregoing chapter) than if they were really dead.—For ſeveral inſtances of proſecuting dead bodies, conſult Brovius, An. 1556. §. 36. *E. Thuan. Hiſt. Conc. Tri.* l. 5.

† See *Limborch*, Vol. ii. p. 213. 216.

pullies

pullies were fixed; through theſe, ropes were run, which took hold of ſeveral parts of his body, and particularly his arms and legs; then the executioner, pulling theſe ropes with the utmoſt violence, drew the unhappy victim's back ſo cloſe to the wall, that his hands and feet, and particularly his thumbs, and great toes, were ſqueezed ſo violently that he felt the moſt acute pains, like to that of burning. In the midſt of theſe dreadful agonies, the bench was ſuddenly drawn from under him, ſo that the poor gentleman hung ſolely by the ropes; and being thus unſupported, the weight of his body drew the knots ſtill tighter, and put him to inconceivable miſery.

This torture was ſucceeded by another, performed by means of an inſtrument in form of a little ladder, croſſed by five pieces of wood, and made ſloping before. This inſtrument being ſet directly oppoſite to the ſufferer, he received, on a certain motion of the torturers, at one and the ſame time, five dreadful blows on the cheek, which put him to ſuch pain that he fainted away.

Recovering afterwards, the laſt torture was inflicted, which was effected in this manner: The executioners faſtened ropes about the doctor's wriſts, then wound them round his body; after which he was laid upon his back, with his feet againſt a wall; this being done, the executioner drew him, with all his might, ſo, that the ropes pierced quite to his bones. This torture was thrice repeated: the cords being fixed round the priſoner's arms, not above two fingers' breadth from the wounds which the firſt torture had made. And now the ropes (at the ſecond attempt) ſlid into the firſt wounds, by the violence of the jerk, which occaſioned an effuſion of blood, ſo great, that the doctor ſeemed expiring. The phyſicians were then conſulted, to know whether the ſame torture might be practiſed a third time, without indangering his life. As theſe were not enemies to the doctor, they anſwered, that he might ſuffer it a third time without the leaſt danger. This declaration ſaved him from undergoing, again, all the various ſorts of tortures abovementioned, his ſentence ſpecifying, that he ſhould ſuffer ſucceſſively all theſe different kinds the ſame day. Being tortured for the laſt time, he was remanded back to priſon, where he lay above ſeventy days, before his wounds were healed; and he was, at laſt, baniſhed for life out of the kingdom, for being ſuſpected of Judaiſm *.

* See *Limborch*, Vol. II. p. 221, 222. See alſo in p. 223, a remarkable account of the ſufferings of William Lithgow, an unfortunate Scotchman, at Malaga.

[*To be continued.*]

II.

An ACCOUNT of the PEOPLING of AMERICA.

Continued from p. 310.

IF the account we gave in our laſt number can be ſeconded by any ſimilar event related in ancient heathen hiſtory, our ſuppoſition may deſerve a greater degree of credit. And ſuch an

event we have recorded by *Plato* in his dialogue named *Timæus*; in which he treats of *nature*, or *the ſyſtem of the univerſe*, it's generation, or beginning, and the *nature of man*. And, as a prelude to his ſubject, he makes mention of a fact that happened in the moſt early ages, the neareſt of any known to the beginning of the world; and that is, of a vaſt tract of land, or an iſland greater than *Lybia* and *Aſia*, ſituated beyond the bounds of *Africa* and *Europe*, which, by the concuſſion of an earthquake, was ſwallowed up in the ocean. *Plato* introduceth this fact as related by *Solon*, one of the firſt of the ſeven wiſe men of *Greece*, who, while he was in *Ægypt*, had heard it of an old *Ægyptian* prieſt, when he diſcourſed with him concerning the *moſt ancient* events. This prieſt tells *Solon*, that the Greeks, with regard to their knowledge in antiquity, *had always been children*; and then informs him of the hiſtory of this famous iſland, which they knew nothing of before; the deſcription of which, and it's cataſtrophe is as follows, and which in itſelf is ſo remarkable, that there muſt have been ſome foundation in nature for the tradition of it: "There was formerly an iſland at the entrance of the ocean, where the pillars of "Hercules ſtand [and ſo beyond the then ſuppoſed bounds of "*Europe* and *Africa*:] This iſland was larger than all *Libya* and "*Aſia*, and from it was an eaſy paſſage to many other iſlands, "and from theſe iſlands to all that continent which was oppoſite, "and next to the *true ſea*, αληθινον πονῖον, [*alethinon ponton.*] "Yet, within the mouth, there was a gulph, with a narrow entry. But that land which ſurrounded the ſea called Πελαγος, "[*Pelagos*] where the *diviſion* before-mentioned was made, might "juſtly be called *a continent*. In after times there happened a "dreadful earthquake and an inundation of water, which continued for the ſpace of a whole day and night; and this iſland "*Atlantis*, being covered and overwhelmed by the waves, ſunk "beneath the ocean, and ſo diſappeared: wherefore *that ſea*, "Πελαγος, [*Pelagos*] is now impaſſable, on account of the ſlime "and mud that have been left by the immerſed iſland."

This paſſage of *Plato* may receive ſome illuſtration, and the point we are upon ſome degree of confirmation, from what occurs in the 18th ch. of the 3d book of *Ælian's hiſtory of various things*: "*Theopompus* relates a certain diſcourſe that paſſed between *Midas* the *Phrygian* and *Silenus*. This *Silenus* was the "ſon of a nymph, and was inferior to the Gods, but ſuperior to "mortals. When theſe two had diſcourſed of many things, *Silenus*, above all, tells *Midas*, that *Europe*, *Libya*, and *Aſia* "ought to be conſidered as iſlands which the ocean wholly ſurrounded, and that the part of the world which lay beyond this "ought only to be eſteemed the *continent*; as it was of an immenſe extent, and nouriſhed very different, and vaſtly larger "kinds of animals, than this ſide of the world, and the men "who inhabited it were twice as big."

From what has been offered, I think, we may conclude, that *Africa* and *America* were once joined, or at leaſt ſeparated from each

each other but by a very narrow gulph, and that, ſome time after the flood, the *earth was divided*, or parted aſunder, probably by means of an earthquake, and then this middle land ſunk beneath the ocean.

According to ſcripture, this event came to paſs *in the days of Peleg*, for we are told, that *in* HIS *days the earth was divided*. From whence ſome have imagined, that this diviſion fell out exactly at the time of *his birth*; but the extenſive expreſſion of *his days* rather implies the contrary, and denotes that it happened when he was in an advanced age, when he had ſeen *many days* not when had ſeen but *one*. So that his name muſt have been given him *prophetically*, in the ſame manner as was *Noah*'s, under which was predicted an event which did not come to paſs till ſome hundreds of years after his birth. (See *Gen.* v. 29, and viii. 21.) Several other of the patriarchs alſo had ſuch prophetical names.

Now it appears from *Gen.* xi. 10—17. that *Peleg* was born in the 101ſt year after the flood, and lived 239 years: ſo that if the circumſtances which cauſed his name to be given him, happened when he was in an advanced age, we may fairly ſuppoſe that it fell out about 300 years after the flood.

Allowing this diſtance of time, we ſhall find upon calculation, that there muſt have been a ſufficient number of mankind upon the earth to have re-peopled it abundantly. In order to ſhew which, and alſo in what manner the poſt-diluvians may be juſtly ſuppoſed, even in a natural way, to have ſeparated, and diſperſed, and re-peopled the globe. We ſhall tranſcribe ſome lines from the *Abridgment* of *Picart's Religious Ceremonies*. p. 279. "It is "very probable that *America* was as populous a few centuries af- "ter the deluge as it is at this time; after which ſtates and "kingdoms were ſoon formed. However, this was done progreſ- "ſionally, according as families ſeparated, and that the children "themſelves becoming parents of a numerous progeny, were "obliged to quit their native countries. Theſe ſeparations "gave riſe to ſtates, in which ambition, and a deſire of ſuperio- "rity might, even in thoſe ages, have had ſome ſhare. Never- "theleſs, it is probable that *Aſia* did not ſend out any colonies, "till after having been forced to drive out ſuch young people as "were capable of ſubſiſting by themſelves. But theſe ſettlements "were very eaſily made in thoſe times: huſbandry was then the "only employment; mankind then ſpent their lives in leading "their flocks to paſture; and it is by the opportunities which "rural occupations gave to people whoſe paſſions were as yet but "in their infancy, that the firſt conqueſts were made in *Aſia*, and "the ſending out the firſt colonies. A ſhepherd, who was at "the head of a numerous family, maſter of ſeveral flocks, and "who found himſelf well ſettled in *Chaldæa*, ſent one of his "children, or dependants, ſeveral leagues off, with a detachment "of oxen, aſſes, and camels. The flock went gently on, grazing "in their paſſage, and inſenſibly drew farther from the true "owner. In the mean time the detachment grew more numerous;

" from this flock there ſprung another: the ſhepherd, who at firſt " was no more than a deputy, became himſelf the maſter and fa- " ther of a family: he then, alſo, ſeparated part of his wealth, " and gave it as an inheritance to that ſon whom he intended " ſhould ſettle in a foreign country, or to ſome dependant who " was going to reſide further off. We preſume that in this manner, " an hundred years was time ſufficient to people *Europe*, *Aſia*, and " *Africa* very conſiderably, and an hundred more to people the " continent of *America*. Let us ſuppoſe for this purpoſe, that at " the flood *Shem*, *Ham*, and *Japhet* had each twelve children*, and " that all theſe children were fit for marriage about fifteen or " eighteen years after the flood. It is very probable, that after " they had been married twelve years, they might ſee a poſterity " of 432 perſons. In this manner *Noah* might have been at the " head of above 500 deſcendants in the ſpace of thirty years; and " if we then ſuppoſe that every one of *Noah*'s great grand children " had ten children, theſe 432 perſons might have begot 4,320 " children in ten years' time. All this might have happened in " the ſpace of half a century; ſo that, multiplying them always " by ten, and leaving an interval of about twenty or twenty-five " years between each generation, *Aſia*, *Europe*, and *Africa* may " have been peopled with 432 millions of inhabitants an hundred " and fifty years after the flood. Methinks this could not be diſ- " puted, were we only to have regard to the ordinary methods of " propagation. It is true, indeed, that we ſuppoſed every head " of a family to have had ten children, when, probably, ſeveral " of thoſe chiefs might not have had near ſo many. But then " how many do we ſee in our days who have more than ten; and " if we conſider what biſhop *Burnet* has told us concerning " meſſrs. *Tronchin* and *Calandrin*, of *Geneva*; the former of " whom, at the age of ſeventy-five, had 115 children, or perſons " married to his children, who would call him father; and the " other, at the age of forty-ſeven, had 105 perſons, who were " all his nephews or nieces by his brothers or ſiſters. — If, I ſay, " we conſider thoſe two inſtances, it will be found that our com- " putation is modeſt enough, for an age when poverty, diſeaſes,

* Leſt the ſubſequent calculation ſhould ſeem unreaſonable, the reader is deſired to attend to that of Mr. *Whiſton*, which is founded upon a ſcripture matter of fact: " It is evident, ſays that writer, in his *Theory of the Earth*, " p. 250, from ſacred hiſtory, that in the ſpace of 266 years the poſterity of " *Jacob* alone, by his twelve ſons, amounted to 600,000 *males*, above " the age of twenty, all able to go forth to war. See Exod. xii. 37. " Now, by Mr. *Graunt*'s obſervations on the bills of mortality it appears, that " about $\frac{34}{100}$ are between the ages of ſixteen and fifty-ſix, which may be near " the proportion of *males* numbered, to the *entire number* of them all. So that, " as 34 is to 100, by the golden rule, muſt 600,000 be to the *entire number* of " the males of Iſrael at that time: which was therefore 1,764,700. To which " add *females*, near $\frac{1}{13}$ fewer, as ſuppoſe, to make the ſum even, 1,635,300, " the *total* is 3,400,000; add 43,000 for the *Levites*, not included in the for- " mer accounts, the *entire ſum* will at laſt amount to 3,443,000 Souls."

" and

" and the cares of life had not yet deſtroyed man's vigour, nor " reduced him to the neceſſity of refraining from marriage (the " lawful method of propagation) for fear of not being able to " ſupport his family. But although the increaſe of our ſpecies " had, for one hundred and fifty years, been much leſs than we " have ſuppoſed it, that only 400 *millions* of people had come " into the world; nay, farther, though we were ſtill to ſubtract " 30 millions from that ſum, for the immature and violent deaths, " diſeaſes, and wars, which, in all probability, were not ſo bloody " in thoſe ages as they have been ſince, it is very natural to " think that ſome millions might detach themſelves from the re- " maining 370 millions in order to ſeek their fortunes in *America*. " And though we afterwards ſuppoſe that propagation may have " been very much prejudiced, by reaſon of the fatigues they " laboured under in their voyage, and from the change of cli- " mate, &c. we ſhall, nevertheleſs, find, that ten or twelve millions " of people may have been able to furniſh *America* with forty mil- " lions of ſouls in fifty years' time. What is here advanced ought " not to be looked upon as a paradox, nor ſhould any difficul- " ties be raiſed with reſpect to our calculation: difficulties which " are founded only on the length of man's life in *our days*. Man- " kind in thoſe ages had not invented all thoſe pernicious arts, " which, at the ſame time that they ſhorten life, do alſo leſſen " propagation." If to this relation of *Picart*'s we add the conſi- deration of what we are told in *Gen.* ix. 1. viz. That *God*, im- mediately after the deluge, *bleſſed Noah and his ſons, and ſaid unto them: Be fruitful and multiply, and repleniſh the earth*; we cannot doubt that, in conſequence of this divine bleſſing and injunction, the progeny of *Noah* and his ſons was very much increaſed ſoon after the flood, and ſufficiently numerous to re-people the earth. And when we farther conſider, that, after the *confuſion* of *Babel*, which happened about an hundred years after the deluge, it is ſaid, *Gen.* xi. 9. *And from thence did the Lord ſcatter them*, i. e. the projectors of *Babel*, *abroad upon the face of the whole earth*; — and that thoſe who were reluctant to God's deſign were forced to go; and, doubtleſs, many of them co-operated willingly with the divine intention; and as mankind, within two or three hundred years after the flood, were abundantly ſufficient for re-peopling the whole earth; ſo, we may fairly conclude, that within that ſpace of time they actually did people it.

With regard to the *brute* part of the creation, they certainly complied with the divine injunction, *Gen.* viii. 17. *And were fruit- ful, and multiplied upon the earth, and bred abundantly*. And with reſpect to *their diſperſion*, their peculiar qualities and inſtincts would prompt them to ſeek ſuch climates and countries as were moſt ſuited to their natures; in the ſame manner as many of them now paſs from one country to another, at immenſe diſtances, when the alteration of the ſeaſons affects them. Add to this, that the mild and meek kind of animals, ſuch, eſpecially, as were deſigned to be the prey of others, would naturally avoid the wild

and

and rapacious, and the laſt would as naturally purſue; ſo that both would be induced to get as far from the place where the ark landed as they conveniently could; and by this means the whole globe would be ſoon re-ſupplied with animals.

In ſuch manner then, within two or three hundred years after the deluge, would the whole earth be re-peopled with men, and ſtocked with other animals. And as about that time the earth was *divided*, or ſplit aſunder, and we may juſtly ſuppoſe, that the land which united *Africa* and *America*, ſuffered in this *diviſion*, and being disjoined from the two continents, was ſunk beneath the ocean; — ſo would both continents be ſtill inhabited, though for the time forward the inhabitants of each would be ſeparated from the other.

Thus have we diſcovered an eaſy way by which *America might have* been, and, as we apprehend, the true way by which it really *was*, ſupplied with inhabitants after the flood: a way, which affords a very convenient paſſage through a warm and fruitful climate, for the moſt delicate and tender animals, and ſuch as could not endure any great degree of cold; and, of courſe, a very eaſy one for the robuſt creature, MAN.

MISCELLANEOUS DIVINITY.

I.

REMARKS on GENESIS XLIX. 21.

By D. DURELL, B. D.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

ON looking into Mr. DURELL'S *Examination of the parallel prophecies of Jacob and Moſes, reſpecting the* xii *tribes*, I obſerved, that he renders the xlixth chapter of Geneſis, ver. 21. very differently from our tranſlation. He gives it thus: *Nephtali is a ſpreading oak, which produceth beautiful boughs.* And his comment in juſtification of this verſion is as follows:

"A SPREADING OAK, אילה שלוחה [*ajalah ſchelubhkah*].—That "אילה [*ajalah*] in our tranſlation rendered a *hind*, ſignifies an *oak*, "or, in general, a *tree*, as well as אלה [*alah*] the more uſual form "of writing it, any one who examines the inſtances referred to in "the margin * will, I think, be ſatisfied; though it muſt be obſerved, that, in ſome editions, the ' [*jod*] is not always written, but "frequently ſupplied by points. And, with regard to the verb "שלח [*ſchalahh*] one of it's moſt uſual ſignifications is, *to ſhoot* "*out branches*, or *roots* †, whence is derived שלוח [*ſchelubh*] a "*ſhoot*.

* Iſaiah i. 29. lxvii. 5. lxi. 3. and to which may be added, Gen. xiv. 6. which, according to the Syriac, LXX. and an ancient Arabic MS. has that ſignification.

† Pſalm lxxx. 11. Jer. xviii, 8. Ezek. xvii. 6, 7. ibid. xxxi. 5.

"WHICH

" WHICH PRODUCETH, הנתנה [*hannothnah*]. Bochart reads " here ונתן [*venathan*]; but, as Le Clerc has obſerved, he " ſhould rather have read נתנה [*nethannah*], which the ſyntax " requires; and, for this reaſon, I have taken the liberty to add " the ה final: the ה here prefixed is the relative pronoun.

" BEAUTIFUL BOUGHS, אמרי שפר [*amrei ſchæphær*]; the word " אמר [*amar*] here ſeems to ſignify the ſame as אמיר [*amir*] a " *branch*; or, perhaps, was originally written with the י [*jod*] " And, though שפר [*ſchæphær*] occurs only in this place as an " appellative, the verb whence it is derived, and the uſe of the " ſame noun, in the ſame ſenſe in Chaldee, leave us no room to " doubt that it's ſignification is BEAUTY. Le Clerc renders it " *placiti* [ſc. *dicta*] intimating that the Naphtalites would ſpeak " what they pleaſed, as a token of their greater liberty: but, at " the ſame time, ingenuouſly acknowledges, that he cannot find " they were more remarkably free than any other tribe. As to the " common interpretation of this verſe, viz. *A hind let looſe, which* " *giveth goodly words*, it can ſcarcely be defended: and, if the " verb is made to agree with Naphtali, the firſt antecedent, the " queſtion will ſtill recur, What has an hind to do with goodly " words? I ſhall only add, that the LXX and ONKELOS both " countenance the ſenſe here propoſed: in the firſt we read — *A* " *luxuriant ſhoot, producing in it's fruit what is beautiful:* — and, " in the latter, the text is thus paraphraſed: — *His lot will fall* " *in a good land, and his poſſeſſion will produce fruit.*"

The work from which I have extracted this criticiſm is intitled: *The Hebrew text of the parallel prophecies of Jacob and Moſes, relating to the* xii *tribes, with a tranſlation and notes; and the various lections of near forty MSS. To which are added,* 1° *The Samaritan-Arabic verſion of thoſe paſſages, and part of another Arabic verſion made from the Samaritan text; neither of which have been before printed.* 2° *A map of the land of promiſe: and.* 3° *An appendix, containing four diſſertations on points, connected with the ſubject of theſe prophecies. By D. Durell, B. D. Principal of Hertford college. Printed at Oxford,* M.DCC.LXIII. in Quarto, containing 236 pages; and is a work very well deſerving the attention of the learned; but more eſpecially that of all lovers of ſacred literature. The learned writer hath ſpared no pains to inveſtigate the true ſenſe of theſe difficult paſſages of ſcripture; and hath ſtruck out many improvements, which diſplay great critical ſagacity, and a juſt knowledge of the Chriſtian diſpenſation. I have a ſincere pleaſure in recommending this work to your readers: and am,

Gentlemen,

Auguſt 15, 1764. Your moſt obedient ſervant,

JAMES THOROLD.

II. OBSERVATIONS

II.

OBSERVATIONS on ISAIAH, V. 1.

THE land of Iſrael is here called, by the prophet, *A vineyard in the horn of the ſon of oil.* That curious expoſitor Vitringa ſeems to ſuppoſe it is ſo repreſented on account of it's height; and ſuch ſeems to have been the opinion of our tranſlators, for they render the words, *A vineyard in a very fruitful hill.* Hills are, undoubtedly the proper places for planting vineyards, ſee Shaw, p. 338, and God might juſtly upbraid the Iſraelites with the *goodneſs of the country* in which he had placed them, it's mountains being very fertile: but if that was the ſole intention, is it not ſomewhat ſtrange, that the prophet ſhould, on this occaſion, uſe an expreſſion ſo *extremely* figurative? eſpecially as the ſame prophet elſewhere often ſpeaks of the hills with ſimplicity.

I know it is agreeable enough to the eaſtern ſtyle to expreſs an *hill* by the term *horn:* for the ſuppoſition of Biſhop Pococke, in his travels, vol. II. p. 67. ſeems to be, by no means, unnatural; who tells us, that there is a low mountain in Galilee, which hath both it's ends raiſed up, in ſuch a manner as to look like two mounts, which are called the *horn of Hutin*, and, as he thinks, from the village of *Hutin* being underneath it. But, then it is to be remembered, that the term *horn* may, equally well, at leaſt, be underſtood in a different ſenſe: ſo Sir John Chardin informs, in his account of the coronation of Solyman, part III. p. 154. that a *long ſtrip of land* that runs out into the Caſpian ſea, is called the *middle ſized horn*; and d'Herbelot tells us, that the place where one of the branches of the Euphrates falls into the Tigris, is called the *horn.* By *the horn*, then, *of the ſon of oil*, the prophet might mean *Syria*, which is bordered, on one ſide, by the ſea, and, on the other, by a moſt barren deſart, and ſtretches out from it's baſe to the ſouth, like an *horn:* and thus theſe words will be a geographical deſcription of Judæa, of the poetic kind, repreſenting it as ſeated, in particular, in the fertile country of *Syria*, rather than in a general and indeterminate way, as ſituated on a fertile hill.

The propriety of deſcribing *Syria* as a country of *oil*, no one will, I ſuppoſe, conteſt; as we find that *oil* was wont anciently to be carried thence to Ægypt, Hoſ. xii. 1. And as we find the celebrated croiſade hiſtorian, William of Tyre, deſcribing *Syria Sobal*, as all thick ſet with olive-trees, ſo as to make prodigious woods that covered the whole country, affording it's inhabitants in thoſe times, as they did their predeceſſors, a livelihood; and the deſtruction of which muſt have been their ruin. For the laſt mentioned account we refer the reader to *Geſta Dei, per Francos*, p. 833.

☞ THIS remark is taken from a work juſt publiſhed, intitled: *Obſervations on divers paſſages of Scripture; placing many of them in a light* altogether new; *aſcertaining the meaning of ſeveral, not determinable by the methods commonly made uſe of by the learned; and propoſing to conſideration ſome probable conjectures on others, different from what have been hitherto recommended to the attention of the curious;*

rious ; grounded on circumſtances incidentally *mentioned in books of* VOYAGES *and* TRAVELS *into the* EAST, *relating to*

I. *The* weather *of* Judæa.
II. *Their* living in tents *there.*
III. *It's* houſes *and* cities.
IV. *The* diet *of it's inhabitants, &c.*
V. *Their manner of* travelling.
VI. *The Eaſtern methods of doing perſons* honour.
VII. *Their* Books.
VIII. *The* natural, civil, *and* military *ſtate of* Judæa.
IX. *The* natural, civil, *and* military *ſtate of* Ægypt.
X. Miſcellaneous *matters.*

London, M. DCC. LXIV." The work is in 8vo. and contains 446 pages, beſides a copious index of Scriptures explained, and of principal matters in the book. We have not lately met with a more uſeful performance ; it is one of the moſt valuable acquiſitions to the treaſury of ſacred literature: giving us, in a ſmall compaſs, all thoſe pleaſing and important elucidations of ſacred writ, which we have hitherto been obliged to hunt after in the voluminous works of travellers. In this view we cannot fail to recommend the work to our readers, as well as to congratulate them, on the addition of ſo judicious a treatiſe to their libraries : which, with Dr. SHAW's travels, and MAUNDRELL's journey to Aleppo, will ſufficiently furniſh them with works of this nature.

III.

EXPLANATION of JOHN XIV. 9, 10, 11.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IN your laſt you propoſed to the conſideration of your readers, a quære, concerning the import of the 8th and 9th verſes of the xivth chapter of John. I have taken the freedom of ſending you an explanation of it, taken from the writings of one of our eſtabliſhed clergy, which, though it does anſwer the deſign of the quære, may throw ſome light upon the paſſage. Your inſerting it will greatly oblige

Auguſt 11, 1764. Your correſpondent and reader, AVINLOW.

WHEN Chriſt ſaid: *I am in the Father, and the Father in me,* his meaning was, that he publiſhed to the world thoſe doctrines, and no other, which he received from his Father. — That our Lord ſignified by this expreſſion a conſent between him and his Father in what he taught, as appears by his immediately adding, *The words that I ſpeak unto you, I ſpeak not of myſelf.* — The doctrines were indeed the doctrines of God, and no otherwiſe to be reckoned the doctrines of Chriſt, than as he proclaimed them by the command of God. And the proof that they came from God was, *the works* which *the Father who dwells in* Chriſt, who furniſhed him with all power, *did* by him. The Jews ought

therefore to have been convinced, that he taught no other than the doctrines of his Father, if not by his own word, yet by *the works* which his Father gave *him to finish*. — Thus it was that Chriſt *was in the Father, and the Father in him.*

To what this correſpondent hath written we add, that the eſſence of *Chriſt* and of the *Father* cannot be the ſubject matter of diſcourſe in ver. 9. — for that eſſence cannot be ſeen by any man; — but by the works which Chriſt did, through the power of the Father, that Father's attributes were diſplayed, — and ſhewn to be exerted for the ſame great end, and in the ſame manner with thoſe exerted by the Son, who partook of his Father's nature and power. So that our correſpondent's quære is of no conſequence: ſince this text hath nothing to do with proving the diſtinction of perſons in the God-head; a point eaſily deducible from other texts. *Jones* * upon the text obſerves, "That HE who "hath ſeen all that was viſible of Chriſt, hath ſeen the perſon "to whom was joined that inviſible and divine *nature*, which the "ſcripture hath call-d by the name of the *FATHER*. And, to "ſhew that *Chriſt* (though he was *GOD* manifeſt in the *Fleſh* "1 *Tim.* iii. 16.) is yet no other than that ſame *inviſible GOD*, "whom no man hath or can *ſee*, and *live*, we are told, that, *When* "*he ſhall appear* (glorified, not with any *ſecondary* divinity, but with "the *FATHER's OWNSELF*, John xvii. 5.) *we ſhall be* like "*him* (*faſhioned like unto his glorious body*, Phil. iii. 21. and *con-* "*formed to* his *image*, Rom. viii. 29.) *for we ſhall SEE him AS* "*HE IS*: which no man ever yet hath done."

* See Catholic Doctrine of the Trinity, page 40.

IV.

HINTS on HEB. XII. 17.

"*HE found no place of repentance.*" Μετανοιας γαρ τοπον ουκ ευρεν. Here is a manifeſt alluſion to the tranſaction recorded Gen. xxvii. 36. &c. And I conceive that the μετανοιας, *repentance*, or *change* of *mind* and *purpoſe*, refers to the *father* of Eſau, not to *Eſau* himſelf: for *he* [Eſau] found no place, or means, to change his [father's] mind, though *he*, &c. Dr. Doddridge interprets ſomething differently, but gives the paſſage the ſame ſenſe. — We cannot ſuppoſe that God refuſed to Eſau the power of repentance. Upon referring to *Sherlock, on Death*, I find this paſſage explained at large, and agreeably to the above remark, and therefore refer the reader to p. 208, and ſeq. H.

V.

REMARKS upon the OBSERVATIONS on the LAWFULNESS of EATING BLOOD.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

YOUR Friend T. P. who ſent you *an epitome of the arguments againſt eating blood* [Supplement for 1763. p. 599.] which

N. T.

N. T. has honoured with his observations [May, 1764, p. 223.] is as sorry there should be any occasion for "*Religious disputes*, or "that any *false zeal* should have caused *dissentions and animosities* "in the *church of God*," as the observer himself or any other person can be: and is as far from thinking that "we are still under "the *pedagogy of the law*, or from desiring to add THAT *to the* "*laws of Christ*, or of desiring to be bound when he may be "free, or from supposing that the law of [*Jewish*] ceremonies "should prevail *now*, or that the *rituals* of *Moses* are now obli-"gatory;" your friend, I say, is as far from thinking, desiring, or supposing any of these things as the observer himself. So that N. T's fencing here is mere *sciomachy*.

It by no means follows, that because we are to abstain from *eating blood*, we are also to observe all the *rituals* of the *Mosaic law!* The observer is certainly mistaken when he would argue, that "if, by the coming of Christ, — the law and it's ceremonies are "abrogated, the law for abstaining from things strangled, and "from blood — is abrogated also." The texts of scripture mentioned by him are so effectually cleared; and, in short, all the observations he has made by way of excuse for eating blood, will appear to be nothing to the purpose to every unprejudiced person, who shall carefully read what was offered in the epitome, and the writings of Dr. Delaney, and Mr. Bowyer on the subject, particularly the former's *Dissertation*, p. 58. 62. 64, 65, 66, 67, 68, 69. and *Defence of the Doctrine of abstaining from Blood*, p. 107 — 114.

But if the eating of *blood* be prohibited, the eating of *milk* is also, and, consequently, — our *armies* must be reduced to VEGETABLE FOOD ONLY! This is a terrible apprehension. But — it is groundless.

At the bottom of p. 226. N. T. seems to give up the point. "I cannot think, says this gentleman, any Christians such cani-"bals as to drink the blood of goats, sheep, calves, &c. *as blood*: "but when it has been killed in a proper manner, and neatly "dressed, and the blood poured out upon the ground, I think the "command supposed in the prohibition is as much complied with "as is necessary to a christian, who are taught that every creature "of God is good if it be received with thanksgiving, and enjoyed "with moderation and temperance, and that to the pure *all things* "are pure." 1 Tim. iv. 3, 4. Tit. i. 15. Here our author seems to allow that it is necessary to * [for] a christian to have "*the blood* "*poured out upon the ground*." This is what we contend for, and if this gentleman will but give up his *blood-pudding* (a small sacrifice!) we shall soon agree.

The curious marginal note which for "truth's sake, *he says*, he "wishes he was not *obliged*" to hawl in about the *papish* martyrdoms, is, like *Raw Head* and *Bloody Bones*, of wonderful efficacy! The book he refers us to, was, he informs us, written by one

* The reader will excuse the grammar of these quotations.

" Morland, Ambaſſador to the Duke of Savoy from *Oliver the*
" *Protector:* and that there are divers CUTS in this ſame book, ex-
" hibiting theſe *papiſhes* drinking the blood, and eating the brains,
" dreſſed or undreſſed, of many ſacrificed proteſtants — in the
" vallies of Piedmonts." Can any body deny this note to be very *á-propos?* But why did not N. T. obſerve that the Romiſh doctrine of tranſubſtantiation (which began to creep into that church about the eighth, and was fully ſettled in the thirteenth age) made the eating of blood ſeem leſs ſhocking to the chriſtians of that communion?

The reaſons for abſtaining from blood are not ceaſed, as the reaſon for the prohibition of eating *fat* is. — No paſſages in St. Paul's epiſtles to the Corinthians, written in the year of Chriſt 57, or to the Romans 58, nor to the Galatians before that time, can be thought to repeal the apoſtolical Decree at Jeruſalem; for St. James declared it to be in full force in the words he ſpoke to St. Paul in the year of Chriſt 62. See Dr. Delany, as above. " Can
" any thing be imagined more ſhocking than to hear a chriſtian
" aſſert, that St. Paul allows the eating of things offered to idols,
" even in the idol temples!" Defence, p. 114.

" As to any canons or conſtitutions (continues N. T. p. 225.)
" made by mere men, without any proof of inſpiration, we ſhould
" look upon them *now*, as of no more account than the phylacterial,
" burthenſome ceremonies of the Moſaic law," and he refers us to Heb. viii. 4, 5. vii. 18, 19. which are not at all to the purpoſe. If he denies that Jeſus Chriſt left any authority with his church, if he ſets aſide *all* traditionary evidence, and leaves the holy ſcriptures to be interpreted by the private fancy of every ſingle perſon, he will find that he ſtands upon ſo narrow a foundation, if it may be called a foundation, that he cannot bear up long againſt the ſtorms of deiſm and fanaticiſm. He cannot *prove* even the Holy Bible to be God's word, and, conſequently, may lay it aſide and turn deiſt.

In hopes theſe conſiderations will prevail upon him to read ſuch grave authors as the late Mr. Bowyer mentioned with ſo much honour, by your candid and ingenious correſpondent (p. 202.) and, reading, to weigh the arguments; I ſhall expect, in ſome future magazine, to meet with an account of this gentleman's conviction that he has been in an error.

Shropſhire, June 30, 1764. I am, gentlemen, your humble ſervant, T. P.

VI.

☞ *To what our correſpondent* T. P. *hath ſaid on the foregoing ſubject, we add what another ingenious friend hath written; which appearing very concluſive and ſatisfactory, we hope to be excuſed from e gaging any further in the controverſy.*

THOUGHTS on the PROHIBITION of EATING BLOOD.

IT is evident, that if to eat blood be unlawful, it does not ariſe from any moral turpitude in the action itſelf, but from it's being

ing contrary to ſome poſitive command of GOD. For, as St. Paul ſays, *Meat commendeth us not to GOD: for neither if we eat are we the better; neither if we eat not are we the worſe: but take heed, leſt, by any means, this liberty of yours become a ſtumbling-block to them who are weak.*

The reaſon, therefore, for the Deity's prohibiting ſome particular meats, muſt be, to anſwer ſome particular purpoſe. And as the Deity, for wiſe reaſons, prohibited the Iſraelites from eating of blood, why it was proper to give the ſame prohibition to their anceſtors, is evident; but it does not from thence follow, that we, as the poſterity of Noah, are under the ſame reſtraint, when the reaſon for the command has long ſince ceaſed.

The only queſtion then is, whether there is any injunction to this purpoſe in the New Teſtament, which renders it the duty of all chriſtians to abſtain from blood. Now, the only paſſage which is thought to prove this, is that in the 15th chap. of the Acts of the Apoſtles, in which the apoſtles and elders prohibit the chriſtians of *thoſe times* from eating of blood. But, in order to prove that this prohibition extends to the whole body of chriſtians, *in all ages*, it muſt be ſhewn, that the reaſons upon which the prohibition was founded, were *not limited* only to that age in particular. For if we can prove, that the reaſons for the prohibition do not ſubſiſt at preſent, then it is evident the prohibition is no longer of any force.

Now this appears to me to admit of very eaſy proof: for I am much ſurprized, that no commentator has obſerved, that the reaſon why thoſe *Gentiles*, who were converted to chriſtianity, ſhould *abſtain from pollutions of idols, and from fornication, and from things ſtrangled, and* FROM BLOOD, is immediately ſubjoined in the next verſe, *viz.* That *Moſes of old time hath in every city them who preach him, being read in the ſynagogues every ſabbath-day*; i. e. that there were in every city many of thoſe who had been *Jews*, and who formed a great part of the whole body of chriſtians at that time, who ſtill adhered to the rites and ceremonies of the law of Moſes, and who, therefore, would not live in that friendly communication, which ought to ſubſiſt between all chriſtians, with thoſe who had been converted from paganiſm; unleſs they did not only abſtain from *pollutions of idols*, and *from* IDOL WORSHIP, but *likewiſe from things ſtrangled, and from blood*, which were fundamental requiſites in the law of Moſes. It is evident, therefore, that as the *reaſon* for the prohibition was confined to that age, the prohibition itſelf had the ſame limitation.

What, perhaps, has induced many to conſider this paſſage, as containing an unlimited prohibition, is the word *fornication*: for, believing this to ſignify an act of immorality, which muſt always be unlawful; and the other parts of the prohibition being mentioned, without any particular limitation; they took for granted, that the latter were as unlimited as the former. But the word πορνεια, which is tranſlated *fornication*, though it ſeems, originally, only to have ſignified that particular crime which is implied by the

the Engliſh word; yet, in time, it was uſed to ſignify *inceſt*, and all acts of impurity in general, as in many places of the New Teſtament; and (as I ſuppoſe from the general impurity of the heathens, which was even countenanced by their worſhip) it was likewiſe uſed to ſignify IDOL WORSHIP, as it does in this place; and in the Septuagint. 2 *Chron.* i. 11. εξεπορνευσε is uſed in the ſame ſenſe. C.

VII.

STRICTURES on CALEB FLEMING.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I AM at a loſs to know for what end Jeſus Chriſt died, and roſe again, if the doctrine Mr. Fleming broached, on ſalvation, in the Public Ledger, June 30, be true*. That his miracles, death, and reſurrection, prove the truth of his doctrine, appears to me very abſurd to ſuppoſe; for there wanted no miracles to prove that to be true which nobody denied; for every perſon of common ſenſe knew, that the doctrine, *Thou ſhalt love the Lord thy God with all thy mind, and thy neighbour as thyſelf*, was a true doctrine, and the doctrine which Moſes had taught many ages before, and all the prophets; many of whom ſealed it with their blood. If this, then, was the whole purport of his miſſion, there was no need of his death and reſurrection to confirm that doctrine which every body believed to be true.

Again, wherein did *he* reveal the mind of God more clearly than Moſes had done: ſince all that he ever preached, as touching virtue, hung on that precept which Moſes inculcated long before; *and thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy might*; *and thy neighbour as thyſelf*. Nay, Moſes confirmed his miſſion with as great miracles as our Saviour performed, and the murders committed on the prophets for preaching this truth, muſt give all who hear of it, as great a deteſtation to ſin as the death of Chriſt conſidered in a merely moral view: ſince the crime is as deteſtable to kill one man for preaching the truth as another; but, ſince their death was never mentioned as ſuffered for the purpoſe of reconciling man to God; how (according to Mr. Fleming's ſcheme) the death of Chriſt could reconcile thoſe to God who never heard of him, or his doctrine, I know not; but it is ſaid, *he taſted death for every man*; therefore, every man was made a partaker of his death, firſt by his reconciling the world to himſelf; and ſecondly, as thereby he opened the way to inlighten it, and juſtifieth *every one who cometh into the world*, ſo that *as by the offence of one, judgment came upon all men to condemnation*; *even ſo, by the righteouſneſs of one, the free gift came upon all men unto juſtification of life*; ſo that every one who cometh into the world is actually made a partaker of, and benefited by his death.

* See the laſt Number, p. 322.

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If the mission of JESUS CHRIST had no other end, but that the doctrine he taught, and the death he suffered to confirm it, might serve as an example for us; then those who never heard of him, or his doctrine, could not be inlightened, or justified, by it. Therefore Mr. F. must be wrong; because there were but few, comparatively speaking, of all those who have existed from the beginning of the world, who ever heard or believed in him, or his doctrine; and, consequently, the ignorant could receive no benefit from him, his doctrine, or death; but, we are told, he tasted death for every man, thereby inlightening every one who cometh into the world, and justifying every man; "for we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Thus, by his life and death, he reconciled the world to himself, justifying every infant born, from that curse due by the offence of one; in the which state of justification they continue, till, by wilful sin, they forfeit it. *The soul that sinneth, it shall die.*

Herein, then, is every man made partaker of *his* death, "who his own self bore our sins, in his own body, on the tree," and by whose stripes we are healed, without which we could do nothing towards a reconciliation; *Without me* (saith the blessed Jesus) *ye can do nothing.* What stupendous love in God, thus to find out a reconciliation for man!

Upon the whole, I conclude Mr. F. hath fatally deviated from the doctrine of God's salvation by Jesus Christ. — May that God of truth preserve him, till he take heed to that light purchased for him by his death; then will that bigotry, introduced by the prejudice of education, or otherwise learned, drop as Dagon before the ark, and he will see clearly the method of God's salvation, wrought out by *him*, whom we are commanded to honour, even as we honour the Father; so that whosoever doth not honour the Son, as they honour the Father, lives in a breach of his strict commandment, the words of which are so plain and clear, as to need no comment, and *the wayfaring man, though a fool, need not err therein.*

VIII.

QUÆRE.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

PLEASE to inform a fair reader of your valuable work, why Christians in general repeat grace before and after their meals, at dinner and supper, and neglect the same at breakfast?

Our blessed Lord, previous to his breaking bread, begged a blessing upon it. And the apostle Paul says, *Whatsoever ye eat or drink, that do unto the Lord.*

July 10th.

IX.

QUÆRE on 1 SAM. XVI. 13, &c.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IN the 16th chapter of the first book of Samuel, the 13th verse, we read, *Samuel anointed David in the midst of his brethren.* Now I wonder, that there is no notice taken of that anointing by the rest of David's family; but he went on with his usual employ of keeping his father's sheep.—And again, I cannot understand the 21st and 22d verses of this chapter, where David is so much in favour with Saul; and in the next chapter Saul did not know David. I shall be glad to be satisfied of the sense of these two places by the channel of your Magazine; and am

Your constant reader,

July 8th, 1764. LEDBURY.

XI.

ON PROVIDENCE.

A DIALOGUE, from the GREEK of XENOPHON.

SOCRATES was not ever in haste to make orators, artists, or able statesmen. The first business, as he thought, was to implant in the minds of his followers virtuous principles: since, these wanting, every other talent only added to the capacity of doing greater harm; and more especially to inspire them with piety towards the Gods. — We shall mention in what manner he once discoursed with EUTHYDEMUS concerning a Providence, Xenophon being present. Turning to EUTHYDEMUS, he said,—

"Have you never reflected, EUTHYDEMUS, how wonderously "gracious the Gods have been to men, in providing all things "useful for them, and requisite for the support and conveniency "of life?"

"I cannot say, replied EUTHYDEMUS, that I ever did."

"And yet, continued SOCRATES, you want not to be informed, how necessary light is; or, that it is the Gods who have "bestowed it upon us."

"Certainly not, replied EUTHYDEMUS; nor yet that our state "would be no better than that of the blind, were we deprived "of it."

"But because we stand in need of rest, after our labour, they "have likewise given to us the night, as the more proper time "for repose."

"They have; and it certainly deserves our utmost gratitude."

"But as the sun, by it's light, not only renders each object visible; but points out the hours of the day to us—so the stars "have been ordained, together with the moon, to mark out the "time,

" time throughout the darkneſs of the night ſeaſon; whilſt the
" laſt is ſtill of farther uſe to us, in regulating the months, and
" diſtinguiſhing the ſeveral periods of them. And, ſeeing that
" nouriſhment is ſo neceſſary for the ſupport of man; obſerve
" you not, EUTHYDEMUS, how the earth has been made to pro-
" duce it for him? The convenient changings of the ſeaſons all
" ſerving to the ſame purpoſe: while ſuch the variety and abun-
" dance beſtowed upon us, as not only ſecures us from the fear of
" *want*; but gives us where-withal to indulge even to luxury!
" Have we not in all this a manifeſt proof of the care and boun-
" ty of heaven towards us?"

" Undoubtedly, cried EUTHYDEMUS, theſe things plainly expreſs
" a tender concernment in the Gods for the good of mankind."

" And what think you, continued SOCRATES, of their having
" given to us water; — ſo uſeful, and even neceſſary for all the
" affairs of life? By the means of it the earth produces it's fruits,
" whilſt the dews from above carry them on to perfection. It
" maketh of itſelf a part of our nouriſhment; and is of uſe in
" the dreſſing and preparing our food, rendering it not only more
" beneficial, but pleaſant: — and, ſeeing our wants of it are evi-
" dently ſo many, how bountiful are the Gods who have ſup-
" plied us with it in ſuch profuſion?"

EUTH. " A farther proof of their great regard for man."

SOCR. " And what ſhall we ſay likewiſe to their having pro-
" vided us with fire; which ſecures us from the cold, relieves
" from darkneſs, and is altogether ſo neceſſary for carrying on
" the arts of life, that mankind can produce nothing of any
" great ſervice without it? — The *ſun* too, EUTHYDEMUS, —
" obſerve you not how, winter being over, it turneth towards us,
" withering thoſe fruits whereof the ſeaſon is paſt, at the ſame
" time that it matures others, and brings them to perfection?
" This ſervice once done, it recedes again, that the exceſs of it's
" heat may not annoy us; but, having reached that point, be-
" yond which it cannot paſs without expoſing us to the danger
" of periſhing by it's abſence, it meaſureth back it's ſteps to that
" part of the heavens in which it influence may be of the moſt
" advantage. And becauſe we ſhould be unable to bear the ex-
" treme, whether of heat or cold, when coming ſuddenly upon
" us, how can it otherwiſe than excite our admiration, when we
" conſider thoſe almoſt imperceptible degrees whereby it advanceth
" *to*, and returneth *from* us: ſo that we can arrive at the higheſt
" point of either heat or cold, without being, in a manner, at all
" ſenſible of the change?"

EUTH. " Truly, my dear SOCRATES, theſe things put me in
" doubt whether the Gods have any other concern than the doing
" good to mankind: — THIS, however, perplexes me: I ſee
" theſe gifts beſtowed on man in common with other animals!"

SOCR. " And ſee you not that even all theſe themſelves are
" produced and nouriſhed for the ſervice of man? For what ani-
" mal, except himſelf, can turn to his advantage the hog, the

" goat, the ox, the horſe, together with the reſt that every where
" ſurround him: ſo that it ſeemeth to me that man is not more
" indebted to the earth itſelf than to theſe his fellow-creatures,
" whether for the conveniencies or neceſſaries of life, ſince many
" people make no uſe of herbs and plants, but live on milk, cheeſe,
" and the fleſh of other animals, while we break them in for our
" uſe, and tame them for our ſervice; and receive aſſiſtance from
" them in war, as well as on many other occaſions."

EUTH. " You are certainly in the right: for I obſerve, that
" although many of theſe much exceed man in ſtrength, yet he is
" able to make them ſo far ſubſervient to his purpoſes, as to per-
" form, readily, whatever he requires."

SOCR. " Marvellous, likewiſe, muſt we acknowledge the good-
" neſs of the Gods, and worthy of our conſideration, in as much
" as, having furniſhed out to man an infinite abundance of things,
" all good in themſelves, yet ſtill different in beauty and in their
" nature; they have beſtowed upon him a variety of ſenſes,
" each peculiarly adapted for the enjoyment of it's proper objects.
" They have likewiſe endued his nature with reaſon and under-
" ſtanding, whereby he examineth into thoſe things the ſenſes
" have diſcovered to him, and formeth a judgment of their ſeve-
" ral qualities and powers; he retaineth them in his memory,
" and findeth out their uſe, whereby they are made to ſerve many
" admirable purpoſes, both for his eaſe, and ſecurity from danger:
" beſides, from the Gods it is, that we derive the faculty of
" ſpeech, whereby, in our mutual intercourſe, we are inabled to
" communicate, and receive, inſtruction and pleaſure; to unite
" in ſocieties, eſtabliſh laws, and manage the public intereſts.
" And, foraſmuch as we are not able of ourſelves to foreſee what
" may happen hereafter, or judge what may be beſt for us to do,
" they readily incline to ſuch as ſeek to them for aſſiſtance, and
" inſtruct them ſo to act, as may moſt conduce to their advantage."

" But, ſaid EUTHYDEMUS, interrupting him, — the Gods,
" my SOCRATES, deal ſtill more favourably with *you*, for they
" ſhew of themſelves, and ſtay not to be conſulted, what things
" you ought or ought not to do."

SOCR. " That I ſpake not againſt the truth, in ſo ſaying, you
" yourſelf, EUTHYDEMUS, ſhall know, if you wait not till the
" Gods become viſible; but are ſatisfied to ſee and adore them
" in their works. By theſe alone, at preſent, they chuſe to ma-
" niſeſt themſelves to man: even among all thoſe deities who ſo
" liberally beſtow on us good things, not one of them maketh
" himſelf an object of our ſight: — and HE who raiſed this
" whole univerſe, and ſtill upholds the mighty frame, who per-
" fected every part of it in beauty, and in goodneſs; ſuffer-
" ing none of theſe parts to decay through age, but renew-
" ing them daily with unfading vigour, whereby they are able
" to execute whatever he ordains, with that readineſs and preciſion
" which ſurpaſs man's imagination: even HE, — THE SUPREME

" GOD,

" GOD, who performeth all theſe wonders, ſtill holds himſelf " inviſible; — and it is only in his works that we are capable of " admiring him. The ſun, conſider, which ſeemeth, as it were, " ſet forth to the view of all men, yet ſuffereth not itſelf to be cu- " rioufly examined; puniſhing thoſe with blindneſs who, raſhly " venture to do ſo. And thoſe miniſters of the Gods, whom they " employ to execute their bidding, — remain alſo inviſible. " Though the thunder bolt be ſhot from on high, breaking in " pieces whatever it findeth in it's way, yet no one ſeeth it when " it falls, or ſtrikes, or retires: neither are the winds diſcovera- " ble to our ſight, though we plainly behold the ravages they " every-where effect, and with eaſe perceive what time they are " riſing. If there be any thing in man, my EUTHYDEMUS, par- " ticipating the divine nature, it muſt be the ſoul, which go- " verns and directs him; yet no one can conſider this as an " object of his ſight. Learn, therefore, not to deſpiſe thoſe " things which you cannot ſee: judge of the greatneſs of the power " by the effects which are produced, and REVERENCE THE " DEITY."

EUTH. " Surely I ſhall never be wanting in my acknowledgments " to the Gods: — and it even troubleth me that we cannot make " a ſuitable return for the benefits they have conferred upon " us."

SOCR. " Let not this afflict you. You know the anſwer which " is given by the oracle at Delphos, to thoſe who inquire what " they muſt do to make their ſacrifices acceptable: *Follow the* " *cuſtom of your country.* Now *this* is the cuſtom which prevaileth " every-where; — that each one ſhould offer according to his " abilities: what, therefore, my EUTHYDEMUS, can we better " do, to honour the Gods and ſhew our gratitude towards them, " than by acting in ſuch a manner as they themſelves have com- " manded? Let us, however, beware, leſt we fall ſhort of that " ability wherewith the Gods have endued us: this would not be " to honour, but to expreſs contempt: but, having done all in " our power, there is no longer any thing leſt us whereof to be " afraid; — nothing, indeed, which we may not hope for. For, " from whom can we reaſonably expect the utmoſt good, but from " thoſe beings who are poſſeſſed of the greateſt power? Or, " what better can we do, to ſecure it to ourſelves, than conciliate " their favour; — but we beſt conciliate their favour when we " obey their commands."

In this manner did the divine SOCRATES inſtruct his followers in their duty to the Gods. And foraſmuch as all his precepts were accompanied with the practice of the pureſt devotion, a greatly advanced the piety of his friends.

XII.

Original MISCELLANEOUS THOUGHTS.

1. — THE pity moving expreſſion of the poor blind man is not a little affecting, ſuppoſing it only meant in regard of *preſent* things in this life: but to conſider it well as to what concerns our *future* ſtate, it is like an alarum clock. His words are:

CONSIDER, what a SAD THING it is to be BLIND!

2. — Health is the life of the body, as content is that of the ſoul.

3. — What have I to do, but to be as humble as the dirt I walk on? To do all the good I can? To be contented and thankful for all God's mercies? And to give up all, and be altogether reſigned to his all wiſe and merciful providence? Relying wholly on the infinite mercy of God, through Jeſus Chriſt, and earneſtly beſeeching him, that he would not ſeparate life from my body, until he ſeparate ſin from my ſoul.

4. — Women are never ſtronger than when they are moſt conſcious of their own weakneſs, nor are men weaker than when they are moſt confident of their own ſtrength.

5. — What is life worth, but to live?

6. — I ſo greatly need forgiveneſs myſelf, that I am reſolved, by the grace of God, to forgive *others*, that it may incline his infinite mercy to forgive me.

[*To be continued.*]

XIII.

CONSOLATION

From HOMAR, *an* HERMIT *of the* EAST.

NUMBER VIII.

COMFORT UNDER CALUMNY.

THOU haſt known adverſity and diſtreſs: thou haſt ſuffered ſhipwreck on the black rocks of calamity and misfortune:— and doſt thou wonder that the eyes of thoſe who formerly ſmiled with rapture at thine approach, humbly bowed themſelves to the earth before thee in the day of thy proſperity, that thoſe who now behold thee with averted aſpect, and deny thee any tokens of ſuperiority or reſpect? Doſt thou wonder that the tongues which dropped honey, and poured the ſoft oil of flattery into thine ears, now roughly addreſs, or ſeverely condemn thee? Alas! the cauſe of their humiliation before thee is withdrawn: the motive to their adulating ſoftneſs ceaſed with thy power to ſerve and aſſiſt. Nay, and further ſtill; doſt thou wonder that thy reputation is freely and rudely

rudely handled, and that obloquy dares to ſhed her envenomed poiſon on thy character; which before, gilt with the bright rays of proſperity, appeared dazzling in the eyes of men, and was honoured with univerſal applauſe? Ah! fooliſh and deceived; not thou, but thy ſtate was honoured? Ah! ſimple and unwiſe; not to thee, but their own advantage, men bowed the ſuppliant knee, when thou waſt raiſed on the tottering pinnacle of favour.

Fallen, thou art ſtill thyſelf. Hear inſtruction and be wiſe, diveſted of worldly wealth and worldly power, deſpoiled by misfortune's unrelenting hand, of riches and greatneſs: what ſaith thy heart? What witneſſeth all-faithful conſcience? Speaks that vice-gerent of the Almighty in the language of condemnation? Bears ſhe teſtimony, that injuſtice and oppreſſion were thy conſtant companions in accumulating wealth; that ſervility and baſe compliances led thee along the path of corruption to the ſeat of power? Bow thy neck, trembling, to the keen ſtroke of cenſure; bear with patience the juſt burthen which the public voice lays upon thee: and in humble recollection, adore the ſovereign JEHOVAH who hath given wings to thy pernicious treaſures, and ſtruck from beneath thee the ſlippery ſeat of falſe greatneſs.

Doth faithful conſcience, on the other ſide, afford unbiaſſed evidence to thy integrity and truth? Doth ſhe depoſe, in the court of that judge whom nothing ſhall deceive, that ſtrict juſtice and fidelity have walked by thy ſide: that bright virtue hath irradiated thy path: that compaſſion and humanity have ſmiled beneath thy aid? Then boldly bear aloft thy ſteadfaſt and unſhaken countenance: ſcorn the feeble darts of invidious calumny; integrity will hold up her adamantine ſhield before thee; conſcience will be thy perpetual comforter, till immortality and honour ſhall be thy reward.

Diſciplined in affliction, and tried in the furnace of adverſity, HOMAR will at once be thy inſtructor and thy ſecurity: he hath taſted deep of every bitter drug in ſorrow's cup: deſpoiled of children, deſpoiled of fortune, deſpoiled of health, how could it be other than that he ſhould be deſpoiled of friends alſo? When the dread lightening of the Almighty hath ſhivered the ſtately Cedar, which for ages ſtood awful on the mountain's top, and afforded beneath it's ſpreading branches refreſhing ſhelter for all the beaſts of the earth, quickly all it's aged honours are lopped from off it, and every creature which once found ſhelter, flies from, and regards it no more. See in that Cedar, the once flouriſhing HOMAR in adverſity:—"How can it be ſaid the voice of men, that he whom "Almighty vengeance hath thus viſited, that he whoſe children "GOD's hand hath levelled with the duſt; that he whoſe fortunes "are vaniſhed with the winds; that he, whoſe body is afflicted "with diſeaſe, ſhould be other than abominable in the ſight of the "JUST, who hath made him a ſignal example to detect his crimes, "and to admoniſh mankind!"—O hold, my trembling heart!—Let not the ſad reflexion pierce too deep!—And ye my fellow-men, and fellow-ſinners, reverence the afflicted; be leſs ſevere to yourſelves; for you too are mortals, and liable to miſery. And Why,

will

will ye dare, feeble and erring, to wreſt from the hands of Omnipotence his tremendous judgments! Can ye read the heart? Can ye enter into the ſecret ſoul?—Till then wait the deciſions of an unerring judge: and pity the unfortunate, while you adore, with veneration, GOD's inſcrutable judgments.

HOMAR bows his head, covered with aſhes and confuſion, in humble acknowledgment of his faults: with the lip of ſincerity he proclaims, *Thou, o GOD! art righteous, and of very faithfulneſs haſt cauſed me to be troubled.* HOMAR, conſcious of his corruption from the womb of his mother; conſcious of ten thouſand aberrations from the perfect, pure, and ſpiritual law of GOD, owns his vileneſs, ſues for mercy; nor doubts of the invaluable bleſſing, through the infinitely precious blood of the ſpotleſs JESUS, Lamb of GOD. Yet will he maintain his integrity; yet, o ye children of the ſlanderer! will he avow his right intentions, and his juſt dealings toward the ſons of men. Fraud and circumvention were ever odious, as the creſted baſiliſk, to his ſoul. Inhumanity and oppreſſion were ever deteſtible as the gates of hell. He heard not, unmoved, the cries of the afflicted: his heart was ſoft to feel, his hands were prompt to relieve. Hear it and be merciful, o ye who refuſe mercy to a ſon of ſorrow!

But hark! as if an angel ſpoke, I hear the conſolatory ſound, *Bleſſed are you when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you,* FALSELY, *for my ſake. Rejoice, and be exceeding glad; for great is your reward in heaven.* FALSELY, allwiſe! To thee, who knoweſt all things, gladly I appeal! *Falſely* hath the tongue of perſecution uttered her malevolence againſt me: oh! that I could ſay, *for thy ſake*, and *for thy love!* Then not only with patience, but with triumph, ſhould I ſee the ſhafts of malice, from every quarter, ſhot around me; and, armed with the ſhield of faith, undaunted and unhurt, I would bravely march amidſt, their attacks through the dark valley of this life, up to *Zion*'s hill, and that cœleſtial kingdom, where great ſhall be our reward!

Here, then, o ye ſons of diſtreſs! ye, who to the weight of other misfortunes feel that added, of diſregarding friends and cenſuring tongues: here behold, and mark your proper conſolation. *Unjuſtly* cenſured ye are brought nearer to GOD: *falſely* calumniſed; greater is your felicity: conſcience will ſpeak more peace and tenderneſs; GOD will vouchſafe a more particular reward. *Juſtly* cenſured; you have cauſe to be thankful even to the unfriendly voice which marks out your faults, and ſhows you yourſelf. Thus the rough voice of enmity may prove far more ſalutary to your ſoul, than the gentle blandiſhments of affectionate friendſhip: for it may teach you wiſdom, correct your vices, improve your morals; and make you holy. Thus from poiſonous herbs, medicines of prime efficacy to health are extracted; and thus from the bittereſt worldly evil, the reflecting ſoul may draw all the ſweetneſs of cœleſtial bliſs.

[*To be continued.*]

☞ *The quæry of Philatethes ſhall be attended to.*

POETRY.

POETRY.

To the EDITORS of the CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS you have been pleased to oblige me by inserting the life of the Rev. REES PRICHARD, in a former magazine, I send you one or two of his poems, according to my promise, which, if you favour with a place in your next publication, they shall be soon followed by others of greater merit; for those you herewith receive being only prefatory epistles, are, I believe, the most unpoetical and plain in the whole collection. The late restraint upon franks, which I look upon, likewise, as, in some measure, a restraint upon the liberty of the press, has occasioned me to be more sparing than I otherwise should have been, in communicating to you my translations of Mr. PRICHARD's divine poems; but, if you shall think, by the next specimen, that they will answer the expence of postage, you may have as many of them as you please, from,

Gentlemen,

July 23, 1764. Your most obedient humble servant, RUSTICATUS.

An EPISTLE from the AUTHOR To a certain NOBLE LORD*, To whom, it is imagined, he intended to dedicate his BOOK.

I.

MY GRACIOUS LORD! Be not surpriz'd to see
An humble clergyman, of mean degree,
With such a simple book the man accost,
Who is by all esteem'd his country's boast!

II.

The zeal you for the church of God have shown,
Your service to your country and the crown,
The favour you've for WELCHMEN still express,
Must fill with gratitude each WELCHMAN'S breast.

III.

Though thousands strive your character to raise
With countless sums of tributary praise;
Permit e'en me, my LORD! however low,
Amongst the rest, my worthless mite to throw.

IV.

The LORD OF LORDS himself did meekly deign
To take the widow's mites, without disdain,
Nor proudly deem'd the well-meant gift too small,
Or of no worth; because she gave — HER ALL.

V.

Do you, my dearest LORD! the like receive
From one who has no better thing to give;
Yet, with a better present would be glad
To honour you, *if* he a better had.

VI.

But you your country's glory merit more;
And more should have, if more was in my pow'r:
Yet, weigh'd according to it's kind intent,
This gift yields not to those by princes sent.

Another EPISTLE to the READER

I.

THE glory of the LORD, — my country's gain,
Th'advice of friends, — the poors' affecting strain,
Caus'd me to print this little work of mine,
For my compatriots of the CAMBRIAN line.

II.

Because they take in sermons no delight,
But idle songs with eagerness recite,
I, for their good, have thus employ'd my time,
And put th'ensuing scripture-truths in rhyme.

III.

For, as I saw fam'd Sal'sbury's labour'd style
Neglected by th'unlearned of our isle,
I therefore took a metre short and plain,
Easy to read, and easy to retain.

IV.

And this my book, the WELCHMAN'S CANDLE nam'd,
Because therein I've most sincerely aim'd,
Each ignorant and darkling mind to light,
And taught them how to serve their God aright.

V.

To give th'unletter'd an assisting hand,
Who, at the best, but little understand,
This treatise I've compos'd with pleasing care:
The rest, I ween, have better pastors far.

VI. God

* Supposed to be ROBERT, earl of ESSEX, whose CHAPLAIN he was.

VI.

God grant the WELCH sufficient light to know
And serve him, whilst they sojourn here below:
God grant this glimm'ring CANDLE, as design'd,
May give unerring sight unto the blind!

AN

ELEGY,

ON THE

DEATH of a FRIEND.

Multis ille quidem flebilis occidit,
Nulli flebilior quam MIHI!

WITH every gift which nature could impart,
In dawn of youth, in unripe age, to die,
With wisest head, and e'en angelic heart,
Who can with-hold a tear, or stop a sigh?

What boots it to be vers'd in wisdom's lore,
With curious eye to search each Attic page,
Eager to gather learning's choicest store,
And, in life's spring, to reap the fruits of age?

Does this a wise omnipotence declare,
Dread Father! this severe display of pow'r,
To show to mortals that the bud was fair,
Then snatch it from us ere we saw the flow'r?

Oh sublunary bliss, how light and vain!
Pleas'd with the bubble's gay resplendent dyes,
To hold it fast impetuously we aim,
But, when we think we grasp it, then it flies.

With him I hop'd each mortal joy to share,
Through this life's chequer'd, changeful scenes to go,
With him to learn misfortune's weight to bear,
And, by dividing, mitigate each woe.

Now from my bosom joy expanded flies,
And even hope, the balm of grief, is fled,
So the vine sickens and dejected lies,
When the fond elm that succour'd it is dead.

But cease, my soul! thy plaintive voice refrain
Nor wish the course of nature to arrest,
Blindly we ask, and covet but our bane
Confide in this, WHATEVER IS, IS BEST.

O let his sisters spare the beauteous face,
Let not his parents now a loss deplore;
Or tears let dimpled smiles resume the place,
Rejoice, not weep, that STREPHON is no more.

What though in early youth he yields to death,
'Tis gloomy fancy paints the dreaded sting;
Man's mortal end is but immortal birth,
To live, to bloom, in youth's eternal spring.

What though no more in visive form he tends,
Unseen our mortal interests he shares;
With more than *son*'s, than *brother*'s, or than *friend*'s,
He watches, guards us with *seraphic* cares. C.

AN

HYMN,

BY

Mr. KELLY.

LOOK down, o God! with pity's eye,
Behold a wretch's fears;
O bid his bosom cease to sigh,
And speak away his tears!

Within the self-tormentor's breast,
The sharpest conflicts roll;
To blast a moment's hope of rest,
And rend his tortur'd soul.

The crimes for which he humbly sues,
And weeps to be forgiv'n,
Are such as mercy scarcely views,
And shock the sight of heav'n.

But thou, o Lord! art all his trust,
Then teach him what to do;
For though thou art a God all JUST,
Thou art all MERCY too.

From what great ordinance of thine
Hath not this rebel stray'd,
Who hardly knew a law divine,
But what he disobey'd:

Has, impious, oft a flame express,
As in thy courts he trod;
And strove to wound a virgin's rest,
Before the throne of God.

How oft, unmindfully, he came,
And left the sacred veil;
Then dar'd to use thy awful name,
To spread an idle tale!

How boldly, oft, employ'd his time
Thy pity to implore;
And then committed every crime
For which he knelt before.

Forgive him, that he dare express
A thought to be excus'd,
Or hope the hand will deign to bless,
Whose goodness he abus'd.

How shall he shun the flaming sword,
Or beg thou wilt forgive?

Or

Or how deserve thy favour, Lord!
Who scarce deserves to live?

But thou, whose all-discerning eyes
Can see the embryo thought,
Observe th'ideal error rise,
Just starting into fault,

Canst see his soul: — o then forgive!
And hear, great God! his cry;
For, if he is not fit to live,
He can't be fit to die!

EXTRACT from an EPISTLE
OF A
LIBERTINE to his FRIEND.

——REFLEXION, NED! beneficently kind,
At times *will* rise and beam upon the mind;
Hold up the mirror to the villain's view,
Correctly just, and rationally true. —
Oft has her ray authoritively prest,
With force convictive, on the guilty breast;
Show'd vice the native blackness of her form,
And curb'd the passions in their loudest storm;
Th'uplifted dagger from distraction stole,
And hush'd the wildest hurricane of soul.
What pangs in heav'n's dread vengeance must be laid
For him, o NED! who violates a maid!
Destroys some object of sublime desire,
To quench a spark of transitory fire!
In sighs wears out affectedly his day,
Kneels to deceive, and worships to betray!
To wound alone shall languish to be blest,
And die — to plant a dagger in her breast!
Wild as I am, no fashionable fame
Can yet consign a scandal to my name:
My breast would shudder at a parent's sigh,
And scorn to pawn her honour on a lie;
Would shrink indignant to profess a fire,
Or seem to beat but where she could admire.
For ever hated be the villain's name,
Who brings believing innocence to shame;
Who blasts the blossom of a father's race,
And brings a mother's blessing to disgrace.
The veriest dreg in prostitution's lees,
Worn out with woes, and rotting with disease,
O NED! was once the object of delight,
The joy and comfort of a parent's sight:
The lip, now prompt and ready to blaspheme,
Has once sung praises to it's MAKER's name;
But now, undone, the footsteps she has trod
Destroy a sire, and sacrifice a GOD!
NED! after all, we must acknowledge this,
That virtue only is the road to bliss.
What nameless raptures must a lover know,
Who sees a fair one exquisitely glow,
Sees native truth give lustre to her charms,
Melt at his touch, and languish in his arms;
On life's sweet pause expire for him alone,
And clasp no other bosom but his own!

THE
FOX and the CAT,
A FABLE, BY
Mr. CUNNINGHAM.

THE FOX and the CAT, as they travell'd one day,
With moral discourses cut shorter the way:
'Tis great, says the Fox, to make justice our guide!
How godlike is mercy! GRIMALKIN reply'd.
Whilst thus they proceeded — a WOLF from the wood,
Impatient of hunger, and thirsting for blood,
Rush'd forth, as he saw the dull shepherd asleep,
And seiz'd for his supper an innocent sheep.
In vain, wretched victim! for mercy you bleat,
When mutton's at hand, says the WOLF, I must eat.
GRIMALKIN's astonish'd! — the Fox stood aghast,
To see the fell beast at his bloody repast.
What a wretch! says the CAT, 'tis the vilest of brutes!
Does he feed upon flesh, when there's herbage and roots?
Cries the Fox, while our oaks give us acorns so good,
What a tyrant is this, to spill innocent blood!
Well, onward they march'd, and they moraliz'd still,
Till they came where some poultry pick'd chaff by a mill:
Sly REYNARD survey'd them with gluttonous eyes,
And made (spite of morals) a pullet his prize.
A mouse too, that chanc'd from her covert to stray,
The greedy GRIMALKIN secur'd as her prey.
A SPIDER that sat in her web on the wall,
Perceiv'd the poor victims, and pity'd their fall;
She cry'd, of such murders how guiltless am I!
—So ran to regale on a new taken fly.

The MORAL.

The faults of our neighbours with freedom we blame,
But tax not ourselves, though we practise the same.

THE
HYPOCRITE,
A TRANSLATION from the FRENCH of
Mr. ROUSSEAU,
Inserted in the LAST NUMBER.

I.

THE HYPOCRITE, fertile of frauds,
From childhood is wrapp'd in pretence;
And,

And, ſpeciouſly cunning, can gloze
The malice his foul lips diſpenſe.
The venomous bite of the aſp,
Leſs ſharp, and leſs piercingly keen,
Than the poiſon diffus'd from his tongue,
Too latently deep to be ſeen.

II.

But ſure from ſuch peſtilent tongues
My GOD will the guiltleſs defend!
While his juſt irreſiſtible wrath
On thoſe falſe-ones ſhall, thund'ring, deſcend.
His ſtrength ſhall theſe lions ſubdue;
And, in their mouths, foaming out death,
His hand ſhall vindictively plunge,
And break the dire edge of their teeth.

III.

While all, with ſtrict truth, ſhall remark,
Who this palpable vengeance diſcern,
"Injuſtice and equity, each
Have found a reward in it's turn.
The GOD who in heaven preſides,
Bright innocence aids with his arm;
The wicked confounds in their pride,
And quells their ambition to harm."

W.

ANOTHER.

BEHOLD! the HYPOCRITE, with fraud replete,
From infancy purſues each wily art,
Wanders through devious ways of dark deceit,
Whilſt virtue's ſemblance maſks his guilty heart.

The bitter gall that from his mouth diſtils
In honey'd pleaſing guiſe to dreſs he knows:
Leſs ſharp's the bite with which the ſerpent kills,
Than th'hidden poiſon which his tongue beſtows.

But there is ONE, to whom it ſtill belongs
To ſee the ſecret workings of the ſoul;
To ſave the righteous from defaming tongues,
And the dark ſchemes of wickedneſs controul:

Behold him, arm'd with light'ning's piercing fire,
Purſue theſe lions to the darkſome den,
Blaſt their deep counſels in his vengeful ire,
And break the teeth of ſuch like ſavage men.
Then they who ſhall this act of vengeance ſee,
Will own the hand divine of heav'n's great lord;
Confeſs injuſtice and fair equity
Have now receiv'd a juſt and due reward:

Will own there is a GOD enthron'd on high,
Whoſe arm ſupports the good when they complain,
Whoſe ear is open to the poor man's cry;
And who confounds the haughty, proud, and vain.

LUCIO.

N. B. *Other tranſlations of this piece are received, which ſhall be attended to.*

THE ROSE AND THE LILY, A FABLE.

TOGETHER grew a pair of envious foes,
A ſtately LILY, and a blooming ROSE.
This the diſpute, which was the faireſt flow'r,
For both pretended to the ſov'reign pow'r.
The vaunting LILY proudly gives to view
Her height, her ſhape, and milk-white, gloſſy hue.
The ROSE, in proof of her preeminence,
Her rich perfume does all around diſpenſe.
But, as they thus exalted their own praiſe,
The glorious ſun aroſe, with ſcorching rays;
Rebuk'd each rival's overweening pride,
And, in an hour, they faded both, and dy'd.

A DYING CHRISTIAN'S ADDRESS TO THE SEXTON.

COME, honeſt SEXTON! take thy ſpade,
And let my grave be quickly made.
I now am come to be thy gueſt;
Let me in ſome dark corner reſt;
For I am weary, full of pain,
And of this pilgrimage complain.
Make my cold bed ſecure and deep,
That, undiſturb'd, my bones may ſleep,
Till that tremendous awful day,
When, from above, a voice ſhall ſay:
"Awake, ye dead! lift up your eyes;
"Your great CREATOR bids you riſe!"
Then, free from this polluted duſt,
I hope to reign among the juſt. —
But, hark! the bell calls: "Come away!"
I hear it's ſummons, and obey.
Into thy hands, o Power benign!
The ſoul thou gav'ſt me I reſign.

AN HYMN, occaſioned by the late dreadful ſtorms of Thunder and lightening.

BLACK low'ring ſtorms, in ſolemn pomp,
March onwards, in their dread array!
A gloomy

A gloomy chillness numbs our frame,
And fills the soul with wild dismay!

Against their ire no mortal pow'rs
Can guard our weak, precarious lives!
At once their fiery darts transfix
The heart, and not a breath survives!

In every blast death rides in state:
For ought we feeble mortals know,
Each vivid flash may quick transport
The impious soul to endless woe!

Great God! when awful thunders roll,
When light'nings dart malignant glare,
Fraught with such terrors of thy pow'r,
To mock thy name what mortals dare?

Struck with these insigns of thy might,
Of our dependance on thy will;
Thyself, alone, our spirits fear,
Who canst both soul and body kill.

But sure the men who keep thy laws
May safely on thy care rely;
For, though beneath thy bolts they fall,
Thou giv'st them joys which never die.

Thro' this much-chequer'd life we'll pass,
Tho' thunders roar, and light'nings flash;
Safe underneath thy guardian arm,
Our hopes no boist'rous storms shall quash!

And, when the great concluding hour
Comes on with all death's dreary gloom,
We'll joyful quit this stormy life,
And peaceful meet our mortal doom.

Our spirits then, with hasty flight,
Shall wing their way tow'rds that blest world,
Where no black storms molest their joys,
Nor rattling thunder-bolts are hurl'd!

July 5, 1764. Cl. L—b—g—s.

THE

CORONET.

By ANDREW MARVELL.

WHEN, for the thorns, with which I long, too long,
With many a piercing wound
My SAVIOUR's head have crown'd,
I seek with garlands to redress that wrong;
Through every garden, every mead,
I gather flow'rs (my *fruits* are only flow'rs)
Dismantling all the fragrant tow'rs,
That once adorn'd my shepherdess's head.
And now, when I have summ'd up all my store,
Thinking (so I myself deceive)
So rich a chaplet thence to weave
As never yet the King of Glory wore;
Alas! I find the serpent old,
Turning in his speckl'd breast,
About the flow'rs disguis'd does fold,
With wreaths of fame and interest.
Ah, foolish man! who wouldst debase with them,
And mortal glory, heaven's diadem!
But THOU, who only couldst the serpent tame,
Either his slippery knots at once untie,
And disentangle all his winding snare;
Or shatter too, with him, my curious frame;
And let these wither, so that he may die,
Though set with skill, and chosen out with care.
That they, while thou on both their spoils dost tread,
May crown thy feet, that could not crown thy head.

TO THE

MEMORY

OF A

GENTLEMAN,

Who died on his travels to ROME.

By the Rev. Dr. SHIPLEY.

LANGTON! dear partner of my soul,
Accept what pious passion meditates
To grace thy fate. Sad memory,
And grateful love, and impotent regret,
Shall wake to paint thy gentle mind,
Thy wise good-nature, friendship delicate
In secret converse, native mirth,
And sprightly fancy; sweet artificer
Of social pleasure; nor forgot
The noble thirst of knowledge and fair fame,
That led thee far through foreign climes,
Inquisitive: but chief the pleasant banks
Of TIBER, ever-honour'd stream,
Detain'd thee visiting the last remains
Of ancient art; fair forms exact
In sculpture, columns, and the mould'ring bulk
Of theatres. In deep thought wrapt
Of old renown, thy mind survey'd the scenes
Delighted; where the first of men
Once dwell'd, familiar SCIPIO, virtuous chief,

Stern CATO, and the patriot-mind
Of faithful BRUTUS, beſt philoſopher!
Well did the generous ſearch employ
Thy blooming years, by virtue crown'd, though death
Unſeen oppreſs'd thee, far from home,
A helpleſs ſtranger. No familiar voice,
No pitying eye chear'd thy laſt pangs.
O worthy longeſt days! for thee ſhall flow
The pious ſolitary tear,
And thoughtful FRIENDSHIP ſadden o'er thine urn.

EPITAPH
ON
GILBERT WALMESLEY, Eſq.

O THAT my numbers, like my tears, could flow,
To paint thy worth tranſcendent as my woe!
Then ſhould thy name to future times deſcend,
The WIDOW'S REFUGE, and the ORPHAN'S FRIEND:
Where opens now the hoſpitable door?
Where can it open? — WALMESLEY is no more!

HISTORICAL MEMOIRS.

ADVICES from Poland aſſure, that the prince primate will certainly carry his point, in placing a noble Polander on the throne; and if any diſturbances ſhould enſue, there is not the leaſt doubt of their being ſoon quieted with the aſſiſtance of the Ruſſian regiments. Theſe letters add, that as to the Pruſſians, they are not to enter on the territories of the republic, unleſs the occaſion ſhould be very urgent, and the diet ſhould think fit to make a requiſition of their aid; in which caſe part of thoſe forces will be diſpoſed of in garriſons, and the remainder form a camp of obſervation near the capital, with the ſole intention of oppoſing the entry of foreign troops attempting to treſpaſs on the Poliſh territories, without the conſent of the republic.

The dietines of Rava and Plock, aſſembled at Racie lately, but broke up in great confuſion, not ſuffering the proceedings of the diet of convocation to be read; and the ſieur Roſciſzewſki, judge of Plock, and late nuncio to the ſaid diet, was ſo ſeverely wounded with their ſabres, that he ſoon after expired. Several of the members of the diet were dangerouſly wounded; and there was much bloodſhed among the adherents of the reſpective members.

The French King having refuſed to acknowlege the authority of the Poliſh diet, has recalled his ambaſſador and reſident from Warſaw. In his letter to the latter, he orders him to quit that capital without ſeeing the primate; declares that he reſerves to himſelf to make known, at a proper time and place, his intentions, with reſpect to the reparation which he has a right to pretend to, as well as his ſentiments, with regard to all that has paſſed in Poland ſince the commencement of the interregnum.

Prince Radzivil, Waywode of Wilda, having taken up arms in oppoſition to the prince primate, and the diet of Warſaw; and having been defeated in ſome rencounters, applied to his Pruſſian Majeſty for aſſiſtance; in conſequence of which application that monarch has ſent him the following letter:

" Prince RADZIVIL,

" After having anſwered the letter which the count de Pac delivered to me from you, I received your's, dated the 18th of June. The embarraſſing ſituation you are in, gives me pain, and I could wiſh you had not reaſon to reproach yourſelf on this account. The ſteps which you took could not fail of the conſequences which you now complain of, and which a more moderate conduct might have prevented. It is dangerous to take ſuch ſteps as, under the preſent circumſtances of the affairs of Poland, might be productive of the greateſt inconveniencies. The reſolution you took to aſſemble your troops, and ingage them to act at Graudence, and ſeveral other places, againſt your countrymen, muſt reaſonably be conſidered as the firſt cauſe of the troubles of the republic, and of all that has happened to yourſelf. It is a hard matter to reconcile the lengths you have lately taken with the duty which a man owes to his country, and with the pacific ſentiments contained in your letters.

" Under

"Under theſe circumſtances you will judge, that I cannot interfere in what you have brought upon yourſelf; theſe are things, which my ſituation, as a neighbour and friend of the republic, will not permit me inquire into. I have, therefore, nothing further to add, but to repeat the advice I gave you in my former diſpatches, praying God to keep you under his holy protection.

Signed,

FREDERIC."

The empreſs of Ruſſia has lately ſet out on a tour through her dominions; during her abſence an event happened at Peterſburgh, on the 16th of laſt month, the circumſtances of which having been greatly exaggerated and miſrepreſented, the following account has appeared in the foreign gazettes, and is ſaid to be authentic.—There was in the fortreſs of Schuſſelbourg, a certain priſoner of ſtate, who had been ſome time diſordered in his mind, and who was, for that and other reaſons, guarded by two truſty officers. A young officer of that fortreſs was raſh enough to undertake to releaſe the priſoner abovementioned, by means of a forged order, which he produced as from the empreſs, and even engaged his own men to aſſiſt him in it; but they finding the reſiſtance that was made by the people who had the charge of the priſoner, ſuſpected the order to be forged, and therefore abandoned the officer, who was thereupon taken into cuſtody. It appeared by the papers found upon him, as well as from other informations, that this affair was not the effect of any conſpiracy, but merely the raſh attempt of the officer; ſo that it was looked upon at Peterſbourg in the moſt trifling light; and the empreſs, though informed of it by her miniſters, continued her journey wholly unconcerned about it.

By advices from Genoa it appears, that the rebels continued to gain ground in Corſica. They have lately got poſſeſſion of the Tower of Giraglin, and the poſt of Brando; both which they obtained by treachery. They ſtill continue the ſiege of St. Florent, and have taken every precaution to prevent the beſieged receiving any ſuccours, either of men, ammunition or proviſions, by keeping armed veſſels in the gulph.

Accounts from Naples import, that the hoſpitals there not having been capable of containing all the poor and ſick beggars, abundance of them died in obſcure houſes, and in the ſtreets, whoſe corpſes infected the ſeveral quarters of the town. To obviate this evil, new hoſpitals have been formed in ſpacious houſes, and ladies of the firſt quality made private collections for their ſupport.

Since theſe prudent precautions, the number of deaths, which has amounted to 500 in a day, is reduced to 130, which is ſtill very conſiderable: but it is to be obſerved, that the number of inhabitants there is eſtimated at about 380,000, and has been much increaſed by the great numbers of people who came thither from all parts of the country, to ſeek bread.

CHRONOLOGICAL DIARY.

Thurſday, July 26.

THIS morning, as his majeſty was taking an airing, his horſe trod on a large ſtone, near Hammerſmith turnpike, and threw him over his head; the animal fell with ſuch force, that he was turned quite over on his back, and very narrowly miſſed falling, with all his weight, on his majeſty, who, providentially, received no hurt.

Wedneſday, Aug. 1. Advice is received, that prince Frederick-William, preſumptive heir to the throne of Pruſſia, was married laſt Wedneſday ſevennight at Charlottenbourg, to the princeſs Elizabeth-Chriſtina-Ulriqua of Brunſwick-Wolfenbuttel, in preſence of the king and all the royal family of Pruſſia, the princes and princeſſes of Brunſwick, the Landgrave of Heſſe-Caſſel, the miniſters of ſtate, foreign miniſters, &c.

A few days ago, the coachman of capt. Goatley, who lives on Enfield-chace, was drowned, in endeavouring to ſave a young gentleman, who was ſeized with the cramp while he was ſwimming in a pond

in the ſaid place. The coachman jumped in with his cloaths on, and ſunk to the bottom, and the young gentleman was ſaved by a negro ſervant, who went in after the coachman diſappeared.

Friday, Aug. 3. Orders are given, for the future, that no perſons but ladies be admitted, on Sundays, into the preſence-chamber at St. James's.

Among the other regulations now on foot in the Weſt-Indies, a proper arſenal is ordered in each iſland, for the better ſecurity of the military ſtores; the arms to be regularly kept piled up in ſeparate lots, and carefully looked after, as thoſe in the Tower of London.

Sunday, Aug. 5. The under-ſheriff of Middleſex made proclamation, at the great door of St. Margaret's church, Weſtminſter, for John Wilkes, eſq; late of the ſame pariſh, to appear on the 6th day of November next, before the king at Weſtminſter.

Tueſday, Aug. 7. Mr. William Bell, of the city of Carliſle, has compleated a moveable time-keeper, for the diſcovery of the Longitude, which has been proved to a certainty, both at ſea and land; and which will go with a ſun-dial for the ſpace of twelve months, without varying one moment. — In conſequence of which he intends to apply for the premium offered for finding out the longitude.

John Croxford, Benjamin Deacon, and Richard Butlin, for robbing and murdering Thomas Carey, and afterwards burning his body to aſhes in an oven near Guilſborough, in Northamptonſhire, were executed laſt Saturday: Croxford was hung in chains on Guilſborough-common, near the place where the fact was committed; Deacon and Butlin were delivered to the ſurgeons.

Thurſday, Aug. 9. A man and woman, who were married this morning, went to a public houſe near Bridewell precinct, in order to regale on ſo joyful an occaſion; but, unluckily, drinking too much, a quarrel aroſe; when the woman cut her huſband's head with a pewter pot, in ſo terrible a manner that his life is deſpaired of. He was carried to St. Bartholomew's hoſpital, and ſhe was committed to priſon.

Friday 10. The king has been pleaſed to grant the dignity of baronet of Great Britain, to the following gentlemen, and their heirs male, viz. George Amyand, of London, merchant; William Duncan, of Mary le Bon, Middleſex, doctor of phyſic; and Sir Samuel Gordon, of Newark upon Trent.

The rev. William Lowther is alſo created a baronet of Great Britain.

Saturday 11. As the Rev. Mr. Fawkes and his lady were returning to Orpington, in a poſt-chaiſe, they were met by a ſingle highwayman, between Mottingham and Chiſelhurſt, who called to the driver two or three times, and ſaid, "if he would "not ſtop, he would blow his brains "out." He immediately preſented a piſtol, and ſaid neceſſity obliged him to demand their money. Mr. Fawkes gave him four guineas, and deſired him to keep off: on which he offered him the butt-end of his piſtol, and begged he would ſhoot him; but, as that office was declined, he rode off on a gentle trot towards Mottingham. He did not aſk for more money, nor watches; but ſaid he hoped he had not frightened the lady.

A few days ſince, the wife of an eminent tradeſman of Hereford, having been for ſome time a little diſordered in her ſenſes, leaped into the river Lug, and was inſtantly drowned. — At the time her phrenſy prompted her to deſtroy herſelf, ſhe was taking the air, with her mother, in a chaiſe, not far from the river-ſide; but complaining ſhe was too hot in the carriage, ſhe was permitted to get out, in order to walk a little, when ſhe immediately ran away with all ſpeed down to the river, and jumped in.

Monday 13. A grand entertainment was given by their majeſties, to the nobility and gentry, at the lodge at Richmond, and a ball in the evening, in honour of the prince of Wales's birth-day. One thouſand lamps were put up in Richmond gardens, and in the road from Kew, and ſome fine fire-works were exhibited in the evening.

Wedneſday 15. Capt. Frederick Vincent, commander of the Otterley, in the ſervice of the hon. Eaſt-India company, received from the court of directors a gratuity of 6000 l. in conſideration of his loſſes and ſufferings laſt voyage, by his diſintereſted attention to their ſervice, on the weſt coaſt of Sumatra, which had been reduced by the French.

This

This morning James Lacey, late a recruiting ſerjeant, and Thomas Edwards, late a ſadler at Cirenceſter in Glouceſterſhire, for a highway robbery; and Archibald Nelſon, a ſeaman, for perſonating a ſailor, in order to receive his wages, were executed, purſuant to their ſentence at the laſt ſeſſions at the Old Bailey.

Thurſday 16. Both houſes of parliament met at Weſtminſter, purſuant to their laſt prorogation, and were afterwards further prorogued by the Lord Chancellor to the 30th inſtant.

Friday 17. His Majeſty having been pleaſed to appoint the right hon. Henry Arthur earl of Powis, to be lord lieutetenant of the county of Salop, his lordſhip took the oaths appointed to be taken thereupon.

Cambridge. This day the rev. Mr. John Smith, preſident of Gonvile and Caius college, was unanimouſly elected maſter of the ſaid college, in the room of Sir James Burrough, knt. deceaſed.

The late Sir James Burrough has bequeathed a conſiderable legacy to Gonvile and Caius college, together with his roſewood cabinet of curious Greek and Roman coins; and ſuch books out of his own valuable library, as are not already contained in the college library. He has alſo left 100l. towards completing the county hoſpital; 100l. towards an additional wing to the public library, agreeable to his plan of it; or for finiſhing the weſt end of the ſenate-houſe; a legacy to the phyſic-garden, and the reſt of his fortune, which is ſaid to be conſiderable, among his relations.

Wedneſday 22. The right hon. the lord chancellor took the oaths on being appointed lord lieutenant of the county of Southampton.

This day, at Barnet-races, a woman very genteelly dreſſed, with a gold watch by her ſide, was found dead on the courſe, juſt after the horſes came in, ſuppoſed to have been run over in the tumult; her body was carried to a barn nigh there, to be owned.

Thurſday 23. This night died at Tunbridge-Wells, where he went for the recovery of his health, the right hon. Henry Bilſon Legge, eſq; uncle to the earl of Dartmouth, ſome time chancellor of the exchequer, member for the county of Southampton, and fellow of the royal ſociety.

An inquiſition was this day taken at Dodford, in Northamptonſhire, on the body of Ann Stacy, a ſervant to Mr. Stephen Gurden, of the ſame place; who threw herſelf into a pond, and was drowned. The reaſon of her committing this raſh act was, on account of her maſter's having turned away, the ſame day, a ſervant man, whom ſhe was fond of. There appearing no evidence to prove an inſanity, the jury brought in their verdict, Self-Murder; when the coroner ordered her to be buried in the public highway.

Friday 24. An experiment was lately made at Vevai in Switzerland, to prove the efficacy of a method diſcovered by Dr. Henchoz, for making wood leſs combuſtible. Several fir billets were produced, which had been previouſly prepared, according to the doctor's directions; a large fire was made, and laying on one of the above billets, it remained a conſiderable time uninjured, ſeeming to repel the fire; at laſt, however, it was, with ſome difficulty, conſumed; or rather, it mouldered into aſhes, but without emitting any flame. The experiment was repeated ſeveral times, and always with the ſame ſucceſs; by which it was found, that in an ordinary fire this wood remained unconſumed. The method of preparing the wood is ſimple; it is only ſoaking it in water in which equal quantities of common ſalt and vitriol have been diſſolved; but the water ſhould be nearly ſaturated, or the ſucceſs will not be ſo certain; the wood is to be dried, and is afterwards fit for any uſe; and ſeems particularly to be adapted to wainſcotting, as that is moſt in danger when a fire breaks out in a houſe.

Saturday 25. A letter from Philadelphia, dated July 5, runs thus: — "By capt. Claxton, from Turk's-Iſland, we are informed, that on the firſt day of June, a French 74 gun ſhip, with a ſnow, ſloop, and xebeque, came from Cape François, turned off our people (about 200) who were making ſalt, plundered and burned their cabbins, and carried them, with the Engliſh veſſels (about nine ſail) to the Cape, where they were kept one night, and then ordered to go where they pleaſed, only not to return to Turks-Iſland; and that the French brought a number

number of people with them, among whom were ſome tradeſmen, ſaid to be deſigned to build a fort; and that they erected a light-houſe there: one of the veſſels, we hear, went immediately to Jamaica, to inform the admiral what had happened. Our veſſels, as well as the people on the iſland, were robbed of ſundry things by the French."

A letter from New York of July 12. ſays: — "One of the ſloops that was carried into Cape Francois, in company with Capt. Claxton, by a French man of war, arrived here laſt Monday, and confirms the account he brought; but we are ſince credibly informed, that an Engliſh frigate, having occaſion to call at Turks-Iſland, and obſerving the French erecting ſome works there, ordered them to deſiſt; but they not chooſing to comply, the Engliſh commander landed part of his crew, killed twenty-eight Frenchmen, and took ſeveral priſoners."

Monday 27. A few days ago was tried at Durham, a cauſe wherein General Lambton was plaintiff, and John Drake Bainbridge, eſq; defendant. The action was laid for 5000l. damages, ſaid to be ſuſtained by the defendant's returning Ralph Gowland, eſq; as elected member for that city at the late election; when, without examining any evidence on the part of the defendant, the plaintiff was nonſuited.

Tueſday 28. Letters from Brunſwick, dated the 15th inſtant, bring advice, that prayers had been put up in all the churches in that duchy, for the happy delivery of her royal highneſs the princeſs Auguſta of England, conſort to the hereditary prince, who hath been declared pregnant at that court.

His Majeſty has been pleaſed to appoint lieutenant-colonel Joſias Martin, to be lieutenant-colonel of the 68th regiment of foot, commanded by general Lambton, in the room of David Wedderburne, eſq; removed.

A perſon in indigent circumſtances has lately diſcovered a method of tanning hides without bark or allum, with much greater diſpatch than according to the common method; by which means he is enabled to ſell ſuch leather at leaſt one third cheaper than it can be afforded when tanned in the uſual way. The ſociety of arts, &c. have the affair now under conſideration; and, if, on trial, it ſhall be found to anſwer, are to give him a reward of 100l. His circumſtances being ſo indigent, confine his experiments, at preſent, to calves' ſkins, and ſuch other ſmall hides as he is able to purchaſe. But, if his method ſhall be found to anſwer on the larger hides, the tanners, we are told, are to give him a premium of another hundred.

A few days ago a large body of ſailors, waited on admiral Corniſh, to know in what manner they were to receive their prize money for the captures of Karical and Pondicherry, and have received for anſwer, "That he had made application to the court of directors of the Eaſt-India company, on their behalf, for the produce ariſing from thoſe captures; who ſignified, that they themſelves are of opinion, and are alſo adviſed by their counſel, that the company is intitled to all public ſtores whatſoever, taken from the enemy (being almoſt the whole, or principal part, of the conqueſt) which is not in their power to give away, or diſpoſe of, or any part thereof; and which (excepting the ſum of 100,000 pagodas, of which 50,000 have already been diſtributed to the ſquadron, the other 50,000 pagodas being to be diſtributed to the army) is the whole of the advantages ariſing to the captors, from the ſaid conqueſts; and that therefore no ſatisfaction can be given to the captors, until ſuch time as it is fully determined, whether the company have a right to the ſaid claim."

Wedneſday 29. They write from Conſtantinople, that ſince the death of the French ambaſſador's domeſtic, which was ſuppoſed to be of the plague, no effects of that diſtemper have appeared among the reſt of the ſervants. Nevertheleſs it has prevailed among the Turks in that metropolis, but not ſo violently as uſual.

Thurſday 30. They write from Georgia, that Mr. Lloyd, an eminent merchant in that province, has lately imported ſeveral thouſand plants of the logwood tree from Honduras, in order for cultivation on the river Savannah. Thoſe already planted thrive well, and ſeem to promiſe, that in a few years Great Britain may be ſupplied with this uſeful dye from her own colonies, to anſwer all the purpoſes of manufacture.

THE

Christian's Magazine.

For SEPTEMBER, 1764.

SYSTEMATICAL DIVINITY.

CHAP. LII.

On PURITY of HEART.

PURITY *of* HEART is an essential branch of the Christian temper: Christ Jesus hath pronounced a particular benediction upon it: *Blessed are the pure in heart, for they shall see God.* Neither is it less necessary to our happiness, than the virtues of *Humility* and *Contentment*. We will, therefore, consider the true nature of it; and, afterwards, dwell upon the obligations we are under to cultivate this divine grace.

Now, it cannot be denied, that there is in human nature a strong propensity to irregular and unallowed indulgences of the body; a propensity which can no otherwise be accounted for, than from the original depravity of our nature; and which, unquestionably, will lead to actual and illicit gratification, unless the heart be purified by Divine grace, and restrained by the awful motives and considerations of true religion. David fell a victim to it, and, conscious from whence the evil arose, he no sooner recovered himself, than he prayed to God to remove the fatal cause. *Create in me a clean heart, o God!* That is, mould and form anew my heart, and wash out, totally cleanse and do away all that defiling lust and irregular passion, which is the source of actual uncleanness, and which continually prompts to every forbidden indulgence.

The *clean heart**, for which David prays, is the ſame with the *pure heart*, to which our Saviour promiſes bleſſedneſs; and which is oppoſed, not barely to outward ſins of impurity, but to all thoſe irregular deſires, and unruly paſſions, which pollute the ſoul; and, if not reſtrained, will break forth into act.

To be ſtill more explicit, we will mention ſome of the particulars wherein PURITY OF HEART more eſpecially conſiſts.

In the firſt place, PURITY OF HEART implies, a fixed and habitual abhorrence of all forbidden indulgences of the fleſh. It is very certain, that fear, or ſhame, or other worldly conſiderations, may prevent men from committing groſs acts of impurity; while, at the ſame time, their deſires are totally depraved, and their affections utterly unclean. Here then is the great difference between the pure and the impure heart; the diſcriminating point in God's account. The man whoſe heart is purified, doth not abſtain from ſenſualities merely upon temporal motives, but becauſe he is convinced that they are hateful to God; that they war againſt his own ſoul: and he, therefore, has a fixed deteſtation of them, becauſe he fears God, and hopes to obtain ſalvation. This determined bent of the ſoul againſt impurity, founded upon right religious principles, is that which chiefly conſtitutes a PURE HEART. This was the foundation of Joſeph's purity: *How can I do this great wickedneſs, and ſin againſt God?* And from this all the other fruits and expreſſions of ſuch a temper will naturally proceed.

2dly. Where the HEART is made PURE, all paſt impurities, either of heart or life, will be reflected on with ſorrow and ſhame. It is a mighty conſolation to the ſoul, convinced of it's former offences, that, though it be impoſſible to undo what has been done, or to make paſt actions ceaſe to be fact; yet, repentance unfeigned, through the mercies of Chriſt, can totally obliterate the guilt of ſuch actions. However, it is impoſſible, where the heart is truly affected with a ſenſe of it's tranſgreſſions, not to look back upon them but with the greateſt contrition. As this is a certain indication of a PURE HEART, ſo there cannot be a more certain and hateful mark of one ſtill in it's IMPURITY, than to glory in it's paſt vice and ſhame. St. Paul, even with tears, deplored that there were ſome ſuch in his days, who were the enemies of the croſs of Chriſt, and whoſe end, he tells us, is deſtruction. Happy would it be if there were none ſuch in our days; *who are not aſhamed when they have committed abominations, neither can they bluſh*; but, deteſtible to think! even pride themſelves in their crimes, and have the hardineſs to boaſt of them with reliſh. Scandalous as this practice is, even in *youth*, how much more ſo is it in thoſe old offenders, who, inſtead of penitential tears, and deep humiliation for their former ſins, call them to remembrance with an impudent pleaſure, and ſeem ſorry for nothing ſo much, as that they can practiſe them no longer: a ſpectacle which ſtrikes every ſerious mind with horror.

* Ἄνυδρος, quaſi, ἄνυδρος, *ſine muliere*. See MINTERT.

A PURE

A PURE HEART, thirdly, implies, that the heart is actually, in a good meaſure, freed from impure thoughts, and irregular deſires; or, at leaſt, cannot entertain them with delight. All virtue is imperfect in this world; nor can it be otherwiſe, while that virtue is in a ſtate of probation. To be abſolutely and entirely free from all irregular deſires, is not the prerogative of fallen and imperfect creatures, like us: this belongeth only to HIM, who was free from all ſin, though cloathed in human fleſh. But, though an abſolute freedom from all impure imaginations is not, by any means, to be expected, yet, without queſtion, no habitual pollutions can be entertained, or dwell, in that heart, which is, in a meaſure, purified by Divine grace.

4thly. But, more than this, a PURE HEART diſcovers itſelf by a cautious and tender fear of the leaſt degrees of IMPURITY. While preſumptuous offenders, ſeared in conſcience, dare even boaſt of the moſt flagrant enormities, and while others, unacquainted with that PURITY which God requires, think all well, if they do but abſtain from open and actual offences: the man formed to REAL PURITY advances much further: he is careful to *abſtain from all appearance of evil*; he dares not allow himſelf to go to the utmoſt bounds of things lawful: he conſiders too the duty which he owes to others, as well as himſelf; and, therefore, forbears thoſe liberties, which, however generally permitted, may tend to his own, or to the diſquiet of another.

5thly. Once more, a PURE HEART neceſſarily implies, a careful and habitual guard againſt every thing which tends to pollute the mind. The pretence to a good heart is vain, unleſs it be *kept with all diligence*; for, corrupt and frail as we are, we cannot hope to preſerve our PURITY, unleſs we avoid, with the utmoſt caution, whatever tends to vitiate the fancy, and to introduce diſſoluteneſs of manners. Looſe company and converſation are particularly dangerous, and deſtructive of modeſty; as well as all acts of intemperance, which generally lead to acts of IMPURITY. Licencious and romantic books, which heat the imagination, are carefully to be avoided: no leſs than ſuch ſcandalous repreſentations and laſcivious pictures, as every good citizen, and good Chriſtian muſt obſerve with concern, frequently and publicly expoſed amongſt us, to the great detriment of virtue, decency and good manners. But, above all things, young perſons ſhould be warned from evil company, which is far more pernicious than all the reſt; and which it requires as much fortitude as caution to avoid, in and near the metropolis; where vice ſo much abounds, where ſuch numbers lie in wait to betray, and where ſuch opportunities are ſo notoriouſly permitted; that men, one would conceive, begin almoſt to think the very higheſt and moſt pernicious offences no longer criminal.

We ſhall be of very different ſentiments if we ſeriouſly reflect upon the marks of PURITY OF HEART here given; and, if we remember, that, without this PURITY, we cannot expect to enjoy

the preſence of GOD. But, of the *obligations* we have to cultivate this virtue, we will ſpeak in the next chapter.

[*To be continued.*]

BIOGRAPHY.

I.

The LIFE of JOHN DONNE, D. D. Formerly DEAN of St. PAUL's, LONDON.

JOHN DONNE, an eminent poet and divine, was born in London in the Year 1573. On his father's ſide, who was a merchant, he deſcended from a very ancient family in Wales, and on his mother's ſide, from the family of the famous Sir Thomas More, lord chancellor of England, and that of judge Raſtall, author of an Abridgement of the Statutes. He was educated in his father's houſe under a private tutor, till the ninth year of his age, and in his tenth year was ſent to the Univerſity of Oxford; at which time, in conſequence of his remarkable abilities, it was obſerved of him as formerly of the famous Picus Mirandula, that *he was rather born wiſe than made ſo by ſtudy*. He was admitted a commoner of Hart-hall in 1584, but declined taking his firſt degree, by the advice of his relations, ſome of whom being of the Romiſh religion, diſliked the oath tendered upon that occaſion.

After he had continued three years at Oxford, he removed to Cambridge; and from thence, about three years after, to Lincoln's-Inn in London; where he diſtinguiſhed himſelf by his great improvement in the ſtudy of the law: but before his admiſſion into that ſociety his father died, and left him 3000l. which induced him to lay aſide that ſtudy.

His mother and friends uſed their utmoſt endeavours to keep him firm to popery; and for that purpoſe provided him with tutors to inſtruct him in the mathematics, and other liberal ſciences, who were ſecretly of that perſuaſion. Our author himſelf, in one of his writings*, confeſſes "they had almoſt perverted him to their "faith;" but being a free inquirer, when he was about nineteen years old he laid aſide all other ſtudies, and ſet himſelf wholly to conſider the points of religion controverted between the Romiſh and the reformed churches. He has given ſome account of this matter himſelf in the ſame preface, where he ſays: "I had a "longer work to do in this inquiry than many other men; for I "had firſt to blot out certain impreſſions of the Romiſh religion, "and to wreſtle both againſt the examples, and againſt the rea"ſons, by which ſome hold was taken, and ſome anticipations ear"ly laid upon my conſcience, both by perſons, who *by nature* had "a power and ſuperiority over my will; and others, who by their "learning and good life, ſeemed to me juſtly to claim an intereſt

* See preface to his *Pſeudo-Martyr*. London, 1610. 4to.

"for

IOHN DONNE D.D.

" for the guiding and rectifying of mine underſtanding in theſe " matters."

When he ſet about this inquiry he applied himſelf to examine, with great aſſiduity, the works of cardinal Bellarmine, whom he believed to be the beſt defender of the Romiſh cauſe; and before the twentieth year of his age, he had marked all the Cardinal's works with many weighty obſervations, under his own hand, which he ſhewed to the then dean of Glouceſter; and, at his death, bequeathed to one of his deareſt friends. The reſult of his inquiry was a thorough converſion, and ſincere attachment, to the Proteſtant religion; " to which, ſays he, I was not tranſ- " ported by any ſudden and violent determination, nor till I had, " to the meaſure of my poor wit and judgment, ſurveyed and di- " geſted the whole body of divinity controverted between our's " and the Romiſh church. In which ſearch and diſquiſition, " that God who awakened me then, and hath never forſaken me " in my induſtry, as HE is the author of that purpoſe, ſo HE is " the witneſs of this proteſtation, that I proceeded therein with " humility and diffidence of myſelf; and by that, which, through " his grace, I took to be the ordinary means; namely, frequent " prayer, and an indifferent affection to both parties †."

About the twenty-firſt year of his age he reſolved to travel; and in the years 1596 and 1597 he accompanied the earl of Eſſex in his expedition againſt Cadiz and the Azores iſlands; and ſtaid ſome years in Spain and Italy, where he made many uſeful obſervations of thoſe countries, their laws, and mode of government, and perfected himſelf in their languages. He had at firſt intended to viſit the Holy Land, for the ſake of viewing Jeruſalem, and the ſepulchre of our Saviour; but though he was then in the fartheſt parts of Italy, the diſappointment of company, or a ſafe convoy, or the uncertainty of remittances of money into thoſe remote parts, prevented his deſign.

Soon after his return to England he was appointed by Sir Thomas Egerton, the then lord keeper of the ſeals, to be his chief ſecretary; and continued in that employment five years; an employment which, probably, was intended by his lordſhip only as an introduction of our author to ſome more conſiderable office in the ſtate; for he often expreſſed an high opinion of his ſecretary's abilities, whom he treated rather as a friend than a ſervant, conſtantly admitting him to a place at his own table.

During this time he fell in love with Anne, the daughter of Sir George More, then chancellor of the garter; the young lady was niece to lady Egerton, and lived in that family. He married her privately in the year 1602, without the conſent of her father, who was ſo irritated at the match, that he moſt earneſtly ſolicited his ſiſter, the lord keeper's lady, to join with him in requiring Mr. Donne's diſmiſſion, and would not reſt ſatisfied till his point was gained. The keeper, however, on diſmiſſing our author, declared, that " He parted with a friend, and ſuch a ſecretary as

† Preface to *Pſeudo-Martyr*.

" was

" was fitter to ſerve a king than a ſubject." Sir George's anger was not ſatisfied with this, nor till our author, together with Mr. Samuel Brooke, his fellow collegian, afterwards maſter of Trinity College in Cambridge, who married him, and his brother Mr. Chriſtopher Brooke, who gave Mrs. Donne in marriage, and witneſſed it, were all committed to three ſeveral priſons. Mr. Donne was the firſt perſon ſet at liberty, and never ceaſed his endeavours till he had procured the enlargement of his friends. His wife, however, was forcibly detained from him, and he was put to the trouble of a long and expenſive ſuit at law in order to recover her.

This, together with the expence of his travels, and books, and the generoſity of his temper, much diminiſhed Mr. Donne's fortune. However, his wants, were, in a great meaſure prevented by the ſeaſonable bounty of his kinſman Sir Francis Wooley, who entertained him and his lady for ſome years, at his houſe at Pitford in Surry, where they had ſeveral children; and as their charge yearly increaſed ſo was his bounty and love to them extended.

Time, at length, and the interceſſion of this worthy friend, together with our author's extraordinary merit, and winning behaviour, ſo far wrought upon his father-in-law, Sir George, as to procure a reconciliation: Sir George engaging to pay Mr. Donne 800l. as a portion with his wife, or 20l. quarterly for their maintenance, as intereſt for that ſum, till the time of payment. Nay, before he allowed them any thing he was ſo well reconciled to them, as to ſolicit the lord keeper for his ſon-in-law's reſtoration to his place of ſecretary; but the keeper returned for anſwer, that " though he was unfeignedly ſorry for what he had " done, yet it was inconſiſtent with his place and credit, to " diſcharge and re-admit ſervants at the requeſt of paſſionate " petitioners."

During Mr. Donne's reſidence at Pitford, and before the abovementioned reconcilement, he applied himſelf, with great diligence and ſucceſs, to the ſtudy of the civil and canon laws. About this time he was ſolicited, by Dr. Morton, afterwards biſhop of Durham, to go into holy orders, and to accept of a benefice, which the good doctor would have reſigned to him; and, accordingly, having deſired a conference with our author, he told him, " he had a matter to propoſe; which, nevertheleſs, he " would not declare to him but upon condition that he ſhould " not return an immediate anſwer, but paſs three days in faſting " and prayer; and, after ſerious conſideration of the propoſal, " then to return him an anſwer." Mr. Donne promiſing to obſerve this condition, the Dr. told him " he was no ſtranger to " his neceſſities, and would now renew the attempt he had for- " merly made, to perſuade him to wave his expectations of court- " preferment and enter into holy orders, with this additional " reaſon, that the king having juſt made him (doctor Morton) " dean of Glouceſter, he was ready to reſign to our author a " very good benefice he was poſſeſſed of, if God ſhould incline " his heart to embrace this motion;" adding, " that no man's " parts or education ſet him above that employment, which is " [illegible]

" *to be an ambassador for the God of glory*, for that God, who, " by a vile death, opened the gates of life to mankind."

Mr. Donne performed his promise, and the third day after returned to the doctor with his answer, which was to this effect: " That he acknowledged his great kindness with an heart full of " humility and thanks, but could not accept his offer; not that " he thought himself too good for that calling, or that his educa- " tion and learning, though not eminent, might not, by the " assistance of God's grace, render him, in some measure, fit for " it; but because some former irregularities of his life had been " too notorious not to expose him to the world's censure, and, per- " haps, bring dishonour to the sacred function: besides, being " determined by the best casuists, that *God's glory should be the* " *first end, and a maintenance the second motive, to embrace that* " *calling*; his present condition was such, that he feared he could " not reconcile his conscience to that rule." This was our author's resolution at that time. But the heart of man is not in his own keeping, and he was destined to the sacred office by an higher hand; a hand which was so powerful, as at last to force his compliance: of which more in the sequel.

Mr. Donne and his family continued to reside with Sir Francis Woolley till that gentleman's death; after which he took a house for his wife and children at Mitcham in Surry, and lodgings for himself near Whitehall in London; where he was much visited and caressed by the nobility, foreign ministers, and other persons of learning and distinction.

That his fortune was at this time very narrow, and his circumstances distressful, further appears from several of his letters, of which, as they well indicate his excellent qualifications and turn of mind, we will here present the reader with a few extracts. Writing to the honourable Sir R. D. he says: " There is not one " person well in my house beside myself. I have already lost " half a child, and with that mischance of her's my wife is fallen " into an indisposition, which would afflict her too extremely, but " that the sickness of all her children stupifies her: of one of " them, in good faith, I have not much hope; and these cala- " mities meet with a fortune so ill provided for physic and other " proper relief, that if God should ease us with burials, I know " not how to perform even them. But I flatter myself with the " hopes, that I am dying too; nor, truly, can I waste faster by " any grief than by the loss of my children. *From my hospital at* " *Mitcham.* J. D." In another letter addressed to Sir Henry Goodere, he thus movingly describes and reproves himself for those his unwary wishes for death: " I have often suspected " myself to be overtaken with a too earnest desire of the next " life; and though I know it does not proceed merely from a " weariness of this, because I had the same desire when I went " with the tide, and enjoyed fairer hopes than now, yet I doubt " worldly troubles have increased it. It is now spring, yet all " the pleasures of it displease me: every other tree blossoms, and " I wither: I grow older, and not better; my strength diminish-

" eth,

" eth, and my load grows heavier; and yet I would fain be, or " do, *ſomething*; but that I cannot tell *what*, is no wonder in " this time of my ſadneſs. This, however, I early began " to make ſome account of, when I underſtood the ſtudy of our " laws; but was diverted by leaving that, and embracing the " worſt voluptuouſneſs, *an hydropique immoderate deſire of human* " *learning and languages*: beautiful ornaments, indeed, to men " of great fortunes, but mine was grown ſo low as to need an " occupation; I thought I entered well into one, when I ſub- " jected myſelf to ſuch a ſervice as I apprehended might exerciſe " my poor abilities: — and there I ſtumbled, and fell: and " now I am become ſo little, ſo very a nothing, that I am not " a ſubject good enough for one of my own letters. —I fear my " preſent diſcontent does not proceed from a good root, that I " am ſo well content to be nothing, that is to ſay, dead. But, " Sir, though my fortune hath made me ſuch, as that I am " rather a ſickneſs or a diſeaſe of the world, than any part " of it, and therefore neither love it, nor life; yet would I " gladly live to become ſome ſuch thing as you ſhould not re- " pent loving me. — I doubt not but next week will bring you " good news, for I have either mending or dying on my ſide: " But, if I do continue longer thus, I ſhall have comfort on re- " flecting, that my bleſſed Saviour, by exerciſing his *juſtice* upon my " two worldly parts, *my fortune* and *my body*, reſerves all his *mercy* " for that which moſt needs it, *my ſoul*: which is, I doubt, too like " a porter, who very often approacheth the gate, and yet goeth " not out. I profeſs to you, Sir, truly, that my lothneſs to give " over writing now, ſeems, to myſelf, a ſign that I ſhall write " no more. — Your poor friend, and God's poor patient, J. D." — We muſt beg our reader's indulgence, while we hope for his approbation, of one paſſage more from another of our author's letters. " I write, ſays he, from the fire ſide in my parlour, and " in the noiſe of three gameſome children, and by the ſide of " her, whom, becauſe I have tranſplanted into a wretched for- " tune, I muſt labour to diſguiſe that from her, by all ſuch honeſt " devices as giving her my company and diſcourſe." Here you have a part of the picture of his narrow fortune, and the perplexities of his generous mind. And thus it continued with him for about two years; all which time his family remained conſtantly at Mitcham, whither he often retired himſelf, and devoted ſome days together to a conſtant ſtudy of the points in controverſy betwixt the Engliſh and Romiſh church; eſpecially thoſe of ſupremacy and allegiance.

Some time after, at the earneſt intreaty of his friends, he removed his family to London, where Sir Robert Drury gave him commodious apartments in his own large houſe in Drury-Lane.

In 1610 he was incorporated maſter of arts in the univerſity of Oxford, having before taken the ſame degree at Cambridge.

About two years afterwards he was prevailed on, not without ſome difficulty, to accompany Sir Robert Drury to Paris: Mrs. Donne,

Donne, who was then with-child, and in an ill ſtate of health, expreſſed ſome reluctance at her huſband's intended journey; ſaying, that "her divining ſoul boded ſome ill in his abſence," and therefore deſired him not to leave her. This made Mr. Donne lay aſide all thoughts of going, and fully reſolve againſt it: but Sir Robert becoming very importunate in his requeſt, Mrs. Donne, at laſt, conſented to the journey, which was propoſed to be but for two months.

Previous to his departure our author preſented his wife with a copy of verſes, intitled, "A Valediction, forbidding mourning*;" in which we may particularly admire the following beautiful ſimilitudes:

Our two ſouls, therefore, which are one,
Though I muſt go, endure not yet
A breach, but an expanſion,
Like gold to airy thinneſs beat.

If they be two, they are two ſo
As ſtiff twin-compaſſes are two;
Thy ſoul, the fix'd foot, makes no ſhow
To move, but doth, if t'other do:

And though it in the centre ſit,
Yet, when the other far doth roam,
It leans and hearkens after it,
And grows erect as that comes home.

Such wilt thou be to me, who muſt,
Like t'other foot, obliquely run:
Thy firmneſs makes my circle juſt,
And makes me end where I begun.

We ſhall hear give the reader Mr. Iſaac Walton's account of a moſt extraordinary viſion which our author is ſaid to have had two days after his arrival at Paris. Mr. Donne was left alone in a room where himſelf, Sir Robert, and ſome friends had dined together: to which Sir Robert returning within an hour; as he left, ſo he found Mr. Donne, alone; but in ſuch an extaſy, and ſo altered in his countenance, as amazed Sir Robert to behold him; He aſked him, in God's name, what had befallen him in the ſhort time of his abſence: our author was unable to anſwer him directly; but, after a long and perplexed pauſe, did, at laſt, ſay: "I have ſeen a dreadful viſion ſince you left me; I have ſeen "my dear wife paſs twice by me through this room, with her "hair hanging about her ſhoulders, and a dead child in her arms. "This I have ſeen ſince I left you." Sir Robert replied, "Sure, "Sir, you have ſlept ſince I ſaw you, and this is the reſult of "ſome melancholy dream; which I deſire you to forget, for you "are now awake." Mr. Donne anſwered, "I cannot be ſurer "that I now live, than that I have not ſlept ſince I ſaw you; "and am as ſure, that, at her ſecond appearing, ſhe ſtopped,

* See his Poems, &c. London, 1719. 12mo. p. 35.

" and looked me in the face, and vaniſhed."— A ſervant was immediately ſent to Drury-houſe in London, to know whether Mrs. Donne was living; and, if alive, in what condition as to her health. The twelfth day the meſſenger returned with an account, that he found, and left her, very ſad, and ſick in bed; and that, after a long and dangerous labour, ſhe had been delivered of a dead child. And, upon examination, the abortion proved to be on the ſame day, and about the ſame hour, in which Mr. Donne affirmed that he ſaw her paſs by him in the room. Mr. Walton obſerves, that, though he had not this ſtory from the author himſelf, yet he received it from a perſon of honour, who had the ſtricteſt intimacy with Mr. Donne, and who affirmed the truth of it with the moſt ſolemn aſſurances.

Before this journey into France, during his ſtay there, and after his return, many of the nobility and others requeſted the king to confer ſome ſecular employment on him; but his majeſty, conſidering him as better qualified for the church, rejected their application. Among others who ſolicited our author's advancement in the ſtate, was the earl of Somerſet, when in the greateſt height of favour; who, being at Theobalds with the king, and one of the clerks of the council dying there, diſpatched a meſſenger for Mr. Donne to come thither immediately. On his coming, he ſaid to him, " To teſtify the reality of my affection, and my " purpoſe to prefer you, ſtay in this garden till I go up to the " king, and bring you word that you are clerk of the council. " Doubt not my doing this; for I know the king loves you, and " will not deny me." But it happened otherwiſe; yet the king, on denying the earl's requeſt, added: " I know Mr. Donne is a learn- " ed man, has the abilities of a complete divine, and will prove a " powerful preacher: my deſire is to prefer him that way; and in " that way I will deny you nothing for him."

About this time the diſputes concerning the oaths of allegiance and ſupremacy being ſet on foot, our author, by King James's eſpecial command, wrote his treatiſe on that ſubject, which was printed at London in 1610, in 4to. The king himſelf had engaged in this controverſy, as appears by *his works* ſtill extant; but, on diſcourſing with Mr. Donne upon the occaſion, he was ſo charmed with his clearneſs in ſtating the objections to the taking thoſe oaths, and with his anſwers to them, that he ordered him to draw them up in form, and bring them to him. This our author performed in ſix weeks, and they were publiſhed under the title of " Pſeudo-Martyr: wherein, out of certain propoſitions " and gradations, this concluſion is evicted: That thoſe who are " of the Roman religion in this kingdom, may, and ought, to " take the oath of allegiance." It is dedicated to the king, [James I.] with a preface, addreſſed " to the prieſts and jeſuits, " and to their diſciples in this kingdom."

His majeſty was ſo highly pleaſed with our author's treatiſe that, reſolving to prefer him in the church, he was now very preſſing with him to enter into holy orders; Mr. Donne himſelf, in his

his *Book of devotions*, informs us: "That he condeſcended to a "perſuaſion, nay, almoſt to a ſolicitation of him to do ſo." Deſirous, however, to qualify himſelf fitter for the ſacred function, he deferred his compliance with the King's requeſt, till about three years after; during all which time, he inceſſantly applied himſelf to the ſtudy of textual divinity, and the attainment of a greater perfection in the ſacred languages. He was then ordained by Doctor John King, Biſhop of London, who was his good friend, and had been chaplain to the Lord Keeper Egerton, at the time when Mr. Donne was his ſecretary.

[*How excellently he conducted himſelf as a clergyman, will be ſhewn in the next number, wherein the account of his life will be concluded.*]

II.

ANECDOTES of ROGER BACON.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IF you will inſert the following ANECDOTES concerning the great ROGER BACON, who, on account of his *amazing knowledge*, in a *moſt illiterate* age, was looked on as a *magician*, or *conjuror*; you will, I dare ſay, thereby, entertain many of your readers, as well as oblige

Your conſtant one,

M. F.

DR. FRIEND tells us wonderful things of that Engliſh Fryar: he was a gentleman, born near Ilcheſter, in the year 1214, and began his ſtudies very early at Oxford. Afterwards he went to Paris, where he learned mathematics and phyſic. Upon his return to Oxford, he applied himſelf to languages and philoſophy; in which he quickly made ſo great a progreſs, that he wrote a Latin, Greek, and Hebrew grammar; and improved the latter to ſuch a degree as is ſcarcely credible. FRYAR BACON has left ſeveral tracts relating to chemiſtry, ſome of which are to be ſeen in the Bodleian library, and in that of the Earl of Oxford. He has treated of moſt metals and minerals; and thinks mercury and ſulphur the chief principles of them all. He ſpeaks of almoſt every operation *now* uſed in chemiſtry, and deſcribes the method of making tinctures and elixirs. He mentions the incineration of fern, from which the Engliſh made glaſs. He was the miracle of the age he lived in, and perhaps the greateſt genius for mechanical knowledge, that ever appeared in the world ſince the time of Archimedes. He underſtood and explained the nature of concave ſpherical glaſſes, of which he wrote a treatiſe, ſhewing their force in burning things at a diſtance. How far he advanced optics in all it's branches, is ſufficiently evident from his book of perſpective; where he diſcourſes of the reflexion and refraction of

light, and deſcribes the camera obſcura, and all ſorts of glaſſes which magnify or diminiſh any object, bring it nearear to the eye, or remove it farther off. Among the reſt, the uſe of the optic tube, or teleſcope, thought to be a more modern invention, was plainly known to him. His mathematical inſtruments coſt 200 or 300 pounds, and he ſays, that in twenty years he ſpent 2000 pounds in them and books. A prodigious ſum for ſuch a ſort of expences in thoſe days!

ROGER BACON was almoſt the only aſtronomer of his age. Accordingly he took notice of an error in the calendar, in relation to the quantity of the ſolar year, which had been increaſing ever ſince the time of Julius Cæſar; and propoſed a plan to pope Clement IV, in 1267, how it ſhould be corrected. And above 300 years after, pope Gregory XIII. followed that very plan, in the reformation of the Julian calendar; with this difference only, that ROGER BACON would have it begun from the birth of our Saviour, whereas the Gregorian correction reaches no higher than the Nicene council. His penetrating genius did not ſtop there: he entered into the depth of mechanical ſciences, and was ſo well acquainted with the force of claſtic bodies, that, in imitation of ARCHYTAS, who contrived a wooden dove, that could fly: he, as we are told, could make a flying chariot; and had an art of putting ſtatues into motion, and producing articulate ſounds out of a brazen head. He hit upon the ſecret of gun-powder: he deſcribes the materials of it's compoſition, and the amazing effects of it, *noiſe* and *light*. Theſe, ſays Dr. Friend, are *wonderful diſcoveries*, in ſo *ignorant an age*, eſpecially, conſidering that he had no maſter to teach him: but it is ſtill more wonderful, that ſuch diſcoveries ſhould lie ſo long concealed, till others ſhould ſtart up in the next centuries, and lay claim to thoſe very inventions, to which ROGER BACON only had a right.

ROGER BACON went on in thoſe ſtudies with indefatigable application for above forty years, and was a *very learned* man, in a *moſt illiterate* age; and, becauſe he performed *extraordinary* things, by the help of mathematics, he was ſuſpected of *magic*, and perſecuted by his own fraternity: they would not receive his works into their library, and, at laſt got him impriſoned.

Dr. Friend ſhews that ROGER BACON had alſo ſome ſkill in phyſic. He adds, that he has thought fit to inlarge upon that FRYAR, not only becauſe he is, in a manner, unknown to foreigners, but becauſe the *Engliſh hiſtorians* have hardly ſaid any thing about him and his works, though ſome account of ſuch an extraordinary man deſerved a place in their writings, as well as the detail of a *blazing ſtar*, or a *bloody ſhower*, which they never fail to mention at large.

PHYSICO-

PHYSICO-THEOLOGY.

I.

OBSERVATIONS on the YELLOWISH WASP of PENNSYLVANIA.

Communicated by Mr. JOHN BARTRAM, in a letter to Mr. PETER COLLINSON, F. R. S. and read before the ROYAL SOCIETY, February 24, 1763.

I SAW ſeveral of theſe waſps flying about a heap of ſandy loam: they ſettled upon it, and very nimbly ſcratched away the ſand with their fore-feet, to find their neſts; whilſt they held a large fly under their wings with one of their other feet: they crept with it into the hole, that led to the neſt, and ſtaid there about three minutes, when they came out. With their hind feet they threw the ſand ſo dexterouſly over the hole, as not to be diſcovered: and then, taking flight, ſoon returned with more flies, ſettled down, uncovered the hole, and entered in with their prey.

This extraordinary operation raiſed my curioſity to try to find the entrance; but the ſand fell in ſo faſt, that I was prevented, till after repeated eſſays I was ſo lucky as to find one. It was ſix inches in the ground; and, at the farther end, lay a large maggot, near an inch long, thick as a ſmall gooſe-quill, with ſeveral flies near it, and the remains of many more. Theſe flies are provided for the maggot to feed on, before it changes into the nymph ſtate: when it eats no more, till it attains to a perfect waſp.

The order of Providence is very remarkable, in preſcribing the different ways and means for this tribe of inſects to perpetuate their ſeveral ſpecies, no doubt for good ends and purpoſes, with which we may not be well acquainted, but moſt likely for the prey and food of other animals.

One kind of waſp fabricates an oblong neſt of paper-like compoſition, full of cells, for the harbour of it's young, and hangs it on the branch of a tree.

Some build neſts of clay, and feed their young with ſpiders; others ſuſtain them with large green graſs-hoppers: then there are thoſe which build combs on the ground, like our's in England, to nouriſh a numerous brood.

But this YELLOWISH WASP takes a different method, with great pains digging a hole in the ground, lays it's egg, which ſoon turns to a maggot, and then catches flies to ſupport it, until it comes to maturity.

The wiſdom of Providence is admirable, in giving annually a check to this prolific brood of noxious inſects, by permitting all the males to die, which are the moſt numerous of the family; only reſerving a few impregnated females of each ſpecies, to continue their race to another year.

Whereas Bees, whoſe labours are ſo beneficial to mankind, always ſurvive the winter, to raiſe new colonies.

II.

An ACCOUNT of the PLAGUE, at ALEPPO, in 1761.

Sent in a letter to the reverend Charles Lyttelton, L L. D. dean of Exeter (now lord biſhop of Carliſle) and F. R. S. from the reverend Mr. Thomas Dawes, chaplain to the factory at Aleppo; and read before the Royal Society, February 24, 1763.

THOUGH I find, by experience, that accounts given in news-papers of occurrences in this diſtant quarter of the globe, ſeldom deſerve much credit, yet I cannot contradict the report you mention of the plague's raging here in the ſummer of the year 1761. You probably will have had it confirmed long ſince, and alſo have heard of the accumulated diſtreſſes, we have lately been labouring under: but as the particulars may not have reached you, I will venture to communicate them, though it is a ſubject neither pleaſing to me to dwell on, nor can be very agreeable to you to read. Would to God! I could even now aſſure you they are at an end.

This unhappy country, for ſix years paſt, has been in a very terrible ſituation, afflicted, during the greateſt part of that time, with many of the Almighty's ſevereſt ſcourges. It's troubles were uſhered in by a very ſharp winter, in 1756-7, which deſtroyed almoſt all the fruits of the earth. The cold was ſo very intenſe, that the mercury of Farenheit's thermometer, expoſed a few minutes to the open air, ſunk entirely into the ball of the tube. Millions of olive-trees, that had withſtood the ſeverity of fifty winters, were blaſted in this, and thouſands of ſouls periſhed merely through cold. The failure of a crop the ſucceeding harveſt occaſioned an univerſal ſcarcity, which, in this country of indolence and oppreſſion, where proviſion is only made from hand to mouth, and where, literally ſpeaking, no man is ſecure of reaping what he has ſown, ſoon introduced a famine, with all it's attendant miſeries. The ſhocking accounts related to me on this ſubject would appear fabulous, were they not confirmed by numberleſs eye-witneſſes, both Europeans and natives. In many places the inhabitants were driven to ſuch extremities, that women were known to eat their own children, as ſoon as they expired in their arms, for want of nouriſhment. Numbers of perſons from the mountains and villages adjacent came daily to Aleppo, to offer their wives and children to ſale for a few dollars, to procure a temporary ſubſiſtance for themſelves; and hourly might be ſeen in our ſtreets, dogs and human creatures ſcratching together for a bone, or a piece of carrion, to allay their hunger.

A peſtilence followed cloſe on the heels of this famine, whichlaſted the greateſt part of 1758, and is ſuppoſed to have ſwept away 50 or 60,000 ſouls in this city and it's environs. I bleſs God, I was not a ſpectator of this complicated ſcene of miſery: the very deſcription

ſcription of it muſt diſtreſs a compaſſionate diſpoſition: the ſight of it muſt have made an impreſſion on a heart of flint.

Among many particulars which I have heard relating to the preſent plague, the following anecdotes ſeem ſomewhat extraordinary; and yet, as they are well atteſted, I have no reaſon to doubt of the truth of them: viz. Laſt year, as well as this, there has been more than one inſtance of a woman's being delivered of an infected child, with the plague ſores on it's body, though the mother herſelf has been entirely free from that diſtemper.

A woman, who ſuckled her own child five months old, was ſeized with a moſt ſevere plague, and died after a week's illneſs: but the child, though it ſucked her, and lay in the ſame bed with her during the whole diſorder, eſcaped the infection.

A woman, upwards of an hundred years of age, was attacked with the plague, and recovered. Her two grand-children, of ten and ſixteen, received the infection from her, and were both carried off by it.

Whilſt the plague was making terrible ravage in the iſland of Cyprus, in the ſpring of 1760, a woman, remarkably ſanguine and corpulent, after loſing her huſband and two children, who died of the plague in her arms; made it her daily employment, from a principle of charity, to attend all her ſick neighbours, who ſtood in need of her aſſiſtance; and yet ſhe eſcaped the infection. A Greek lad alſo made it his buſineſs, for many months, to wait on the ſick, and to waſh, dreſs, and bury the dead; and yet he remained unhurt. In that contagion ten men were ſaid to die to one woman; but the perſons to whom it was almoſt univerſally fatal were youths of both ſexes. Many places were rendered ſo bare of inhabitants, as not to have enough left to gather in the fruits of the earth. It ceaſed intirely in July 1760, and has not appeared in the iſland ſince.

The plague ſeems, this year, to have been, in a manner, general, over a great part of the Ottoman empire. We have advice of the havoc it has made at Conſtantinople, Smyrna, Salonica, Bruſa, Adena, Antioch, Antab, Killis, Ourfah, Diarbekir, Mouſol, and many other large towns and villages. Scanderoon (for the firſt time, I believe, this century has) ſuffered conſiderably. The other Frank ſettlements on the ſea-coaſt of Syria have been exempted; excepting a few accidents at Tripoli, which drove the Engliſh conſul, Mr. Abbott, into a cloſe retirement for a week or two: but the ſtorm ſoon blew over.

III.

Short ACCOUNT of the ROYAL OAK*.

DR. STUKELY had the curioſity to viſit this remarkable tree. He lodged at an inn called Iveſey-bank, on the borders of Staffordſhire and Shropſhire. About a mile off, in a large wood, ſtands Boſcobel-houſe, where the Pendrils lived, who preſerved king Charles the ſecond, after the battle of Worceſter, and

* See Dr. STUKELY'S *Itiner. Curioſ.*

made

made famous by the Royal-Oak. The grand-daughter of William Pendril ſtill lives in that houſe. The floor of the garret (which is a popiſh chapel) being matted, prevents any ſuſpicion of a little cavity, with a trap-door, over the ſtair-caſe, where the king was hidden. His bed was artfully placed behind ſome wainſcot, that ſhut up very cloſe. At a bow-ſhoot from the houſe, juſt by a horſe-track paſſing through the wood, ſtood the oak into which the king and his companion, colonel Carlos, climbed, by means of the henrooſt-ladder, when they judged it no longer ſafe to ſtay in the houſe; the family reaching them victuals with a nut-hook, during their continuance in that ſituation.

It happened (as they related it to Dr. Stukely) that whilſt the king and the colonel were in the tree a party of the enemy's horſe, ſent to ſearch the houſe, came whiſtling and talking along this road. When they were juſt under the oak an owl flew out of a neighbouring tree, and hovered along the ground as if her wings were broken, and the ſoldiers merrily purſued it without making any circumſpection. The tree is now encloſed within a brick-wall. the inſide whereof is covered with laurel. That oak is almoſt cut away in the middle by travellers, whoſe curioſity leads them to ſee it. Cloſe by the ſide grows a young thriving plant from one of it's acorns. The king, after the reſtoration, reviewing that place, carried ſome of the acorns and ſet them in St. James's park, or garden, and uſed to water them himſelf. He alſo gave Pendril an eſtate of about two hundred pounds a year, which ſtill remains in the family. Over the door of the incloſure the following inſcription is to be ſeen, cut in marble:

Felicissimam arborem, quam in asſylum potentiſſimi regis Caroli II. *Deus O. M. per quem reges regnant, hic creſcere voluit, tàm in perpetuam rei tantæ memoriam, quàm ſpecimen firmæ in reges fidei, muro cinctam poſteris commendant Baſilius et Jana Fitzherbert.*

QUERCUS AMICA JOVI.

ANTIQUITIES.

An HISTORY of the INQUISITION.

CHAP. VII.

A DESCRIPTION of the AUTO DA FE, with the BURNING of the CONDEMNED CRIMINALS

HAVING exhibited to the reader many horrid examples of the ſhocking barbarities of this tribunal; whch, under the moſt dangerous of all maſks, that of religion, and a pretended zeal for the temporal and eternal welfare of mankind, commits cruelties unknown even to the moſt ſavage heathens, highly injurious to the Almighty, and a diſgrace to human nature.—We

now

now proceed to give ſome account of the grand ſolemnity of *the Auto da Fé*, or act of faith.

If the TORTURES, of which we treated in the foregoing chapter, force from the priſoner a full and intire confeſſion of all the articles of which he ſtands accuſed, he is then conveyed back to his frightful dungeon; where he is left a prey to his melancholy, to the violent anguiſh cauſed by the tortures, and to the dreadful expectation of ſtill greater barbarities. But, in caſe the tortures have not been able to force a confeſſion from him, he is then remanded back to his ſad abode; when the baſeſt artifices are employed, under pretence of ſuccouring him in this deplorable Condition. He is allowed a companion in his cell, as we have obſerved in a former chapter; who, after gaining his confidence, by pretending that he alſo is impriſoned for the like crimes with himſelf; exclaims againſt the INQUISITION, it's injuſtice, rigour, and cruelty; and thus makes the priſoner fall into ſnares, which are ſo much the more difficult to be avoided, as they are diſguiſed under the deceitful appearances of friendſhip, compaſſion, and ſympathy in misfortunes. Some FAMILIARS, or common ſervants of the INQUISITION, do not ſcruple to confine themſelves four or five months in a cell, merely to entrap a priſoner.

In fine, if the perſon impeached is found guilty, either from evidence or his own confeſſion, he is ſentenced to be whipped, to perpetual impriſonment, to the galley, or to death, according as his crime is thought more or leſs enormous: one ſure conſequence of this, as we have before taken occaſion to obſerve, is, that the beſt part, if not all, of his effects, are confiſcated to the tribunal.

After judgment hath thus paſſed on all the priſoners a mock religious ceremony is performed; when they all walk in diſmal proceſſion to the place appointed for their execution, and there hear the articles of their impeachment read, together with their ſentences. This ceremony is called the AUTO DA FE, or act of faith; and is a kind of jail-delivery of the INQUISITION. Theſe ſolemnities are not annual, nor is there any ſtated time for them: they are very rarely held in two ſucceſſive years, but rather for the moſt part at two, three, and ſometimes four years diſtance one from another.

Here follows a ſuccinct deſcription of one, as it was ſolemnized at Madrid in the year 1682; from whence a full idea of the ceremony may be collected.

"The officers of the INQUISITION, preceded by trumpets, kettle-
" drums, and their banner, marched, on the 30th of May, in caval-
" cade, to the palace of the great ſquare; where they declared by
" proclamation, that on the 30th of June the ſentences of the
" priſoners would be put in execution. There had not been a
" ſpectacle of this kind in Madrid for ſeveral years before, for
" which reaſon it was expected by the inhatitants with as much
" impatience as though it had been the merrieſt holiday. On the
" 30th of June a numberleſs multitude of people appeared, as
" ſplendidly dreſſed as for a royal wedding. In the great ſquare

" was raiſed a high ſcaffold; and thither, from ſeven in the " morning till nine at night, came criminals of both ſexes; all " the INQUISITIONS in the kingdom ſending their priſoners to " Madrid. Of theſe priſoners, twenty men and women and one " renegado Mohammedan were ordered to be burned; fifty Jews " and Jeweſſes, having never been before impriſoned, and re- " penting of their crimes, were ſentenced to a long impriſonment " and to wear a yellow ſcapulary; and ten more, indicted for bi- " gamy, witchcraft, and other crimes, were ſentenced to be " whipped, and then ſent to the gallies: theſe laſt wore large " paſte-board caps, with inſcriptions upon them; having halters " about their necks, and torches in their hands."

" The whole court of Spain was preſent on the occaſion. The " grand INQUISITOR's chair was placed in a ſort of tribunal, far " above that of the king. The nobles here acted the part of the " ſheriff's officers in England, leading ſuch criminals as were to " be burned, and holding them when faſt bound with thick cords: " the reſt of the criminals were conducted by the FAMILIARS of " the INQUISITION. The unhappy victims were ſituated near the " place where the king ſtood, their ſcaffold touching his balcony; " ſeveral friars, appointed for the purpoſe, arguing with great " vehemence, to convince the wretched creatures of the truth of " the chriſtian religion. Amongſt thoſe who were to ſuffer was a " young Jeweſs of exquiſite beauty, and but ſeventeen years of " age; who, being on the ſame ſide where the queen was ſeated, ad- " dreſſed her, in hopes of obtaining her pardon, in theſe pa- " thetic words: — Great queen! will not your royal preſence be " of ſome ſervice to me in my miſerable condition? Have regard " to my youth, and, oh! conſider, that I am about to die for " profeſſing a religion imbibed from my earlieſt infancy! — Her " majeſty ſeemed greatly to pity her diſtreſs, but turned away her " eyes, as ſhe did not dare to ſpeak a word in a heretic's behalf.

" Now maſs began; in the midſt of which the prieſt came " from the altar, placed near the ſcaffold, and ſeated himſelf in " a chair prepared for that purpoſe. The chief INQUISITOR " then deſcended from the amphitheatre, dreſſed in his cope, and " having a mitre on his head. After bowing to the altar, he " advanced towards the king's balcony, and went up to it, at- " tended by ſome of his officers, carrying a croſs and the goſpels; " with a book containing the oath by which the kings of Spain " oblige themſelves to protect the catholic faith, to extirpate " heretics, and ſupport, with all their power, the proſecutions " and decrees of the INQUISITION.

" On the INQUISITOR's approach, and preſenting this book to " the king, his majeſty roſe up, bare headed, and ſwore to main- " tain the oath, which was read to him by one of his counſellors: " after which his majeſty continued ſtanding till the INQUISITOR " was returned to his place; when a ſecretary of the holy office " mounted a ſort of pulpit, and adminiſtered the like oath to the " counſellors, and the whole aſſembly. The maſs was begun

" about

" about twelve at noon, and did not end till nine in the evening; " being protracted by a proclamation of the ſentences of the ſeveral " criminals, which were all rehearſed aloud, one after another. " Then followed the burning of the twenty-one men and women; " whoſe intrepidity in ſuffering that horrid death, was truly " aſtoniſhing: ſome threw themſelves into the flames, others " thruſt in their hands and feet, with dauntleſs fortitude; " and all of them yielded to their fate with ſo much reſolution, " that many of the amazed ſpectators acknowledged themſelves " ſorry, that ſuch heroic ſouls were not inlightened by the goſpel. " The king's near ſituation to the criminals rendered their dying " groans very audible; he could not, however, be abſent from " this dreadful ſcene, as it is eſteemed a religious one; and as his " oath obliges him to give a ſanction by his preſence to all the acts " of the tribunal."

The learned Dr. Geddes, (in vol. I. page 447, and ſeq. of his tracts) deſcribing an AUTO DA FE in Liſbon, of which he himſelf was a ſpectator, ſays: " That at the place of execution there " are ſo many ſtakes ſet up as there are priſoners to be burned, a " large quantity of dry furze being placed about them. Theſe " *ſtakes of the profeſſed*, as the INQUISITORS call them, are about " four yards high, and have each of them a ſmall board, where- " on the priſoner is to be ſeated, within half a yard of the top. " The *profeſſed* then go up a ladder betwixt two jeſuits, who attend " them the whole day of execution: When they come even with " the forementioned board, they turn about to the people, and the " jeſuits ſpend near a quarter of an hour in exhorting them to be " reconciled to the ſee of Rome: on their refuſal, the jeſuits come " down, and the executioner aſcending, turns the *profeſſed* from " off the ladder upon the ſeat, chains their bodies cloſe to the " ſtakes, and leaves them. The jeſuits then go up to them a " ſecond time, to renew their exhortation, and, if they find it in- " effectual, uſually tell them at parting: That they leave them " to the devil, who is ſtanding at their elbow; ready to receive " their ſouls, and carry them with him into the flames of hell- " fire, ſo ſoon as they are out of their bodies. Upon this a ge- " neral ſhout is raiſed; and as ſoon as the jeſuits are got off the " ladder, the univerſal cry is, *Let the dogs' beards be made, let the " dogs' beards be made:* which is accordingly performed, by thruſt- " ing flaming furzes, faſtened to a long pole, againſt their faces. " This barbarity is commonly repeated till their faces are burned " to a coal; and is always accompanied with the loudeſt accla- " mations of joy: a bull-feaſt, or farce, being dull entertainment " to this inhuman treatment of a profeſſed heretic.

" Fire is then ſet to the furze at the bottom of the ſtake; when, " if there happens to be a wind, to which that place is expoſed, it " ſeldom reaches higher than the criminal's knees; in which caſe " they are not dead in an hour and half, or two hours, and ſo are " really roaſted, and not burned, to death. If there is a calm they

" are commonly dead in about half an hour after the furze is ſet
" on fire.

" There cannot, ſurely, out of hell, be a more lamentable ſight,
" than this; eſpecially, joined to the horror of the ſufferers' loud
" and frequent cries, who, as long as they are able to ſpeak, are
" heard to implore, *Miſerecordia, por amor de Dios*, Mercy, for the
" love of God: and yet all this is beheld by the people of both
" ſexes, and all ages, with ſuch tranſports of joy and ſatisfaction,
" as are not to be perceived amongſt them on any other occaſion.

Thus far Dr. Geddes, who, in his obſervations on the ceremony, in page 450, takes notice of a very remarkable circumſtance, namely; " That the inhuman joy expreſſed on ſuch occaſions, is
" not the effect of a natural cruelty, but ariſes from the ſpirit of
" their religion: a proof of which, ſays he, is, that all public
" malefactors, except heretics, are no where more tenderly la-
" mented than by the Portugueze; even when there is nothing in
" the manner of their deaths which appears inhuman or cruel."

[*To be continued.*]

MISCELLANEOUS DIVINITY.

I.

The DIVINITY and ATONEMENT Of JESUS CHRIST, Fully PROVED and VINDICATED; In ANSWER to L. M. X. p. 265.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

YOUR correſpondent L. M X. in his anſwer to my laſt piece, has deſired me to produce one plain text of ſcripture, which aſſerted that our bleſſed Lord was God, as well as man; and has made his requeſt in ſuch a manner, as if he was confident that no ſuch text could be produced. It is much to be wiſhed, before perſons pretend tocontradict the fundamental doctrines of Chriſtianity, and, by publiſhing their dangerous opinions, are a means of unſettling the belief of the world in general; and, therefore, may be ſaid to be the cauſe of that deluge of ſcepticiſm and infidelity, which have, in theſe laſt days, made too great a progreſs in the world; that they would, with diligence and ſtudy, candour and impartiality, read over, and examine, the SACRED WRITINGS: not the meaning of this or that text, taken ſeparately, and by itſelf; but what is the whole ſcope and deſign of the inſpired writer: which cannot otherwiſe be done, than by reading attentively the whole of the book, or epiſtle, together, at once, and not ſeparate parts

at

at different times. By purſuing this method, I ſhould hope, that they would not be ſo often guilty of wreſting this or that text of ſcripture to that particular meaning they would have it bear, according as their own fond fancies too often lead them; and which, when embraced, they are reſolved to maintain, whether it be agreeable to revelation or not. If your learned correſpondent, whom I have now taken upon me to anſwer, though very little qualified for the taſk, had purſued the method above mentioned; he would not, I ſhould have hoped, have publiſhed a piece which contradicts every eſſential doctrine of Chriſtianity; nor, with that ſneer, have aſked, whether our bleſſed Lord's divinity could be proved from ſcripture, or no? For his better information, and to preſerve others from the like dangerous error, I beg leave to propoſe the following paſſage of ſcripture, to his and their conſideration.

St. John, the beloved diſciple of our Lord, begins his goſpel with ſaying, that, *in the beginning was the word, and the word was with God, and the word was God*, chap. i. ver. 1. That our Saviour is here expreſſly called GOD, no one, who has ever conſidered, or wrote upon, the ſubject, has, in the leaſt, pretended to deny; though each ſect, I am very ſenſible, has put it's own interpretation upon it. Theſe, according to the opinion of the very learned Dr. Waterland, may be reduced to four: I will give you each of them, as the Doctor has ſummed them up. Lady Moyer's lect.

"The SABELLIAN interpretation runs thus: *In the beginning was Reaſon, and Reaſon was in God, and Reaſon was God. It was in God from the beginning, before the world was; for whatever was in nature, was made with the higheſt Reaſon, neither is there that ſingle thing that was made without Reaſon.* Now this interpretation denies the perſonality of our Saviour, and ſuppoſes the WORD to be only an attribute of the Almighty; which involves the evangeliſt in a very ſtrange abſurdity, when he ſays, that *all things were made by him; and without him was not any thing made that was made:* which is the ſame as if we ſhould ſay, CICERO wrote his book of offices by the help of his reaſon, and, without the help of his reaſon, he did not write it; a thing unneceſſary to aſſert, as it would be impoſſible to perform. But, ſhould any perſon aſſert, that, by the help of another perſon, he wrote that book; and, without that perſon's help and aſſiſtance, he executed no part of it; here, ſuppoſing it to be true, is no abſurdity. As, therefore, the Evangeliſt was aſſiſted by the SPIRIT of God, in writing of his goſpel; it cannot well be ſuppoſed he ſhould write in ſuch a manner, as that his meaning ſhould be ambiguous, or, in the leaſt, tending to an abſurdity. This interpretation, therefore, cannot be received.

"We Proceed now to the ſecond interpretation of it, which is that of the Socinians, and is to this effect: *In the beginning of the goſpel, was the man, Chriſt Jeſus, otherwiſe called, the Word. He was with God, having been taken up into heaven, before he entered on his miniſtry. And he was God, having the office, honour, and title, of a God,*

God conferred upon him after his reſurrection. This interpretation of SOCINUS, at firſt ſight, appears ſo forced, and contrary to the whole tenor of Scripture; that few, I believe, are willing to own they embrace it. For the ſame word which the Evangeliſt makes uſe of to denote the eternity of our Saviour, is, in the Septuagint tranſlation of the book of Proverbs, made uſe of to denote Solomon's meaning, when ſpeaking of the eternity of wiſdom. He might, therefore, with the ſame propriety, be ſuppoſed to make wiſdom ſpeak thus of itſelf: *Before the time of the Jewiſh covenant, or ever the law was given, I was taken up into heaven.* See Prov. viii. 22, &c. But this, they would ſay, could never be the meaning of Solomon; as it would imply an abſurdity, to ſuppoſe, that ſo grand a deſcription of the eternity of wiſdom, as the royal prophet has there given us, could mean any thing beſides an abſolute eternity, or an exiſtence without beginning, and without end. But, pray, is it not equally abſurd, from the ſublime deſcription the Evangeliſt has given us of our Lord's eternity, to imagine that he could mean by the expreſſion εν αρχη [*en arche*] any thing beſides that *time*, wherein nothing exiſted but the creator of all things. The eternity of our Saviour, therefore, being thus eſtabliſhed; the remaining part of his interpretation muſt fall to the ground.

"The next is the ARIAN conſtruction; which was, indeed, invented in the very infancy of Chriſtianity, but not openly eſpouſed, till the beginning of the fourth century. It is as follows: *In the beginning of all things, before ever the earth, or the world, were made; there exiſted a very glorious and excellent creature (ſince called, the WORD) the oracle of God, and the revealer of his will. That excellent perſon, (the firſt whom God, of his own good pleaſure, and free choice, gave being to) was with God the Father; and he was God, another God, an inferior God, infinitely inferior; but yet truly God, as being truly partaker of divine glory then, and fore-ordained to have true dominion and authority in God's own time.* According to this interpretation, it muſt be granted, that the Arians here make the evangeliſt aſſert, that there are two Gods; the one, indeed, inferior to the other, but yet both God diſtinctly; which, I think, at once deſtroys the unity of the deity, which they ſo much contend for; and which is, indeed, the fundamental article of all true religion. But, perhaps, they will deny this interpretation to be theirs. To this, let the learned Dr. Samuel Clarke anſwer, who thus paraphraſes this verſe of St. John: *With God the Father, therefore, the firſt, the Supreme cauſe, and original of all things; there exiſted before all ages, that divine perſon, whoſe name is called the word of God; the only begotten of the Father, the brightneſs of his glory, and, by ineffable communication of divine power and perfections, the expreſs image of his perſon.* This interpretation of the text muſt be allowed by every impartial reader, though couched in other words, to be of the ſame import and meaning with that given above. But God is one; neither is there any other but him. This interpretation, therefore, cannot be the meaning of the evangeliſt; who, being under

under the inſpiration of the Holy Ghoſt, could never publiſh a doctrine, which ſhould undermine the foundation upon which his whole religion was built; conſequently, it cannot be the true one.

"The fourth and laſt interpretation is called the catholic one, and is as follows: *In the beginning, before there was any creature (conſequently, from all eternity) the word, or Son of God, exiſted; and the word was no diſtant, ſeparate power, eſtranged from God, or unacquainted with him; but, he was with God, and himſelf alſo very God; not another God, but another perſon only, of the ſame nature, ſubſtance, and Godhead.* This is the doctrine of our church, as expreſſed in her articles, and ſuch as is agreeable to the whole tenor of ſcripture; which, though we cannot comprehend, yet it by no means contradicts our reaſon. For, though we cannot comply with the church of Rome, in believing doctrines that evidently contradict both ſcripture and reaſon; ſuch as the doctrines of tranſubſtantiation, purgatory, works of ſupererogation, &c. yet, if we will admit of none but what can be comprehended by reaſon, we muſt refuſe our aſſent to many; which but few, I hope, would be deſirous of doing; ſuch as, all things being created out of nothing; that ſomething has neceſſarily exiſted from all eternity; and, that the body and ſoul conſtitute the man. Beſides, if there were no ſuch doctrines as theſe, faith muſt then wholly ceaſe; which yet our Lord declares to be an eſſential virtue in a chriſtian, and without which the apoſtle declares, it is impoſſible to pleaſe God."

Here, then, it muſt be granted, is *one text* that abſolutely aſſerts our Saviour to be God. There are many more of the ſame import in the New Teſtament, but as one is ſufficient for my preſent purpoſe, I ſhall not detain the reader with any more quotations, but refer him to thoſe paſſages recorded in holy writ, wherein the bleſſed Jeſus is, in the ſame ſenſe, called God. John xx. 28. Rom. x. 5. 1 Timothy iii. 16. Heb. i. 8. 1 John v. 20.

The next requeſt of this — ſhall I ſay, *Chriſtian antagoniſt?* — is, that I would quote one text that aſſerts the doctrine of *atonement*, or of Chriſt's dying to ſatisfy the divine juſtice. But can a man profeſs himſelf a diſciple of the bleſſed Jeſus, and yet doubt, or call in queſtion, the end and deſign for which he came. The general deſign of God, in ſending his Son into the world, I always thought, had been to deliver mankind from eternal death and miſery, and to purchaſe for them eternal life: and nothing, ſurely, could more fully diſplay the divine mercy and goodneſs towards his creatures; than by thus finding out the means of pardoning the ſins of mankind, and, at the ſame time, ſatisfying his juſtice.

It may, indeed, be ſaid, that God might have effected this by his abundant mercy and powerful grace; but, as he, in his infinite wiſdom, has thought fit to pitch upon this way and method, by which we are to obtain ſalvation; we may ſafely aſſert this to be the moſt conducive to it's accompliſhment. That our Saviour was offered as a ſacrifice for the ſins of mankind, all the apoſtles agree. Thus St. Paul in his epiſtle to the Hebrews, ſays, ch. ix. 26. *But now, once in the end of the world hath he appeared, to put away*

away ſin by the ſacrifice of himſelf: and again, at ver. 28. *So Chriſt was once offered to bear the ſins of many.* Thus, likewiſe, St. Peter ſpeaks, in his firſt epiſtle, ch. ii. 24. *Who, his owaſelf, bare our ſins in his own body, on the tree; that we, being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed:* and St. John, in his firſt epiſtle, ch. i. 7. ſays: *But if we walk in the light, as He is in the light, we have fellowſhip one with another: and the blood of Jeſus Chriſt, his Son, cleanſeth us from all ſin.* From theſe texts of ſcripture here quoted, I think it plainly appears, that Chriſt died to make an atonement for the ſins of mankind, that he might reconcile them to his Father, and thereby put them in a way to become objects of divine mercy. For, ſuppoſing God had, out of his free grace, pardoned our ſins without any ſuch atonement being made: would not men then have been apt to imagine, that God did not ſo much regard their tranſgreſſion of his laws, as he declares he does; and, conſequently, thoſe laws would have been in great danger of falling into contempt? — But now, ſince God forgives us our ſins upon our ſincere and true repentance, and future obedience, on account only of the merits and ſatisfaction of Chriſt, our Lord; it muſt, ſurely, create in us an hatred, and utter abhorrence of all ſin and wickedneſs, and diſcourage us from ever committing it again; as we are now aſſured, that ſin is ſo hateful to God, that he would not pardon it without making his only Son an offering for ſin, and giving him to be wounded for our tranſgreſſions, and bruiſed for our iniquities. This is ſo far from derogating from the divine mercy, as many are apt to think, that it rather diſplays and exalts it, ſince it is directed and governed by divine juſtice. For mercy without juſtice is not mercy, but cruelty.

This gentleman is pleaſed further to aſſert, that the notion of the deity being in nature and eſſence one, yet revealed to us under a threefold diſtinction of perſons is abſurd. It is very eaſy for perſons peremptorily to aſſert a thing to be abſurd, but it is difficult ſometimes to prove it. — And here let me aſk him, wherein the abſurdity lies? If I had aſſerted that the Father, the Son, and the Holy Ghoſt were three divine natures, yet but one perſon; he might have juſtly called it an abſurdity, becauſe that would have been contradictory to reaſon. But to call a thing abſurd which does not contradict reaſon, but is only above it's comprehenſion, favours not a little of the pride of him, who ſays *There is no God in the world.* In my opinion the whole of the queſtion lies here, whether it has been revealed or not? If it has *not*, we are not bound to believe it; and, therefore, are not at all concerned whether it be true or not. If it is revealed, as I think muſt be evident to every one who has ever read the ſcriptures, we are then bound to embrace and believe it; and after that to call it an abſurdity, is little elſe than blaſphemous. I beg leave to quote thoſe paſſages of ſcripture, wherein this doctrine is abſolutely comprehended: Matt. xxviii. 19. our bleſſed Saviour, in his commiſſion to his diſciples, commands them to *go and teach all na-*

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tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. Now, if the Son and Holy Ghoſt be not of the ſame divine nature with the Father; how can we juſtify our Saviour for joining two creatures with the one Supreme God in the moſt ſolemn act of worſhip that can be, which would be to derogate from the honour of God, and to worſhip and ſerve the creature in the ſame manner that we do the Creator. As, therefore, our Lord has joined himſelf and the bleſſed Spirit with the Father, in this moſt ſolemn act of divine worſhip, it muſt be granted (to avoid the groſſeſt idolatry) that Father, Son, and Holy Ghoſt are three perſons, but one in nature and eſſence. The next text, wherein this ſame doctrine is contained, is the ſalutation of St. Paul. 2 Cor. xiii. 14. *The grace of our Lord, Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.* And St. John preaches the ſame doctrine in his firſt epiſtle, ch. v. 7. *For there are three who bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.*

The other parts of this gentleman's letter are only cavils to what I aſſerted in my laſt, and contain no material objection. I ſhall therefore at preſent paſs them over in ſilence; though I am at the ſame time, ready to return a particular anſwer to each of them, whenever it ſhall be thought neceſſary. I muſt beg your readers' pardon for treſpaſſing ſo long upon their patience; but an anſwer to the objections above ſtarted could not well be compriſed in a leſs compaſs. I beg the favour of you, gentlemen, to give this piece a place, as ſoon as you conveniently can, in your very uſeful magazine, and you will extremely oblige, your conſtant

Topcroft, July 24, 1764. Reader, and ſincere well-wiſher, JOHN FRANCIS.

☞ *The editors are much obliged to this gentleman for the fair and candid manner in which he writes; and particularly for ſigning his name ſo ingenuouſly in this good cauſe.*

See p. 313, *and* 366.

II.

QUÆRE on שילה [*SHILOH*] GEN. XLIX. 10.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

BY mentioning your opinion of the following explanation of the word שילה [*Shiloh*] upon the blue cover of your next publication; or by inſerting it in your miſcellaneous department, if you deem the humble offering worthy your acceptance, you will determine me a future coreſpondent or otherwiſe; who ſincerely wiſh your laudable undertaking may ever meet with it's deſerved incouragement, and am,

Gentlemen,

Sept. 4. 1764. Your affectionate friend F. J. BROOK.

THIS word occurs Gen. xlix. and both Chriſtians and Jews acknowledge the Meſſiah to be here intended by this remarkable prophecy, but differ in the derivation of שילה [*Shiloh*]. It is ſufficient to ſay, that ſome bring it from the root שלה [*ſchalah*] *peaceful*, &c. others from שיל [*ſchil*] a child, and ה a feminine termination, and others again from the initial letters of ש יש לו המלוכה [*ſch iſch lo hamelocah*] which the political LXX have partly followed.

As I have not, therefore, obſerved hitherto the following derivation; I ſhould be glad to know if it has been given yet by any other perſon. It ſeems too obvious, in my humble opinion, not to have been remarked before.

Q. May not שילה then be thus literally tranſlated?

ש *Who* or *which* (as the New Teſt. has το παιδιον.)
י *Shall be*
ל *Of*
ה *a woman*, or *the woman*, ה being alſo emphatic.

q. d. literatim, *Who ſhall be of the woman*; i. e. the ſeed of the woman; our king and Saviour. Indeed שיל [*ſchil*] and ה are of the ſame import: but in *this* derivation I cannot help obſerving how gloriouſly conciſe and full the holy language appears. Here I am put in mind of being conciſe myſelf.

Favete incæpto juvenis.

III.

REMARKS on GEN. XXI. 10.—14.

IT is evident, from what follows, ver. 12. that Sarah acted in this affair by a divine impulſe; and the ſeeming ſeverity of her expreſſion will be ſoftened much, if in this view we read: *For the ſon of this bond-woman WILL not be heir with Iſaac.* While, at the ſame time, the character of Abraham appears in a very amible light, from the anxious tenderneſs which he diſcovers for Hagar and Iſhmael: nor can he be charged either with cruelty to them, or with a too uxorious deference to Sarah, when we remark, that he acted entirely by the divine direction; and upon the certain aſſurance that Iſhmael ſhould live and flouriſh under the protection of God. See ver. 12, 13. *In Iſaac ſhall thy ſeed be called*, refers to the Meſſiah, the *ſpiritual ſeed* more eſpecially, and the children of Abraham by faith. See Rom. ix. 7. &c. This *ſpiritual ſeed* is poſitively reſtrained to the family of Iſaac.

Ver. 14. After ſo expreſs a declaration from God, Abraham delayed not to obey: and though it is certain that God directed his conduct in this whole tranſaction, yet he hath not eſcaped the charge of cruelty: in anſwer to which it muſt be remarked, that though the ambiguity of our Engliſh tranſlation, which ſeems to intimate, that *Hagar took the child upon her ſhoulder*, and afterwards, ver. 15. that *ſhe caſt the child under one of the ſhrubs*, repreſents Hagar's circumſtances as very calamitous; yet they were far from being ſo diſtreſsful as this repreſentation makes them,

them. For, 1ſt Iſhmael was not an infant at this time, but at leaſt fifteen or ſixteen (Le Clerc ſays ſeventeen) years old, for at the birth of Iſaac he was fourteen. Compare ch. xvi. 16. with ch. xxi. 5. And if Iſaac was two years old when Sarah weaned him, Iſhmael muſt, at leaſt, have been ſixteen when Abraham ſent away him and his mother. Hagar, therefore, had not a child to provide for, but a youth capable of being a comfort and aſſiſtant to her. 2. It was eaſy at that time for any perſon to find a ſufficient livelihood in the world: thoſe who had flocks found ground enough to ſpare in every country to maintain them; and the creatures of the world were ſo numerous, that a perſon who had no flocks might, in the wilderneſſes and uncultivated grounds, kill enough of all ſorts for maintenance, without injuring any one: and thus Iſhmael dwelled in the wilderneſs, *and became an archer*, ver. 20. Neither are we to imagine, that this wilderneſs was quite an uncultivated deſart; for there were houſes, and even cities, or villages, ſcattered up and down in it: but it is called a *wilderneſs*, as being a mountainous tract, and leſs inhabited than other parts of the country. Thus, if other means failed them, they might let themſelves for hire to thoſe who had flocks of cattle, and find as eaſy maintenance in their ſervice, as Hagar and Iſhmael had even with Abraham. Accordingly it appears, that Hagar met with no great difficulty in providing for herſelf or her ſon. In a few years ſhe ſaw him in ſo comfortable a way of life, as to get himſelf a wife out of another country, to come and live with him, ver. 21. 3. Iſhmael, and, conſequently, Hagar, fared no worſe than the younger children uſed to fare in thoſe days, when they were diſmiſſed in order to their ſettling in the world; for in the ſame manner the children that Abraham had by Keturah were dealt by, ch. xxvi. 6. We miſtake, therefore, in imagining, that Hagar and Iſhmael were ſuch ſufferers by Abraham's diſmiſſing them. At firſt it might, perhaps, be diſputed, whether Iſhmael the firſt born, or Iſaac the ſon of his wife, ſhould be Abraham's heir; but, after this point was determined, proviſion was to be made, that Iſhmael ſhould either go and plant a family of his own, or he muſt have been Iſaac's ſervant, if he had continued in Abraham's family. — See the hiſtory of Jacob's journey, ch. xxviii. xxix. The *bread* and *water* which Abraham gave Hagar includes all ſorts of proviſion for their preſent neceſſity; till they came to the place to which Abraham, in all probability, directed them to bend their courſe.

IV.

QUÆRE on JOHN V. 7.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

HAVING with pleaſure obſerved, in your excellent and uſeful performance, ſome late ſeaſonable and pious attempts to eſtabliſh the doctrine of the ever-bleſſed Trinity; permit me to continue a ſubject of ſo great importance in the chriſtian ſcheme,

by requesting a reply to the following quære: Quære, Whether that celebrated text, 1 Ep. John v. 7. *For there are three who bear record in heaven*, &c. so long controverted among the learned of both parties, is genuine or spurious? If genuine, whether it may not be alledged as a demonstrative proof of a Trinity of persons in the Godhead?

The insertion of this, if approved,
Will greatly oblige yours,
PHILALETHES.

Aug. 28. 1764.

A critical account of the occurrence related Exodus iv. 24.—26. *would also be very acceptable.*

V.

STRICTURES on VOLTAIRE's late PIECE on TOLERATION.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

EVERY humane and generous heart must be struck with the proper sentiments which animate Mr Voltaire in his treatise on toleration. It is a great misfortune that so able a writer should fall into absurdities. That many such glare in his work is undoubted; particularly in his twelfth and thirteenth chapters, where he endeavours to prove, that "the Jewish was a reli-"gion of extreme toleration." In proof of which absurd and strange proposition, he endeavours to shew, that all the Jewish *idolatry*, &c. was, in effect, so much toleration. And, willing to abuse that nation as much as possible, he says, in p. 139 of the English translation, "We do not find, throughout the whole his-"tory of the Jewish people, *one single* instance of generosity, "magnanimity, or benevolence; but there constantly escapes, "through the cloud of barbarism in which they were so long en-"veloped, a ray of universal toleration!" — Surely this man never read the histories of Joseph, of David, and Jonathan, Hezekiah, Josiah, &c. &c. &c. or he could not have made such an assertion. — But I do not sit down to attempt any confutation of him; neither my avocations nor my abilities, perhaps, would allow it: but I earnestly call upon some of you, or your learned, able, and reverend correspondents, to give us, in a series, a full confutation of the false propositions of Voltaire in these chapters; which it is very easy to do. And it would be well if the abuse he has liberally shed on the primitive martyrs, ch. ix. was taken notice of: if my memory serves me right, Bishop Warburton, somewhere in his Divine Legation, has occurred to these very objections which Voltaire makes.

Believe me, Sirs, the undertaking I recommend, if decently executed, will redound much to the credit of the gentleman who executes it, and also to the utility of your very excellent pamphlet.

I am, gentlemen, yours, &c.

Andover, Sept. 1764.

J. B

VI. The

VI.

The Rev. Mr. LANDON's APPEAL from the SENTENCE of the MONTHLY REVIEWERS.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

MR. LANDON having lately publiſhed an anſwer to a book intitled, An Appeal, &c. In the Monthly Review for June 1764, page 485, there is given the whole title page of his book, together with what the publiſhers were pleaſed to ſay upon it, viz.

An anſwer to a book entitled, An Appeal to the common ſenſe of all chriſtian people, with regard to an important point of faith and practice, impoſed upon their conſciences by church authority; *wherein the author's erroneous notions, concerning the doctrine of the Trinity and incarnation of Jeſus Chriſt; together with his miſtakes, in expounding the holy ſcripture, are fully laid open. And in which likewiſe ſeveral texts of Dr. Clarke's ſcripture doctrine of the Trinity, with his arguing upon them, are occaſionally conſidered.* By John Landon, Rector of Nuſtead and Iſield, in Kent. 8vo, 2s. 6d. Whiſton, &c.

" We were in hopes that this controverſy had been pretty well " ſettled, by the learned Author of the appeal: but we ſee, with " concern, there is ſtill *one* gentlemen, at leaſt, unconvinced of the " Athanaſian hereſy. For *us*, our notions, on this ſubject, have " been often enough expreſſed, and are ſufficiently known. We " ſhould therefore, gladly be excuſed from entering any farther " in this thorny path; and ſhall content ourſelves, for the preſent, " with recommending the appeal*, with Mr. Landon's anſwer, " to the careful attention of ſuch of our readers as have not already " *made up their minds*, as the phraſe goes, with regard to the " Unitarian and Trinitarian doctrines".

In what theſe gentlemen have here ſaid, there ſeem to be ſome things very exceptionable: and it is hoped they will excuſe the taking this method of pointing them out. They begin with ſaying, " We were in hopes that this controverſy had been pretty well " ſettled, by the learned author of the appeal: but we ſee, with " concern, there is ſtill *one* gentleman, at leaſt, unconvinced of the " Athanaſian hereſy." Now, not to inſiſt upon their glaring partiality upon this occaſion: more particular notice ſhall be taken of what follows, which is this: " but we ſee with concern, there " is ſtill *one* gentleman, at leaſt, unconvinced of the Athanaſian " hereſy". what! is Mr. Landon then the one, the only one, who is *unconvinced of the Athanaſian hereſy*, as they are pleaſed to call it? God forbid! For if ſo, what muſt be thought of the whole clergy of this church, who ſo ſolemnly ſubſcribe the thirty

* " There is alſo another valuable publication of this gentleman's, in- " titled, The trinitarian controverſy reviewed."

nine

nine articles? But under favour let this queſtion be aſked. How came the authors of the Monthly Review ſo generally well acquainted with the ſentiments of the whole clergy of this church, as to inſinuate, in the manner they have done, that Mr. Landon is the only *one* who is *at leaſt* unconvinced that the doctrine of the church of England, with regard to the Trinity, is erroneous? But, notwithſtanding what theſe gentlemen have ſaid, it is more than probable that the author of the appeal muſt have met with many more opponents than Mr. Landon, ſince the firſt publication of his book. Otherwiſe that laborious, that other ſo boaſted, *valuable publication of his, entitled, The Trinitarian doctrine reviewed*, &c. had been a very unneceſſary piece of work.

When people have any innovation in view, the repreſenting their opponents as very few, or inconſiderable, has been ſometimes uſed with too good ſucceſs. But, as Mr. Landon freely owns that he is really very far from being convinced, either by the appeal or the review, that the doctrine of the church of England, with regard to the Trinity, is heretical; it is hoped, if there is any innovation deſigned at preſent, it will not ſeem ſtrange that he ſhould moſt earneſtly pray to God, as he indeed does, that it might have no effect here.

They ſay moreover that Mr. Landon is *at leaſt unconvinced of the Athanaſian hereſy*. Meaning perhaps, though he is not convinced that the Athanaſian doctrine is erroneous, yet he is not ſatisfied it is true. How ingenuous ſuch a reflexion is, he appeals to every candid reader; and how juſtifiable, to his book.

Laſtly, they conclude "with recommending the Appeal, with "Mr. Landon's Anſwer, to the careful attention of ſuch of their "readers as have not already *made up their minds*, with regard to "the Unitarian and Trinitarian doctrine." Why, really, Mr. Landon wiſhed for nothing more when he publiſhed his book, than that it might be impartially compared with the Appeal. And he hopes it will not diſcourage any from undertaking ſuch compariſon, to have it obſerved, that whatever preference theſe gentlemen have thought proper to give the Appeal, they have not produced one ſingle inſtance, to ſhew where he has not made good his charge againſt it's author.

Mr. Landon would beg the favour of ſuch, who ſhall be pleaſed to read this, to conſider, that he was not the reviver of this controverſy; and therefore he hopes it will be excuſable in him, as he is a clergyman of the church of England, to appear in the defence only of it's doctrine, eſpecially in a very important point; where ſilence might poſſibly be criminal; or, at leaſt, might, be conſtrued into a concurrence with oppoſers.

VII. ADMONITIONS

VII.

ADMONITIONS in time of HARVEST: or, the INGATHERER's MONITOR.

Let us now fear the Lord our God, who giveth rain, both the former and the latter, in his ſeaſon: he reſerveth unto us the appointed weeks of harveſt.

Jerem. v. 24.

TIME and circumſtances enhance the laudableneſs or the guilt of men's tempers and actions.—To offend a *benefactor* openly and notoriouſly, at the time He is beſtowing His LARGESS, would be condemned by all men, as the *vileſt ingratitude*. To apply this:

In *Harveſt* the *ſupreme benefactor*, *Almighty God*, is giving us his bounty largely, therefore at ſuch ſeaſons if the *ingatherers* not only rob God of his due tribute of thankfulneſs and praiſe, but alſo profane His name, abuſe the gifts of His providence to drunkenneſs, and Exceſs, and affront Him to His face, by words and ways too many to be expreſſed; this is to ſin with *crimſon and ſcarlet dye*, and with higher aggravations than at other times.

We ſpeak as to reaſonable perſons; *are not theſe things ſo?* Be perſuaded, then, to ſtand in awe, and beg of God, for Chriſt's ſake, you may not *thus ſin*. Watch and remember, that *impiety* in this ſeaſon is *threefold impiety*. Therefore,

I. Let maſters and ſervants bear in mind the bright examples recorded of that wealthy and honourable huſbandman *Boaz* and his reapers, *Ruth* ii. 4. *And behold Boaz came from Bethlehem, and ſaid unto his reapers, the Lord be with you; and they anſwered him, the Lord bleſs thee.* May you do ſo, and be bleſſed!

II. Let it be conſidered, that all the plenty on the earth is the *Lord's*: He is the proprietor, *Pſ.* xxiv. 1. *The earth is the Lord's and the fulneſs thereof, the world, and they who dwell therein. Pſ.* civ. 13, 14, 15, 27, et ſeq.

III. Conſider alſo, it is at his pleaſure whether there ſhall be *weeks of Harveſts* or not. When He pleaſeth He ſaith to the *Snow, be thou upon the earth: likewiſe to the ſmall rain, and to the great rain of His ſtrength. He ſealeth up every man's hand, that all men may know His work. Job* xxxvii. 6, 7.—Surely they deſerve the marks of His high diſpleaſure to whom it might be ſaid as in *Jeremiah* v. 24. *Neither ſay they in their heart, let us now fear the Lord our God, who giveth rain, both the former and the latter in His ſeaſon: He reſerveth unto us the appointed weeks of* HARVEST. May it not be expected He will ſay in his anger as in *Hoſea* ii. 8. 9. *For ſhe did not know* (i. e. did not conſider) *that I gave her corn and wine and oil, and multiplied her ſilver and gold, which they prepared for Baal. Therefore will I return and take away* my corn *in the time thereof. &c.*

IV. Further conſider, your health, ſtrength, and life are in His hand. He can ſend upon you *curſing, vexation, and rebuke in all*

you

you ſet your hand unto. He can ſmite you with *conſumption, and with a fever, and with an inflammation, and extreme burning, with the burning ague, and with the ſword*, &c. *Deuter.* xxviii. 20. 22. *Levit.* xxvi. 16. Oh! reverence the Almighty ſpeaking, *Deuter.* xxxii. 39. *See now that I, even I, am He, and there is no God with me: I kill, and I make alive: I wound and I heal: neither is there any that can deliver out of my Hand.* Alas! to be cut off thus in His wrath would be followed with the *ſecond death*, the torments of hell for ever, *Rev.* xx. 14, 15. *Mark* ix. 43 to the end, there to lament, that *the Harveſt is paſt, the ſummer is ended, and we are not ſaved.* Jer. viii. 20.

V. Therefore once more conſider, *Harveſt* is an emblem of the end of the world, as connected with the judgment-day. While you are employed in this work, think, think often of the parable of the *tares* and the wheat, *Matt.* xiii. 24—31—36—44. *He anſwered and ſaid unto them.—The Harveſt is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of the world. The ſon of man ſhall ſend forth his angels, and they ſhall gather out of His kingdom all things that offend, and them who do iniquity; and ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father. Who hath ears to hear, let him hear.*

May you entertain ſuch thoughts amidſt the labours and the joys of harveſt! May you pray often, through the *only mediator*, for grace in your heart, and a bleſſing on your work, that inſtead of being daring offenders while you are filling your boſom with the ſheaves of God's fatherly goodneſs; inſtead of being doomed at laſt to everlaſting burnings, you may be learning of Chriſt, and ripening for the eternal HARVEST of heavenly joys, through His merits. *Amen!*

Dare not provoke th' Almighty power,
Leſt light'nings blaſt, and thunders roar,
And mighty rains deſtructive torrents pour.

VIII.

☞ We have the pleaſure to preſent our readers with the firſt of a ſeries of letters, meditations, and poems, which were compoſed by an amiable and excellent lady, who died in her TWENTY-FIRST year; and of whom a brief account will be given at the cloſe of theſe pieces, which we are aſſured will give great ſatisfaction to the reader; and for which we are much obliged to the gentleman who communicated them. The lady choſe to write to her friend, whom ſhe calls AURELIA, under the fictitious name of AMYNTA; and we have therefore thought it beſt to retain theſe names.

LETTERS

LETTERS to AURELIA.

LETTER I.

[Incloſing lines on friendſhip, which ſee in the poetry, p 423.]

I KNOW it is needleſs to deſire my deareſt friend to make favourable allowances for the numerous faults, which any one but herſelf would diſcover in theſe lines. They were dictated by my heart the dreadful evening you left me, and that muſt atone for all. I now long more than ever to ſee you, &c. &c.

I am now again pleaſing myſelf with the hopes of ſeeing my dear AURELIA; and whilſt health and eaſe flatter me with the proſpect of years to come, I can ſcarce admit the probability of leaving the world, before I can enjoy that happineſs. But now and then ſome friendly monitor warns me of the danger of ſuch a fatal ſecurity; and a violent pain in my head, which I ſeldom paſs a day without, joins with the ſickneſſes and deaths of others to tell me, I AM MORTAL; — and, whilſt ſomething within me convinces me I am *immortal* too; I ſhall be ſtupid to the laſt degree, if I neglect to ſecure a happineſs, laſting as the ſacred principle which aſſures me, that I ſhall ſurvive the ruins of a falling world.

Here I ſtop — to liſten to an immediate call from the grave; the ſolemn ſound of a bell, which is tolling, to inform me, among others, that an immortal ſoul is gone to receive it's final ſentence.

May I improve the admonition it gives me! — perhaps the next time it is heard, it may be to ſummon my friends to MY funeral! and whilſt they are mourning over a ſenſeleſs corpſe, this trembling ſoul may be hearing her eternal doom! — Oh! that in that tremendous moment, I may behold a ſmile beam from the face of my reconciled judge! This is a joy worth all the pains which could be crouded into a thouſand ages.

'Tis this makes chriſtian triumph a command;
'Tis this makes joy a duty to the wiſe:
'Tis impious in a good man to be ſad.

The thought of this, one would imagine, were ſufficient to ſupport the ſoul under the moſt preſſing afflictions. And is it poſſible for a reaſonable creature to enjoy a moment's peace, when there is juſt ground to fear the contrary? — How wretchedly are we blinded by the falſe luſtre of ſenſible pleaſures! By what fatal enchantment are we led? ——

But I forget myſelf: — I never know when to leave off when I am prating to you: becauſe you indulge me ſo much, and ſuffer me to talk of whatever my thoughts run upon. Sure, this is the oddeſt letter in the world! It has ſcarce a beginning; and, I believe, you will think it will never have an end — unleſs I immediately conclude; which ſhall be done, when I have inſiſted on the performance of your kind promiſe of a long letter this evening, and again aſſured my charming friend that I am

Entirely her
AMYNTA.

☞ *These* meditations, *or* acts of devotion, *appear by the manuſcripts, to have been penned at very different times; and moſt of them very early.*

MEDITATION I.

WHY art thou ſo caſt down, o my ſoul! — Why art thou ſo diſquieted within me? — Why doſt thou complain under the correcting hand of a GOD, whom thou haſt offended? — Who never afflicts willingly: — but, when he chaſtens, it is for our profit! — Let me conſider, — What have I done to deſerve HIS rebukes? — Oh! the proſpect is unbounded — I am aſtoniſhed at his patience and forbearing love — aſtoniſhed that he hath not long before poured out the fury of his wrath upon me! — Lord, I deſerve thy heavieſt ſtrokes! Whilſt ſurrounded with mercies; and while ſcarce a bitter drop fell into the cup thou waſt pleaſed to allot me. — I diſregarded thy favours: I reſted in the enjoyment; without remembering, as I ought, the GOD who gave them.

But now — bleſſed be his name! He hath awakened me: — I *now* feel more gratitude under affliction than I did in my greateſt eaſe. — Lord! I bleſs thy rod: I bleſs the gracious hand that corrects me: — what greater inſtance couldeſt thou have manifeſted of paternal care and kindneſs, than thus gently to rouſe me out of my fatal lethargy; and by theſe ſoft admonitions ſhew me how much more thou *canſt* afflict me? — But, with humble ſubmiſſion to thy will, let me intreat thee, o Father of mercies! to forbear the continuance of thy chaſtiſement. However, let me always ſay, with unfeigned lips, — *Not as I will, but as Thou wilt.*

[*To be continued.*]

IX.

CONSOLATION.

The HERMIT of LEBANON will this month ſupply the place of the HERMIT of the EAST. He offers good conſolation to the children of diſtreſs: and we flatter ourſelves that a little variety in the preacher will not, for once, be diſagreeable to the audience.

NUMBER IX.

The HERMIT of LEBANON. A Tale.

MOST travellers, who have viſited the eaſtern parts, agree, that the preſent inhabitants are remarkably ſtupid and illiterate; and that ignorance has drawn her tenebrous mantle over the countries where formerly the lamp of wiſdom ſhone with diſtinguiſhed luſtre. This obſervation, however true it may be in general, is not juſt with regard to every individual. There are ſtill ſome perſons whoſe minds are illuminated with the rays of ſcience, and who ſtudy, and I dare ſay, practiſe too, the precepts

of

of virtue and religion. Several of this kind I have ſeen in my travels; particularly an aged hermit, whom I fortunately met with when I viſited the celebrated mountain of Lebanon, in 1746. It would be foreign from the intention of this eſſay, to attempt a particular deſcription of that famous mountain, from whence the cedars were brought for building the temple of Solomon, the moſt ſplendid ſtructure the world ever ſaw; but time has ſtrangely changed the face of this country. The extenſive foreſts of Lebanon, which contained ſuch multitudes of ſpreading cedars, are reduced to one ſingle grove of about a mile in circumference, containing about eighteen large cedars, a conſiderable number of ſmall ones, and a few pines. While we were viewing the cedars, an aged hermit approached us; and, after making ſome remarks on theſe famous trees, conducted us to the convent of Cannobine, built on the declivity of Lebanon, in the moſt retired and romantic ſituation that can poſſibly be conceived. It ſtands on the north ſide of a remarkable chaſm or rupture of the mountain, at the bottom whereof runs a large current of water, which tumbles down the rocks in numerous caſcades. The murmur of theſe falling ſtreams, and the hollow ſound of the wind among the trees, increaſe the ſolemnity of the place, and tend greatly to compoſe the mind, and inſpire the ſoul with reflexions worthy of it's nature: both ſides of this chaſm are remarkably ſteep, and covered with trees of the moſt beautiful verdure, many of which, being of the aromatic kind, render the air delightfully fragrant. The church of this convent is a large grotto, and in one of the windows are three bells, which ſerve to call the monks to their devotions; (a favour allowed them no where elſe in all the Turkiſh dominions.) The convent itſelf ſtands at the mouth of a large cave; and, except two or three rooms, is wholly compoſed of ſubterraneous apartments.

After viewing every part of this ſequeſtered retreat, the hermit conducted us to his cell, which ſtood on the margin of the ſame chaſm, about a quarter of a mile from the convent. Before the entrance of this homely manſion was a large ſpreading tree; and, on the right ſide a ſmall ſtream, which had it's riſe at ſome diſtance above, in the ſide of the mountain, and here tumbled into the torrent at the bottom of the chaſm. It is ſtill the cuſtom among the inhabitants of the eaſt, to entertain their gueſts under a tree; a circumſtance the more pleaſing to me, as it reſembled the practice of the ancient patriarchs, and filled my mind with the moſt pleaſing ideas of ancient ſimplicity. After a ſhort repaſt, we aſked the hermit how long he had reſided in that ſolitary habitation; and why he choſe to ſeclude himſelf from ſociety. To which he was pleaſed to anſwer, addreſſing himſelf to me: "I am a native of Scio, a famous iſland of the Archi-
"pelago, and not a ſtranger to the cuſtoms of Europe, hav-
"ing ſtudied ſeven years at Rome; and, after my return,
"lived many years in my native country; but, being deſirous

" of retiring from the world, and ſpending the remainder of
" my days in ſolitude, I repaired to this mountain, where I
" have now lived above forty years, and experienced more real
" pleaſure and ſatisfaction in this ſequeſtered grotto, than in all
" the noiſe, the buſtle, and hurry of this buſy world. Curio-
" ſity, my ſon, doubtleſs, inſpired thee with a deſire of viſiting
" this famous mountain; but that the journey may not be whol-
" ly in vain, attend to the inſtructions of the aged, and let the
" hoary head teach thee wiſdom. Weigh not the diſpenſations
" of heaven in the imperfect balance of human reaſon; but be
" reſigned to the finger of the Almighty. Murmur not at the
" ſeeming frowns of Providence, and the diſtribution of riches
" in this imperfect ſtate, for they are continually fluctuating like
" the waves of the ocean, and ſooner diſſipated than the morn-
" ing miſt. Remember judgments are not ſent in vain, nor mer-
" cies beſtowed without commiſſion. The actions of Omnipotence
" are directed by infinite wiſdom, which cannot err. Repine not,
" therefore, at thy mortal lot, but always take the preſent and
" future ſtate in connexion.

" Conſider this world, is not the whole of exiſtence; and,
" though thou mayeſt want thy ſhare on this ſide the grave,
" comfort thyſelf with this pleaſing, this animating thought,
" that, if thou art really pious, thou ſhalt have large poſſeſſions
" in the regions that lie beyond it. Theſe reflexions, my ſon,
" will unravel the intricacies of Providence, and ſolve the per-
" plexing riddles of life. Conſider, thine adverſities will ſhort-
" ly terminate, and the moſt poignant afflictions ſoon reach their
" period. The clouds of adverſity, darkneſs, and ignorance,
" that now ſpread a gloom over all the regions of thy breaſt,
" will retire at the appearance of the torch of wiſdom; and,
" when the ſun of religion ariſes in his ſtrength, they will
" vaniſh and be ſeen no more. If, while thy little bark rides
" on the ocean of this world, rough ſtorms and contrary blaſts
" alarm thy fears; yet, remember that the voyage is ſhort,
" and the danger will ſoon be over; and, though the ſkies may
" darken, and the lowering aſpect of the heavens terrify and
" ſurprize thee; yet, be aſſured, that brighter ſcenes will ſoon
" chear thy ſight, and more ſerene proſpects raviſh and de-
" light thy ſoul; though the waves may roar, and the billows
" appear as mountains, yet, winds, ſtorms, confuſions, and diſ-
" orders, nay, even death itſelf, ſhall all conſpire to waft thee
" to the empyrean ſhore. Let the conſideration of the uncer-
" tainty of life be a continual memento of thy fluctuating
" condition; acquaint thyſelf with the monuments of death,
" and contract a familiarity with the king of terrors. Re-
" member the omniſcient eye of heaven obſerves all thy ac-
" tions, and let not death ſurprize thee in an ungarded hour.
" Accumulate not riches to thyſelf, neither be thou covetous of
" large poſſeſſions. Let thy requeſt to heaven be, like that of
" Agur, *give me neither poverty nor riches.* Delivered from the
difficulties

" difficulties and hardſhips of the one, and unembarraſſed with " the incumbrances and perplexities of the other, thou wilt live " in comfort and ſatisfaction, and thy days will glide on in a " pleaſing ſerenity. Never imagine temporal things to be per- " manent, let thine own mind limit their duration: viciſſitudes " unexpected may turn back the wheels of proſperity; and " changes, ſudden as the whirlwinds of the deſert, deſtroy all " thy pleaſing hopes of a long continued ſucceſſion of delights. " Place not, therefore, thy felicity on fleeting objects, nor ſtretch " out thine hands to graſp at ſhadows. Build not thy joys on an " aërial foundation, nor place thy hopes on the phantoms of a " waking dream. Prepare for misfortunes, and keep thyſelf al- " ways ready to war with adverſity. Every thing in nature may " be juſtly conſidered as an inſtructive leſſon of our own morta- " lity. Life has it's ſpring, it's ſummer, it's autumn, and it's " winter. Many find a paſſage from the firſt to the grave; but " thoſe who ſurvive both the ſummer and the autumn, muſt in- " evitably fall beneath the chilling blaſts of winter; and the frozen " hand of death will open for them the dreary portals of the " tomb. Remember, my ſon, we are all bound on a voyage to " eternity, and that the paſſage is difficult and full of dangers; " let us therefore be remarkably careful, leſt the current of proſ- " perity ſhould carry our little barks into the eddies of pleaſure, " and they be ſwallowed up by the whirlpools of vice, or beaten " to pieces on the rocks of deſpair. The merchant, animated " with the hopes of riches, traverſes the burning ſands of the " Arabian waſtes, to fetch the choice productions of the eaſt; " but what are all the golden treaſures of Indoſtan, the pearls " of Ormus, or the diamonds of Golconda, when compared with " the permanent riches, which crown the toils and ſufferings of " a chriſtian. What perſon, therefore, would neglect ſuch glo- " rious proſpects, becauſe a few boiſterous winds and adverſe " blaſts may attend his paſſage; ſurely he is undeſerving of ſuch " glorious treaſures, who is afraid to hazard a few momentary " and periſhing trifles, for joys of ſuch intrinſic value and eternal " duration. Purſue now, my ſon, thy journey in peace; and, " when by the favour of the Almighty, thou haſt reached the " land of thy nativity, and ſitteſt at eaſe in the habitation of thy " fathers, engrave theſe precepts on the table of thy memory, " and make them the conſtant ſubject of thy thoughts; for then " ſhalt thou ſecurely tread the paths of virtue, and deſire, rather " than fear, the approach of the king of terrors. Thou ſhalt " ſmile at misfortunes, and under the weighty hand of adverſity, " remember with pleaſure, the aged inhabitant of Lebanon."

[*To be continued.*]

POETRY.

POETRY.

THE JUDGEMENT OF SOLOMON.

From 1 Kings iii. 16. to the end.

NOW prone in death the godlike DAVID lay;
His ſon ſucceeds, and nations own his ſway.
High on a throne divine, in awful ſtate
The monarch rais'd, fulfill'd the will of fate;
With wond'ring eyes the mighty numbers gaz'd,
While in his hand th'imperial ſceptre blaz'd.
Supreme he ſate, majeſtic as a God,
And ſubject nations trembled at his nod.
Around his brows a golden cloud was ſpread,
A ſtream of glory flam'd above his head.
Such gifts JEHOVAH on the KING beſtow'd,
Such from his arms the fierce effulgence flow'd.
Through the wide portals urg'd a num'rous throng,
With headlong ſteps tumultuous pour along:
Thund'ring they ſhout; the lift'ning walls re-bound,
And vaulted roofs return the hollow ſound.
The monarch now his awful ſceptre ſway'd
To ſtill the noiſe: the num'rous throng obey'd.
In deep attention fix'd the crouds appear,
And fainter murmurs die upon the ear.
Now female ſhrieks are heard, and piteous cries
Pierce the wide court, and mount the lofty ſkies.
In conteſt fierce two women ſtorm aloud,
And force their paſſage through the yielding croud.
The monarch's throne with eager haſte they gain'd;
The monarch's preſence ſcarce their rage reſtrain'd;
Silent they ſtand, all impotent in woe,
While, down their cheeks, the trickling torrents flow.
The firſt, a lively vig'rous infant bears,
Fruit of her fraud, but ſolace of her cares. —
The next a livid ſenſeleſs corſe embrac'd
(Death's ghaſtly terrors all it's form defac'd)
Tow'rd the high throne with fierce acceſs ſhe flies,
While tears of rage flood trembling in her eyes,
A ſigh that inſtant from her boſom broke,
Another follow'd, and at length ſhe ſpoke:
"Attend, o monarch! nor diſdain to hear
"A wretched woman, with impartial ear;
"If e'er compaſſion touch'd thy royal breaſt,
"If e'er thou knewſt to pity the diſtreſt;
"Pity, ah! pity this my load of grief,
"Juſtice is all I aſk for my relief.
"That woman view — of all my woes the "cauſe,
"Who dar'd to violate thy ſacred laws.
"One common houſe, one common fate we "ſhare,
"One common board ſupplies our daily fare,
"And once two tender babes employ'd our "daily care.
"—'Twas ſilence all — when not a gleam of "light
"Shot through the ſol'd darkneſs of the night,
"[From that ill-omen'd hour, alas! aroſe
"Fierce rage, and cruel ſtrife, unutterable "woes!]
"Cruſh'd with unuſual load, her infant lay,
"A lifeleſs corps; the ſpirit wing'd it's way:
"That curs'd impoſtor, practis'd to intice,
"By long experience in the paths of vice:
"That monſter — tore my infant from my "arms,
"Blooming in youth, and freſh with vig'rous "charms.
"Soon as AURORA uſher'd in the light,
"Sudden theſe clay-cold limbs diſtract my "ſight!"
Thus while ſhe ſpoke, with fierce collected ire
The other burns; her eye-balls flaſh with fire.
Now anguiſh, wrath, and grief, to paſſion wrought,
Deſpair and ſecret ſhame, and conſcious thought
Of impious guilt, her lab'ring ſoul oppreſt,
Roll'd in her eyes, and rag'd within her breaſt.
Firſt ſhe ſtood dumb — at length the fury woke,
The ſtruggling ſtorm found vent, and thus ſhe ſpoke:
"Is't then in vain in truth itſelf to truſt?
"And is it thus the Gods aſſiſt the juſt?
"Hell! burſt, rage, roar aloud with hideous "cry,
"If thou art half ſo mad, ſo hot as I.
"Patience, begone! ſhall I, ſhall I reſign
"My darling child, the child ſo juſtly mine?"
Thus, wild, ſhe rav'd: diſtracted was her walk,
Mad were her motions, and confus'd her talk.
Fictitious madneſs! ſuch a falſe diſguiſe
Might well have baffl'd leſs diſcerning eyes,
But vain her arts, her plotted meaſures fail;
For heavenly wiſdom penetrates the veil
Of mortal fraud: ſuch pow'r divine was giv'n
And ſuch are mortals when oppos'd to heav'n.

The

The KING demands a sword: the guards obey,
And at his feet the fatal weapon lay:
"Let this, said he, the dubious cause decide;
"In equal parts the living child divide."
Now, threat'ning fate, the deadly weapon stood,
High poiz'd in air, and seem'd to thirst for blood.
When thus th'impostor: "Just is the decree,
"Thy words give joy, and wisdom breathes in "thee:
"Strike, strike, at once, the long contention "end,
"With instant ruin let the sword descend!"
The genuine mother trembled for her son;
Averts th'impending blow, and thus begun:
"Was it, perfidious! was it then decreed,
"That only *I* must or *thy* falsehood bleed?
"Canst thou, forgetful of thy fame, begin
"To slight my ruin, and enjoy the sin? ——
"Since *your* lov'd infant has resign'd it's breath,
"And lies benumb'd in the cold arms of death,
"Take this sad offspring of my fruitless throes,
"Leave me to pine in grief and endless woes,
"Ere to the sword my darling I resign,
"Mine be the shame, the happy conquest "thine."
"Enough, 'tis plain, the sapient monarch "cries,
"E'en nature's self confers the long contested "prize:
"*Whose* soul relenting with compassion burnt,
"*Whose* tender bowels on her offspring yearn'd,
"*Who* first, by nature's powerful instinct sway'd
"Sav'd her dear infant from the threat'ning "blade;
"Let her receive the child — let contest cease,
"And diff'ring nations part in leagues of "peace."
Thus he, while through the court loud shouts arise,
And acclamations rend the lofty skies;
O'er the wide earth was spread the rising fame,
And distant Shores resound the mighty monarch's name.

ON

FRIENDSHIP.

BY

AMYNTA.

[*See before, page* 416.]

FRIENDSHIP! thou powerful sov'reign of the mind;
Thou greatest joy and grief of human kind;
I feel thy power! — I own thy sacred name!
And all my soul is subject to thy flame.
Whilst in my dear AURELIA's converse blest, [breast;
Each baneful passion leaves my rapture'd
By joy and FRIENDSHIP 'tis alone possest.
Wing'd with delight the circling hours roll on,
Too swift, alas! too ready to be gone!
How late I felt their joys! — but ah! they're fled: ——
Yet still, by fond imagination led,
I'll wander o'er their tombs—and hope to find
Some gleams of happiness they left behind. —
In vain the search — for nothing there remains
But keenest anguish, and tormenting pains:
And if again those happy hours return,
I must again their dreadful period mourn!

But there's a world, where bliss and FRIENDSHIP join —
Thither, my friend, let us direct our sight:
There, freed from disappointment, care, or pain,
Myriads of happy minds in mutual love unite.

There, parting pangs shall rend the soul no more,
But joys divine, in one eternal round
Flow from the sacred fount — while all adore;
And through the blissful plains, exalted praises sound.

There, my AURELIA, at some distant hour,
If heav'n, indulgent, hear my ardent pray'r,
Our souls shall meet, and ne'er be parted more;
Eternally the mighty power adore,
Who led us through the maze of life, and kindly fix'd us there.

SOLILOQUY I.

BY

AMYNTA.

THE Lord is great, and highly to be prais'd;
He claims our noblest songs: — rise, then, my soul!
And pay thy tribute to th'almighty king!
While men to men declare his glorious deeds
I'll speak the honour of his majesty, [love.
His boundless power, his works, and wond'rous
The Lord is gracious — his compassion flows
Beyond our short conceptions; takes in all
The various beings of the universe,
As objects of his care. He kindly sheds
His tender mercies over *all* his works.
But then his saints are his peculiar care:
They bless his glorious name; and he descends
From the full blaze of majesty and light,
From prostrate seraphs and adoring thrones;
And, with complacency reserv'd for them,
He hears their songs, and marks each grateful tear,
Each overflowing of the humble heart,
Press'd with the conscience of it's ill desert,
And GOD's astonishing, unbounded love.
O let us ever praise him! — Love like his
Demands an endless song: and love like his
Will give us an ETERNITY to sing.

ODE

O D E
TO
S O L I T U D E.

By Mrs. C———,

The ingenious author of the SCHOOL FOR WIVES, of the LETTERS BETWEEN EMILIA AND HARRIET, *&c.*

O SOLITUDE! celeſtial maid!
Wrap me in thy ſequeſter'd ſhade,
And all my ſoul employ:
From folly, ignorance, and ſtrife,
From all the giddy whirls of life,
And loud unmeaning joy!

While, in the ſtateſman's glowing dream,
Fancy pourtrays the high wrought ſcheme
And plans a future fame;
What is the phantom he purſues?
What the advantage that accrues?
Alas! an empty name!

To him the grove no pleaſure yields,
The moſſy bank, nor verdant fields,
Nor daiſy-painted lawns;
In vain th'ambroſial gale invites,
In vain all nature ſheds delights,
Her genuine charms he ſcorns!

Pleaſure allures the giddy throng;
The gay, the vain, the fair, the young,
All bend before her ſhrine:
She ſpreads abroad deluſive ſnares
The borrow'd garb of bliſs ſhe wears,
And tempts in form divine.

Faſhion, with wild tyrannic ſway,
Directs the buſineſs of the day,
And reigns without controul.
The beaux and ſparkling belles confeſs
She animates the modes of dreſs,
And chains the willing ſoul.

Can theſe, the ſlaves to faſhion's pow'r,
Enjoy the ſilent tranquil hour,
And bloom with nature's glow?
Or, to the votaries of ſenſe,
Can ſolitude her ſweets diſpenſe,
And happineſs beſtow?

How wretched that unfurniſh'd mind,
Which, to each vain purſuit inclin'd;
Is ever bent to roam!
O be that reſtleſs ſtate abhorr'd!
Seek not for happineſs abroad,
She's only found at home!

Ye ſages, who, with anxious care,
Rov'd through the fleeting tracks of air,
A vacuum to find!
Wiſer had ye employ'd your ſkill,
With ſolid ſenſe, and worth, to fill
The vacuum of the mind!

Let choice, not wrinkl'd ſpleen engage
The mind, to quit the world's gay ſtage,
Where folly's ſcenes are play'd.
Sour diſcontent, and pining care
Attaint the fragrance of the air:
Diſturb the ſilent ſhade.

Not, wounded by misfortune's dart,
I ſeek to eaſe the rankling ſmart
Of thorny, feſtering woe;
But, far remov'd from crowds and noiſe,
To reap fair virtue's placid joys;
In wiſdom's ſoil they grow.

I aſk not pageant pomp, nor wealth;
For, bleſt with competence and health,
'Twere folly to be great!
May I through life ſerenely ſlide,
As yon clear ſtreams which ſilent glide;
Nor quit this lov'd retreat.

Beneath this leafy arch reclin'd,
I taſte more true content of mind
Than frolic mirth can give:
Here, to the buſy world unknown,
I feel each bliſsful hour my own,
And learn THE ART TO LIVE!

While, turning nature's volume o'er,
Freſh beauties riſe, unſeen before,
To ſtrike th'aſtoniſh'd ſoul!
Our mental harmony improves,
To mark each planet, how it moves,
How all in order roll!

From nature's fix'd unerring laws,
We're lifted to th'ETERNAL CAUSE
Which moves this lifeleſs clod;
This wond'rous frame, this vaſt deſign,
Proclaim the workmanſhip divine,
The architect — a GOD!

O ſacred bliſs! thy paths to trace;
And happieſt they of human race
To whom the power is giv'n,
Each day, in ſome delightful ſhade,
By CONTEMPLATION'S ſoft'ring aid,
To plume the ſoul for heav'n!

AN

AN ELEGY ON THE DEATH OF LAURA*.

O PHILOMEL! to LAURA's tomb
A constant pilgrim stray;
And, nightly, o'er her grave resume
Thy tender plaintive lay:

Thither each evening will I go
(My brows shall willows bind)
With all the luxury of woe,
To feed my pensive mind.

Hither, ye gentle shepherds, come,
And lovely nymphs repair;
And strew with flow'rs her virgin tomb,
And drop a social tear.

The moon, fair queen of modesty,
Who sorrow could not hide,
Veil'd in a cloud her tearful eye,
And wept when LAURA dy'd.

* From JUVENILE POEMS, by a YOUNG GENTLEMAN of OXFORD.

TO Mr. THOMAS CREASY; ON THE DEATH of his FATHER,

Who departed this life May 28, 1764.

DEATH, the grim tyrant, how he reigns!
How wide his trophies spread!
Whilst, from the cradle to the crutch,
He multiplies the dead.

Often, with unrelenting heart,
Of pity dispossest,
He rends the darling infant from
The mother's throbbing breast.

He sees the hopeful youth rise up,
Source of parental joys:
Cuts off the life which form'd their hope,
And their fond schemes destroys.

Next, he the sacred knot dissolves,
Commission'd from above,
Severs the happy pair, and breaks
The tendrest tyes of love.

Anon he meets the hoary head,
Trav'ling tow'rd Zion's hill,
With weighty sorrows overspread,
But tending upwards still.

Tir'd with the vexing scenes of earth,
And dead to all it's charms,
He longs to feel his soul releas'd,
And lodg'd in JESU's arms.

Nature may tremble, but his faith
Views the bright seats of bliss;
And the pale monster can address
In language such as this:

"All hail, my long expected friend!
"Sent from my father, GOD,
"To fetch the wand'ring exile home
"To his divine abode.

"My SAVIOUR's name my hopes inspires
"And dissipates my fear;
"Yes, DEATH! thy master is within,
"And long has reigned there."

Say, my dear friend! do I not here
The character display
Of one you lately held so dear,
Now sleeping in the clay.

I'd step with you, and drop a tear
Where his remains are laid,
Yet joy to think the happy change
Th'unfetter'd soul has made.

No more his languid spirits droop,
No more his doubts are known;
For FAITH is turn'd to SIGHT, and HOPE
Is to FRUITION grown.

Oft have we heard his humble tongue
Adore redeeming love:
And grace, rich grace, fills every song
In the bright realms above.

Then let a sacred ardor fill
And love inspire our breast;
Let us be pressing forward still
To reach eternal rest.

Humbly depending on that grace
Which carried others through,
Soon we shall end our mortal race,
And join their triumphs too.

Yes when our work on earth is done,
We, through eternal days,
With bleſs the FATHER, thank the SON,
And g ve the SPIRIT praiſe!
Ware, Herfordſhire. T. G.

On hearing the Rev. W. DODD PREACH.

HEARD but the libertine thy pulpit
fore,
Pathetic DODD! the wretch would ſin no more,
No more with vice his ebbing life diſgrace,
With riot mark, with infamy debate!
No more in ſenſual p eaſures ſport ſecure,
Betray the beauteous, and pollute the pure:
But long, long ſlighted mercy ſwift implore,
Applaud thy doctrine, and his GOD adore!
Touch'd with thy preaching, dulneſs waves his ſleep,
And levity itſelf is ſeen to weep:
Deigns the proud infidel a liſt'ning ear,
Adulterers tremble, and blaſphemers fear:
While virtue triumphs with a conſcious flame,
And weeping Magdalens deplore their ſhame.
Charm'd with thy merit, with thy manner charm'd,
By truth inlighten'd, and with precepts warm'd,
A muſe, altho' unknown, attempts thy praiſe,
Nor chide her grateful, her impartial lays.
Let flatter'd greatneſs ſtill by fools be ſung;
With DODD's applauſe what temple hath not rung?
Whoſe ſkill exalts the preacher's waning art,
And, while he moves the paſſions, mends the heart.
True to his text, and faithful to his GOD,
Now ſhews his mercy, and now bares his rod,
Repentance urges with pathetic zeal,
Nor fails each contrite wound with balm to heal!
Go on, judicious paſtor! awe the bold,
Still, ſtill improve the young, reclaim the old,
With pleaſing energy thy SAVIOUR preach,
And virtue animate, and candour teach,
Still make fair charity thy darling theme,
While Magdalens ſupport and prize it's fame;
Then, nor till late, may heaven reward thy care,
And make thee angel in a brighter ſphere.
Fulham,
Aug. 9. 1764. WEEKES.

A
DIVINE HYMN.

ETERNAL GOD! whoſe glory fills
The ſpacious earth and ſkies,
To thee we grov'ling mortals ſing,
To thee our voices riſe.

'Tis fit, o glorious ſource of love!
That thou our ſong ſhouldſt be;
That we to GOD, like ſtreams ſhould run
To meet their parent ſea.

But ſince on muſic's buoyant wings
Our ſouls do ſeem to fly,
O let us ſtill with muſic praiſe
The God of harmony.

Whom ſhould we ſing but thee alone,
Of every thing the ſoul?
Whoſe will from nothing ſtruck the world,
Whoſe hand doth tune the whole.

And, whilſt we thus addreſs thee, LORD!
With glory circl'd round,
Let every heart with rapture warm'd
On every tongue be found.

Thus may we all, in ſacred hymns,
To thy bleſs'd heav'n aſpire,
Till we, by death, conve'd to thee,
Shall join the nobler choir.
Devonſhire. Y. Y.

EQUALITY.

QUOTH THOMAS to WILLIAM
"That *numſkull* behold!
"How he lolls in his chariot embel-
"liſh'd with gold!
"With his ſleek courtly ſlaves, in rich liv'ries
"behind;
"Ten thouſand a year, with ſo ſenſeleſs a
"mind!
"How unequal the Deity things doth diſpenſe
"Such wealth to a wretch without feeling or
"ſenſe!"
"Hold, THOMAS, ſaid WILLIAM, too faſt
"you proceed,
"You take but one ſide of the queſtion, *indeed.*
"Suppoſe me of power to ſay to yourſelf,
"*Here, preſto, Sir Murmurer, change with that*
"*elf:*
"*Give to him what I gave you, refinement of ſoul,*
"*Senſe, feeling, diſcernment, wit, taſte, quit the*
"*whole!*
"*In an inſtant, come, take his ten thouſands—vile*
"*pence,*
"*Be him—ſuch a dolt,* without feeling or
"ſenſe."
"See, you heſitate, TOM."—"Faith, WILL, he reply'd,
"I feel I am wrong, you have truth on your
"ſide:
"The Deity henceforth I'll thank and revere,
"A MIND is a balance for thouſands a year."

W. D.

ODE

O D E
TO
H U M A N I T Y.

IN heav'n, bright maid, that bliſs receive,
Which goodneſs only knows;
Who bidſt the honeſt boſom grieve,
That heard another's woes.

Thy ſoothing voice the wretch can cheer,
Whom anguiſh taught to ſigh;
And ſpeak away the riſing tear
From pale affliction's eye.

Where'er, in kind complacence dreſt,
Thy ſacred beam ſhall ſhine;
It liſts, expands, exalts the breaſt,
And ſwells it to divine.

For ever clad in native charms,
Thy ſmile benignant lives;
In friendſhip, with delight it warms,
In anger, it forgives.

Like heav'n's high goodneſs unconfin'd,
It ſpreads from pole to pole;
And copies ſtill th'eternal mind,
To bleſs the human ſoul.

Thy ſtream, and MERCY'S, child of love!
From one great current flow;
For, all that MERCY is above,
Thou, Goddeſs, art below.

The STAGES of MAN's LIFE*.

From the GREEK of SOLON.

THE firſt ſeven years of wretched human breath
Are almoſt wholly ſpent in cutting teeth:
And after ſeven more playful, uſeleſs, years,
The riſing dawn of manhood juſt appears:
In the third age our limbs to ſwell begin,
And the beard blackens on the briſtly chin.
In the fourth age, at luſty twenty-eight
Our active pow'rs and vigour are at height:
And in the fifth to marriage we incline,
Children to raiſe, and propagate our line,
The ſixth, our minds to buſineſs we apply,
And keep on worthy deeds unweary'd eye:
Never is judgment ſo divinely ſtrong,
So wiſe the heart, or eloquent the tongue,
As during both the ſeventh and eighth grave ſtage;
But all our powers the ninth declining age
Renders remiſs: if to the tenth we live
Weak life, we then drop mellow'd to the grave.

* *See Shakeſpeare's* As you like it, *ſc.* 9, *act* ii.

S O N N E T.

PAR UNE

JEUNESSE BRILLANTE,

à B E R L I N.

TANT'qu'on eſt belle, IRIS, il eſt vrai qu'on fait naitre [dus;
Des deſirs, des tranſports, & des ſoins aſſi-
Mais on a peu de tems à l'être,
Et longtems à ne l'être plus.
Comme la roſe
Nouvellement écloſe,
La beauté ſéduit;
Mais trop paſſagère,
D'une aile léger,
Le beauté s'enfuit.

Raiſon, politeſſe,
Goût, délicateſſe,
Enchantez les cœurs:
Charmes plus durables,
Et plus déſirables,
Que des traits vainqueurs.

A tranſlation of this is requeſted from our Poetical Friends.

E P I T A P H.

IN A

CHURCH at B A T H.

REST, ſacred ſhade! I bring no pompous lays
To ſwell thy virtues with vain human praiſe.
Bleſs'd with thy GOD, in heav'n enjoy HIM ſtill!
On earth thy ſtudy was, TO DO HIS WILL.

HISTORICAL MEMOIRS.

ADVICES from Denmark relate, that the nuptials of their royal and moſt ſerene highneſſes the hereditary prince and princeſs of Heſſe, were ſolemniſed on the firſt of this month in the preſence of their Daniſh majeſties and the royal family; all the foreign miniſters, by invitation, aſſiſted, and afterwards ſupped, in the uſual manner, at the king's table. The city was ſuperbly illuminated, and all ranks of people ſhewed the utmoſt joy on this happy occaſion. On the 3d inſtant the whole court waited on their royal and moſt ſerene highneſſes with compliments of felicitation; and the evening concluded with a ſupper and ball at the prince royal's apartments. The king of Denmark made a great many promotions on the occaſion.

The election of a king of Poland was happily accompliſhed on the 7th of this month, when count Poniatowſki was unanimouſly choſen, and proclaimed under the name of Staniſlaus Auguſtus, king of Poland and grand duke of Lithuania. Count Poniatowſki on the day before the opening of the diet of election viſited all the magnates and waywodes, and propoſed himſelf to them as a candidate. He then went to the Ruſſian camp in the neighbourhood of Warſaw, where he remained till the affair was determined, and proclamation made. The pacta conventa, conſiſting of forty articles, was, on the firſt inſtant, the topic of the day at the diet, and the debate continued till ſun-ſet, although the weather was very indifferent. The propoſition made in the diet of convocation, was much inſiſted on, that the king ſhould dreſs in the Poliſh habit, of which nothing is mentioned in the pacta conventa. The Lithuanians demanded, that the king ſhould reſide alternately in Poland and Lithuania. The grant of four regiments of guards and 1200 troops to be ſolely under the command of the king, as in the former pacta conventa, was not agreed to.

The affairs between the duke of Wurtemberg and his ſubjects remained in as unſettled a ſtate on the 10th inſtant as before; the ſtates of that dutchy not having received a ſpecial protection from the emperor, nor have the commiſſioners yet aſſumed any other titles but thoſe of ambaſſadors.

The Genoeſe have at laſt found means to throw ſuccours into St. Fiorenzo, which was cloſely beſieged by the malecontents of Corſica. The two Genoeſe ſhips which carried the ſupplies were attacked by four ſhips belonging to the Corſicans; but after a very ſharp engagement, the latter were defeated, and the fort was relieved with proviſions, ammunition, &c.

CHRONOLOGICAL DIARY.

Saturday, Sept. 1.

AT noon his royal highneſs the duke of York arrived at his houſe in Pall-Mall, and immediately waited on their majeſties. His highneſs landed at Dover about nine o'clock in the morning. It is remarkable, that his highneſs has been abſent a year exactly to a day.

The day before yeſterday was burned on Tower-hill, by order of the commiſſioners of the cuſtoms, ſome thouſand pieces of foreign manufactured ribbons, which (beſides a large quantity ſtill remaining in the Cuſtom-houſe for condemnation) have, by the vigilance of the cuſtom houſe officers, been ſeized on board ſhips, and in the houſes of ſundry dealers, ſince the late act of parliament took place for burning the ſame. Several ladies' work-bags were burned likewiſe at the ſame time.

Wedneſday 5. Orders have been very lately tranſmitted to his majeſty's commanders in the Weſt-Indies, to ſtop all victualling ſhips from Ireland to the French and Spaniſh iſlands. Their cargoes are to be paid for, and appropriated for the uſe of the Britiſh garriſons in that part of the world.

Orders are given, for the future, that no perſons be admitted to ſee the royal apartments at the queen's palace, but they who

who have a direct order from their majeſties.

They write from Paris, that Monſ. Van Robais, who carries on a very extenſive woollen manufactory at Abbeville, has lately received a premium of two thouſand livres for the fabricating a piece of broad cloth, pronounced by good judges to come the neareſt to that of England, both in fineneſs, texture, and dye, to any hitherto made in France. It is computed he has near ſixty tons of Iriſh wool in his warehouſes for the purpoſes of carrying on this beneficial manufacture.

A piece of Scotch cambric fabricated in Glaſgow, has lately been brought to town to be laid before the ſociety for the encouragement of arts; and thought by good judges to be equal to the fineſt of that manufacture even imported from a neighbouring kingdom.

Monday 10. All the men of war now fitting out are ordered to be well cleaned, fumigated with tar, and waſhed with vinegar; and in order to preſerve the health of the ſeamen in the royal navy, three pints of vinegar will be every week ſerved out to every meſs, from the purſer's ſtores, which all writers of naval diſeaſes affirm to be an excellent antidote for the ſcurvy.

Tueſday 11. In anſwer to the repreſentations made by his majeſty's ambaſſador at the court of France, demanding immediate ſatisfaction and reparation for the acts of violence committed, on the firſt of June laſt, by the commander of a French ſhip of war, in conjunction with other French veſſels, at one of the Turks iſlands; the court of France has diſavowed the ſaid proceedings, has diſclaimed all intention or deſire of acquiring or conquering the Turks iſlands; and has given orders to the comte d'Eſtaing, governor of St. Domingo, to cauſe the ſaid iſlands to be immediately abandoned on the part of the French, to reſtore every thing therein to the condition in which it was on the 1ſt of June laſt, and to make reparation of the damages which any of his majeſty's ſubjects ſhall be found to have ſuſtained in conſequence of the ſaid proceedings, according to an eſtimation to be forthwith ſettled by the ſaid governor with his majeſty's governor of Jamaica: and a duplicate of the ſaid orders has been delivered to his majeſty's ſaid ambaſſador, who has tranſmitted the ſame to his majeſty's ſecretary of ſtate.

This morning the remains of lady Fanny Montague, daughter of the right hon. the earl of Halifax, were carried from his lordſhip's houſe at Buſhy-Park, to be interred at Horton in Northamptonſhire.

Wedneſday 12. A perſon of ſome conſequence is arrived here from Algiers, in a public character, in order to ſettle a new check for the Britiſh ſhips going to Gibraltar, or any port of the Mediterranean ſea: that ſtate thinking themſelves impoſed on by the captains of Engliſh ſhips diſpoſing of their paſſes to people of other nations.

A letter from Leghorn has this paſſage: "Some letters from Barbary adviſe, that the dey of Algier ſtruck the Imperial conſul, drove him from his preſence, and ordered him to the Brouette, or wheelbarrow, ſwearing at the ſame time, that if he did not make ſome extraordinary humiliation, he himſelf would ſtrike off his head."

The populace of Syracuſa, on account of malverſations in the corn trade, have ſet fire to the houſe of one of the principal magiſtrates; but they firſt took his wife and children out of it.

A few days ago two men were ſuffocated in a malt-kiln at Berwick, as they were ſtirring, or turning the malt, by the ſteam or effluvia from below, which, as it was a very ſultry day, it is believed had been repelled or condenſed to a great degree, as one of the men had dropped inſtantaneouſly, and was found with his face downwards upon the malt.

St. James's, Saturday 15. The damages done to an Engliſh merchant ſhip, which was, by miſtake, attacked in May laſt by the commodore of ſome Spaniſh xebeques cruiſing againſt the Algerines in the Mediterranean, were immediately repaired out of the Spaniſh arſenal at Carthagena: And, in conſequence of the repreſentations made on that ſubject, by his majeſty's ambaſſador at the court of Madrid, his catholic majeſty has given orders for defraying the expence of the cure of the Engliſh who were wounded in that attack, for indemnifying the Engliſh captain for the loſs of time occaſioned thereby, and for giving a gratification to the paſſenger who unfortunately loſt his arm by a ſhot from the Spaniſh xebeque.

Sunday

Sunday 16. This morning, a little before five, all that part of the beautiful ſcaffold, erected for the taking down and rebuilding of the ſpire of St. Bride's church, which ſtood above the ſtone-work (half the ſpire being taken down) was blown down by the violence of the wind. In the falling of the timbers they damaged a houſe or two in the north paſſage of the church, and knocked off the two balls of the north-weſt gate of the church.

Monday 17. They write from Dreſden, that a ſecretary of the marquis de Paulmy d'Argenſon, the French ambaſſador to the republic of Poland, having diſcovered the ſecrets of the embaſſy to the Czartorinſky party, had been hanged up at the Greve as ſoon as the ambaſſador arrived at Paris. This ſecretary was a native of Saxony, and born at Dreſden.

This morning, a couple who had been out-aſked in Marybone church, went thither to be married. As the rev. Mr. Boot was reading the ceremony, when he came to the words: "Wilt thou have this "man to thy wedded huſband," the woman anſwered, No: and upon the miniſter aſking the reaſon, ſhe ſaid: "I have "told him ſeveral times I would not mar-"ry him." The clergyman than aſked her, why ſhe came to the church; ſhe replied: "I came to tell you I will not "marry him," and immediately went away with two men who came to attend the ceremony, leaving the diſappointed bridegroom in the church.

Tueſday 18. Died at his ſeat at Colegreen, near Hertford, the right hon. earl Cowper. His lordſhip was eldeſt ſon of the great lord chancellor Cowper, and born 1709, and ſucceeded his father in 1723; he married, June 27, 1737, the lady Henrietta, daughter of the earl of Grantham, by whom he had iſſue one ſon, George, viſcount Fordwich, born in Auguſt 1738; and a daughter named Caroline.

This day was held a board of longitude, at which was preſent a very great number of perſons of diſtinction, and ſeveral mathematicians and aſtronomers, when Mr. Harriſon laid before them his new method of reckoning, and other calculations made abroad (which four gentlemen preſent were appointed to examine;) after which the board adjourned to the 10th of next month, when the report of the ſaid gentlemen is to be given in. — A thouſand pounds was ordered to be paid Mr. Harriſon to defray the expences of his late voyage.

Friday 24. Letters from Senegal mention, that advice had been received there from governor Debatt, of Gambia, that a French frigate of twenty-ſix guns, and a double complement of men, with the governor of Goree on board, was come into the river Gambia; that the French had behaved very inſolently, declaring they were determined to carry on a trade in that river, and that they had entirely prevented governor Debatt from receiving freſh proviſions.

This morning, as a higler was coming to town with his cart over Epping foreſt, he was attacked near the Eagle, by two footpads; but having fire-arms with him, he diſcharged a piece, and killed one of them on the ſpot; the other ſeeing his companion drop, immediately ran off. The higler had been robbed ſome days before of his money, &c. and, as he imagines, by the ſame men; which was the reaſon of his carrying arms for his future preſervation.

Saturday 22. A letter from Plymouth dated the 18th inſtant, runs thus: "Yeſterday evening arrived here the Spy ſloop of war, capt. Philips, in 13 days from Newfoundland, came expreſs for London. By this ſhip we hear, that the French have (what they never had before on that ſtation) a fleet of men of war, conſiſting of one ſhip of 60 guns, one frigate of 36, two ſtore-ſhips of 20 guns, a ſloop of 14 guns, and upwards of eighty ſail of large ſhips employed in fiſhing, carrying from 10 to 20 guns each; and above 5000 people, curing fiſh on ſhore; and it is thought they intend to fortify St. Peter's, which, at preſent, we are not able to prevent, being much inferior to them in force.

"This morning arrived the Cornwall man of war, from Jamaica, which place ſhe left the 16th of July. The Venus frigate was to ſail the next day for Turks iſland, to ſee what depredations the French had there committed; and it is believed would then proceed for England."

Monday

Monday 24. Died lady viſcounteſs Barrington. Her jointure of 1600l. per annum, devolves to the right hon. James lord viſcount Grimſton.

At a village in Jutland, called Borgum, a peaſant's wife was brought-to-bed the 19th ult. of her 29th child, all born alive.

Wedneſday 26 was married, at Goldings in Hertfordſhire, the ſeat of the lady Dowager St. John, the right hon. the earl of Coventry, to the hon. Miſs Barbara St. John, ſiſter to lord St. John, of Bletſo in Northamptonſhire.

This day died, at her houſe at Greenwich, Mrs Wolfe, relict of colonel Edward Wolfe, and mother to the late heroic general of the ſame name.

Thurſday 27. A general court of the governor, &c. of the Bank of England was held, when a dividend of 2 1-half per cent. (inſtead of 2 1-qr. as for ſome years paſt) was declared for the half-year ending the 10th of next month, with aſſurances from the governor, that there were great hopes the ſame dividend would be continued: upon which bank ſtock roſe conſiderably.

Letters from Ireland bring an account of two hundred of the Whiteboys coming to Dungannon in the county of Tyrone, when they demanded a ſum of money of the mayor and corporation; upon which a party of dragoons was ſent for. Juſt before they arrived juſtice Knox attempted to read the riot act; but was obliged to deſiſt, otherwiſe he would have been murdered. There was an obſtinate engagement between the dragoons and whiteboys, but the former obliged them to retire with the loſs of eighteen, beſides twenty-five who were taken priſoners.

On Saturday a poor woman, who goes about the country ſelling lace, was decoyed into a houſe near Hilſey barracs, Portſmouth, under pretence of buying ſome of it into the parlour to ſhew her miſtreſs; which ſhe complied with. The jade cut off a yard or more of the lace, and told the woman her miſtreſs did not like it; ſo carried ſeveral patterns of lace to ſhew her pretended miſtreſs, and curtailed them all as above; which fraud the old woman finding out, made a complaint at the barracs, and had the wench taken into cuſtody. This being told by the offender to ſome of the ſoldiers, three or four of them way-laid the old woman, dragged her into a field, raviſhed, and robbed her of ſeveral guineas. Two of the fellows are taken; the reſt have abſconded.

This morning died at Bath, John lord Trevor, baron of Bromham, and F. R. S. His lordſhip leaving no iſſue male, his title and eſtate deſcend to his brother, the hon. Robert Hampden, eſq. poſtmaſter-general, now lord Trevor. John, the late lord Trevor, married, May 32, 1731, Elizabeth, daughter of the late celebrated writer Sir Richard Steele, by whom he had an only daughter named Diana.

It is ſaid that an expreſs arrived this day from our ambaſſador at the court of Madrid, with the agreeable news, that his catholic majeſty had ſent poſitive orders to his officers near the bays of Honduras and Campeachy, to reinſtate the Engliſh log-wood-cutters in their employ, according to the treaty of peace, and to make full ſatisfaction to the Engliſh for all the injuries they have received.

Friday 28. The merchants trading to Liſbon agreed with a man about getting up the treaſure which was loſt in a packet boat off Falmouth about a year and a half a go. He is to have five per cent. excluſive of expences, for all that ſhall be ſaved out of the wreck. One cheſt contains 25,000 moidores, a bag of dollars, diamonds, and other valuable effects.

Saturday 29. Some advices received from New York, dated Auguſt 6th run thus: "The 29th ult. in the evening capt. Hunt arrived here from Turks iſland, in 11 days: he ſays, the French have erected there monuments of eighty feet high, one of which is on the Grand Key, and the other on the Sand Key; they are built entirely of ſtone, and the materials were all brought from Old France. The 64 gun ſhip, brig, and xebec, after leaving a few people to keep poſſeſſion of their works, went to Cape Francois, and from thence were to proceed for Cape Nicholas, in order to erect ſome ſtrong fortifications on the Mole; after which they gave out they were to return with ſettlers for Turks iſland, and that they were fully determined, in caſe of another war, to cut off all ſupplies from the iſland of Jamaica.

LIVINGS in the PATRONAGE of the CROWN.

(Continued from p. 336.)

WARWICKSHIRE continued.	*Diocese.*	*Deanery.*		*Val. in King's Books.*
Southam	Litchf. & C.	Marton	R.	22 17 6
Napton on the Hill			V. d	
Wolfhamcote			V. d.	
Shilton			Cur.	
Stoneley (see Ecton)		Stoneley	V.	6 15 5
Kenelworth (see Ecton)			V. d.	
Radway			Vi d.	
Ratteley			V. d.	
Weston under Wetherley			V. d.	
COUNTY of *STAFFORD.*				
Sightford	Litchf. & C.	Newcastle	V. d.	
Stafford			R.	not in charge
Stone (4l. 13s.)			Cur.	
Drayton Bassel		Tamworth	R.	7 8 4
Wednesbury			V. d.	
COUNTY of *DERBY.*				
Hognaston (7l. 3s. 4d.)	Litchf. & C.	Ashborne	R.	not in charge
Clowne		Chesterfield	R.	7 0 10
Dronfield			V. d.	
Haifnor, al. Haynor		Derby	V. d.	
St. Michael's in *Derby*			V. d.	
St. Watburgh in *Derby*			V. d.	
Croxall		Repington	V.	5 0 0
Ravenston			V.	5 1 0¼
Lullington			V. d.	
Willaston (12l.)			Cur.	
COUNTY of *OXFORD.*				
St. Clement's in *Oxford*, al. Bridgeset	Oxford	Oxford	R.	not in charge
St. Ebba in *Oxford* (7l.)			R. d.	
St. Martin's, al. Carfax in *Oxford*			R. d.	
St. Peter's le Bailey in *Oxford*			V d.	
Aston Rowant (with Stokenchurch Ch.)		Aston	V. d.	
Hethe			R.	7 9 4½/7
Lillingstone Lovell		Burcester	R.	8 p 4½/7
Cornwell		Chipping N.	R. d.	
Horley and Horndon Chapels		Dedington	Cur.	
Swynecombe		Henley	R.	7 9 4½/7
Whitchurch			R.	16 2 8½/2
Northley		Woodstock	V. d.	
Stonesfield			R. d.	

[*To be continued.*]

THE

Chriſtian's Magazine.

For OCTOBER, 1764.

SYSTEMATICAL DIVINITY.

CHAP. LIII.

On PURITY of HEART.

WE are now to ſhew the *obligations* which we lie under to cultivate that PURITY OF HEART, wherof we ſpoke in the laſt chapter.

It is evident, from the moſt curſory view of the goſpel, that the great end and deſign of it is to purify the ſoul from all ſin and defilement, and to reſtore us to that ſtate of holineſs and perfection, which may fit us for the enjoyment of God, and of heaven. Accordingly, our REDEEMER, in his very firſt ſermon, pronounces a bleſſing upon PURITY OF HEART, as being of the greateſt conſequence to our ſalvation: and, in that ſermon, he inlarges much on the vice oppoſite to PURITY; on actual and mental adultery and uncleanneſs: and recommends the moſt ſevere ſelf-mortification, if we find it neceſſary, to ſubdue this defiling luſt: he uſes the ſtrongeſt metaphors, and tells us, that what is dear and uſeful to us, even as a *right eye*, or a *right hand* *, if cauſing us to offend, ſhould rather be given up, and caſt away, than our ſoul be loſt by the indulgence of this deſtructive vice; it being as much, nay more for our intereſt, that all irregular propenſities of corrupt nature ſhould be ſtrictly mortified; than that a gangrene member ſhould be *cut off* to ſtop the diſeaſe, and prevent the death of the whole body.

* Matthew v. 29, 30.

The ſacred writings are conformable throughout to theſe declarations. No offences are mentioned more frequently, or with more ſeverity, than thoſe againſt PURITY. Indeed, as adultery is next to murder *, perhaps one of the moſt heinous crimes which can be committed, and one which almoſt all law-givers and ſtates, have agreed to treat with the utmoſt rigour; ſo, we find, that, in the ſcriptures, this, with it's concomitant vices, is enumerated amidſt the moſt deteſtable crimes; and ſuch as, without all doubt, exclude from heaven, if unrepented of. *Now the works of the fleſh are manifeſt*, ſays St. Paul, *adultery, fornication, uncleanneſs, laſciviouſneſs:* four words, which comprize every ſpecies of impurity, from the higheſt to the loweſt; and give the licentious no room to equivocate and evade. *Of theſe works*, ſays he (to which he joins all other of evil name, as *murder, drunkenneſs, hatred, malice*, and the like) *Of theſe I tell you before, as I have told you in time paſt, that they who do ſuch things will not inherit the kingdom of God* †. In another place it is ſaid, *This ye know*, as an indiſputable truth, *that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God* ‡. And again: *But murderers and whoremongers, ſhall have their place in the lake which burneth with fire and brimſtone* §.

There is no need to produce more paſſages. Theſe are but too ſufficient for the condemnation of the impure; who, if they will be at the trouble to conſult their bible, will find many more, equally plain, and which, no leſs than theſe, condemn every ſpecies and degree of uncleanneſs. And we ſhall do well moſt ſeriouſly to conſider, that, as theſe are the declarations of a God of infinite truth, it behoves us, not to deceive ourſelves in ſuch a caſe. For neither God nor his word can change; we, if guilty before him, muſt either change ourſelves and our practice, or feel the ſeverity of his juſt ſentence againſt theſe crimes.

But further, be it obſerved, that there are two or three conſiderations, peculiar to the Chriſtian religion, which lay it's profeſſors under the higheſt obligations to cultivate PURITY OF HEART. St. Paul urges two of theſe in the vith chapter of his firſt epiſtle to the Corinthians: the one taken from our union with Chriſt, as his members; the other from the habitation of the Holy Spirit in us, as his temple. Arguments theſe, which muſt affect every Chriſtian with the ſtrongeſt ſenſe of the baſeneſs and defilement of all uncleanneſs.

With reſpect to the firſt, *Know you not*, ſays he, *that your bodies are the members of Chriſt: ſhall I then take the members of Chriſt, and make them the members of an harlot? — God forbid!*" When

* An able writer has well and truly obſerved, that the ADULTERER may be the inſtrument of much more exquiſite and laſting miſery to the perſon whom he injures, than it is poſſible, in many inſtances, for the MURDERER to occaſion. For, the MURDERER only takes away life; the ADULTERER injures in thoſe rights, which are frequently more dear, and more tenderly cheriſhed, than eaſe, plenty, honour, and even life itſelf. Dr. FOSTER's ſermons. Vol. 3 † Gal. v. 19. 21. ‡ Eph. v. 5. § Rev. xxi. 8.

thou

thou haſt the happineſs to be united to a Saviour, who took thy nature to redeem thee; wilt thou thus requite and thank the Lord, for that higheſt privilege? wilt thou thus abuſe what is conſecrated to him and his glory? and canſt thou think ever to have Chriſt for thy Saviour, when thou doſt reflect ſuch contempt upon him, and thus trample him under foot? Wilt thou, after ſo ſcandalous and defiling an union, ever think to be united to that pure and ſacred body of thy Saviour, which bled to cleanſe the guilt of human offences? will he ever own thee for a friend, or a brother; or how canſt thou look up, for ſhame, to him, who haſt ſo polluted that body, for which he endured ſo many indignities, and ſuch fearful ſufferings?" — Let us ever join with St. Paul, in an indignant *God forbid!* whenever tempted to ſuch offences: and, remembering that our bodies are the members of Chriſt, let us not defile, but conſecrate them, in PURITY, to his glory.

But, further ſtill; reflect we how fearful it is to deſecrate a *temple*, to unhallow the place, which the bleſſed SPIRIT himſelf inhabits. Thoſe who are far gone in vice, would be aſhamed and tremble to commit their foul deeds of uncleanneſs in the awful, and earthly houſe of God; in thoſe temples, made with hands, which are ſanctified by his preſence. Nay, but then conſider St. Paul's argument, *What! know ye not that your body is the temple of the HOLY GHOST, which is in you, which ye have of God; and ye are not your own:* and will ye pollute this temple, which is of far more conſequence than any of thoſe built by mortal hands, of corruptible materials: for it was formed by GOD, redeemed by CHRIST, and is inhabited by the BLESSED SPIRIT? If ye do pollute it, remember what is ſaid: — *The temple of God is holy, which temple ye are: and if any man defile the temple of God, Him ſhall God deſtroy.*

Nothing can be added to ſhew the dire conſequences of the vice of uncleanneſs; or to expreſs our obligations to the contrary virtue, after words like theſe. *If any man defile the temple of God, Him ſhall God deſtroy.* How, then, ſhould we tremble to defile this temple of the living God, to ſin againſt our own body; which yet is not our own, but the property of him who bought us; bought us with the price of his own blood! and, conſequently, to the foulеſt offences, we add another no leſs foul, when thus we ſin againſt him; namely, that of the baſeſt ingratitude. How much better to act according to the apoſtle's concluſion! to be warned by theſe motives from thus ſinning againſt our GOD, our SAVIOUR, and the HOLY GHOST; while, on the contrary, we are careful to *glorify God in our body, and in our ſpirit, which are God's.*

Beſides theſe high obligations to the cultivation of PURITY OF HEART, many others ariſe to us from the numberleſs, and almoſt neceſſary, *ill conſequences*, to the preſent, as well as the future, welfare of human creatures, which follow from an unreſtrained indulgence in the vices of uncleanneſs; and of which we will ſpeak in the following chapter.

[*To be continued.*]

BIOGRAPHY.

THE LIFE of Dr. JOHN DONNE,

Continued from p. 395.

SOON after his ordination Mr. DONNE was appointed one of the chaplains in ordinary to his majeſty: and, about the ſame time, on attending the king to Cambridge, he was there created doctor in divinity, at his majeſty's recommendation. Immediately, upon his return from Cambridge, his wife died; on the ſeventh day after the birth of her twelfth child. This calamity, (which happened upon the 15th of Auguſt, 1617) overwhelmed him with grief. She left our author, poſſeſſed of a narrow, unſettled eſtate, with ſeven children then living; to whom he gave a voluntary aſſurance, never to bring them under the ſubjection of a ſtep-mother. This promiſe he inviolably kept; burying, with tears, all his earthly joys in the grave of his moſt dear and deſerving wife: nay, his grief at her loſs was ſo great, that, for ſome time, he betook himſelf to a ſolitary and retired life; in which he continued, till a conſideration of his new engagements to God, and St. Paul's *Woe is me, if I preach not the goſpel*, diſperſed the clouds which had benighted his hopes, and called him again to duty. His firſt motion from his houſe, was to preach in St. Clement's church, near Temple-Bar, London, where his beloved wife lay buried; his text was taken out of Jeremiah's Lamentations: LO! I AM THE MAN WHO HAVE SEEN AFFLICTION!

His abilities and induſtry in his profeſſion, were ſo eminent, and himſelf ſo well-beloved and eſteemed by perſons of quality; that, within the firſt year of his taking orders, he had the offer of fourteen advowſons of benefices; but, as they lay in the country, and he was unwilling to leave London, the place of his birth, he declined them all.

In the latter end of the year 1617, he was choſen preacher of Lincoln's-Inn; and was in high eſteem with the members of that honourable ſociety. In 1619, by his majeſty's appointment, he attended the earl of Doncaſter, in his embaſſy to the princes of Germany. About fourteen months after his return to England, he was advanced to the deanry of St. Paul's; in the circumſtances of conferring which there was ſomething very ſingular. The deanry becoming vacant, by the removal of Dr. Cary to the biſhopric of Exeter, the king ſent an order to Dr. DONNE to attend him the next day at dinner. When his majeſty was ſet down, he pleaſantly ſaid: "Dr. DONNE, I have invited you to dinner; and, though you ſit not down with me, yet I will carve to you of a diſh, which I am ſure you will like very well: for, knowing you love London, I do, therefore, make you dean of St. Paul's; and, when I have dined, then do you take your beloved diſh home to your ſtudy: ſay grace there to yourſelf, and much good may it do you."

The next quarter following this appointment, when his father-in-law, Sir George More, whom time had made a lover and admirer

mirer of him, came to pay him the conditioned ſum of twenty pounds; he refuſed to receive the money, ſaying: "You have been very kind, Sir, to me and mine: I know your preſent condition is ſuch as not to abound: and I hope mine is, or will be ſuch, as not to need: I will, therefore, receive no more from you upon that contract;" upon which, in teſtimony of his noble reſolution, he generouſly gave him up his bond.

Soon after his admiſſion into his deanry, the vicarage of St. Dunſtan in the weſt, and another benefice, fell to the doctor; the advowſon of the former having been given him by the earl of Dorſet, and that of the latter by the earl of Kent. Theſe endowments together with his deanry, enabled him to live in a manner ſuitable to his quality, to be charitable to the poor, and kind to his friends; and to make a proper proviſion for his children.

In the year 1623-4 he was choſen prolocutor of the convocation; on which occaſion he ſpoke a Latin oration, as his inauguration-ſpeech; which is ſtill extant in the collection of his poems.

About the ſame time he was appointed, by the king, to preach ſeveral occaſional ſermons at St. Paul's Croſs, and other places. Theſe diſcourſes were miſrepreſented to his majeſty by ſome malicious whiſperers, who told him, that Dr. DONNE had fallen in with the general humour of the pulpits; and had buſily inſinuated fears of the king's inclination to popery; and a diſlike of his government. The king, thereupon, ſent for our author, and gave him an opportunity to juſtify himſelf in his royal preſence. This he did by an anſwer to the accuſation, ſo clear and ſatisfactory, that the king ſaid: "He was right glad he reſted no longer under the "ſuſpicion." The doctor then reſpectfully kneeled down, and, thanking his majeſty, proteſted that his anſwer was faithful, and free from all colluſion; he therefore deſired, "That he might "not riſe, till, as in like caſes he always had from God; ſo he "might have from his majeſty ſome aſſurance, that he ſtood clear "and fair in his opinion." At this the king raiſed him from his knees, and proteſted that he believed him; knowing him to be an honeſt man, and having no doubt of his affection: and then, diſmiſſing him, he called ſome lords of the council into his chamber, and ſaid, with much earneſtneſs: "My doctor is an honeſt "man; and, my lords, I was never better ſatisfied with an an-"ſwer, than with that he hath now made me: and I always re-"joice, when I think, that, by my means, he became a divine."

In the year following (the fifty-fourth of his age) he was ſeized with a dangerous fit of ſickneſs, which inclined him to a conſumption. During his diſorder he was daily viſited by his good friend Dr. Henry King, one of the reſidentiaries of St. Paul's, and afterwards biſhop of Chicheſter; who, obſerving that our author's ſickneſs rendered his recovery doubtful, took a proper opportunity to acquaint him, that, "as there had been an offer "lately made to the chapter for renewing the leaſe of the beſt "prebendal corps belonging to that church; which had been re-"fuſed, becauſe the tenant had offered too low a fine; his inten-

"tion

" tion was, if he could not raiſe him to an higher ſum, to pre-
" vail with the other reſidentiaries to join in accepting what was
" offered: deſiring the dean to accept of his propoſal, as it
" would be a conſiderable addition to his preſent eſtate, which
" he knew he ſtood in need of." To this, after a ſhort pauſe, and raiſing himſelf in his bed, the dean replied, that he ſincerely thanked the Dr. for his kind offer; but declared he could not accept it. " I dare not, ſaid he, upon my ſick bed, when Al-
" mighty God hath made me uſeleſs to the ſervice of his church,
" make any advantages from it. But, if he ſhall reſtore me to
" ſuch a degree of health as again to ſerve at his altar; I ſhall
" then gladly take the reward which the bountiful benefactors of
" this church have deſigned me; for, God knows, my chil-
" dren and relations will need it: in which number my mo-
" ther muſt not be forgotten. But, Dr. King, if I recover not,
" that little worldly eſtate that I ſhall leave behind me (that very
" little, when divided into eight parts) muſt, if you deny me not
" ſo charitable a favour, fall into your hands, as my moſt faithful
" friend and executor; of whoſe care and juſtice I make no more
" doubt, than of GOD'S bleſſing on that which I have conſcien-
" tiouſly collected for them: but it ſhall not be augmented on
" my ſick-bed: and this I declare to be my unalterable reſolu-
" tion."

Happily, however, for all who knew him, our author recovered from this illneſs; and publiſhed, on that occaſion, his moſt excellent book of devotions, which he had compoſed in that melancholy interval; herein imitating the holy patriarchs, who were wont to build their altars on the ſpot where they had received their bleſſings. The ſecond edition, printed at London in 1624, in 12mo. is intitled, " Devotions upon emergent occaſions in ſe-
" veral ſteps of his ſickneſs."

He continued in perfect health till the fifty-ninth year of his age; when, being with his eldeſt daughter, Mrs. Harvey, at Abery-hatch, in Eſſex, in Auguſt 1630, he was taken with a fever, which brought on a conſumption. Notwithſtanding this, he returned to London, and preached in his turn at court as uſual, on the firſt Friday in Lent. His text, upon this occaſion, was: *To God the Lord belong the iſſues from death.* Pſalm lxviii, 20. It was printed at London in 1633, in 4to. under the title of " Death's Duel; or, a conſolation to the ſoul againſt the dying
" life and living death of the body, &c." being his laſt ſermon, and called by his majeſty's houſhold, from his ill ſtate of health at that time, *The doctor's own funeral ſermon.*

The next day after preaching his ſermon, his ſtrength being much waſted, and his ſpirits ſo ſpent, as to indiſpoſe him for buſineſs or converſation; a friend, who had often been a witneſs of his free and facetious diſcourſe, aſked him: *Why are you ſad?* To whom, with a countenance full of chearful gravity, which teſtified an inward tranquility of mind, and a ſoul willing to take a farewell of this world, — he replied:

" I am

" I am not ſad: but moſt of the night paſt I have entertain-
" ed myſelf with many thoughts of ſeveral friends who have left
" me here, and are gone to that place from whence they ſhall
" not return: and that, within a few days I alſo ſhall go hence,
" and be no more ſeen. My preparation for this great change
" is become my nightly meditation upon my bed; this bed,
" which my infirmities have now made reſtleſs to me. But, at this
" preſent time, I was in a ſerious contemplation of the providence
" and goodneſs of GOD to me, who am leſs than the leaſt of his
" mercies; and, looking back upon my life paſt, I now plainly
" diſcern that it was HIS will that I ſhould never ſettle nor
" thrive, till I entered into the miniſtry. I have now lived in
" it, I hope to his glory, almoſt two years; and (for which I
" moſt humbly thank him) I have thereby been enabled to re-
" quite moſt of thoſe friends who ſhewed me kindneſs, when my
" fortune was low, as GOD knows it was. And, as it hath call-
" ed forth the expreſſion of my gratitude, I thank GOD, that moſt
" of them have ſtood in need of that requital. I have lived to
" be uſeful, and to adminiſter comfort to my good father-in-law,
" Sir George More; whoſe patience GOD hath been pleaſed to ex-
" erciſe, with many temporal croſſes. I have maintained my
" mother, whom it hath pleaſed GOD, after the enjoyment of a
" plentiful fortune in her younger days, to bring to great decay in
" her extreme age; through the means of her amiable credulity,
" and an exceſs of charity. I have quieted the conſciences of
" many, who have groaned under the burden of a wounded ſpirit;
" and their prayers, I hope, are available for me. I cannot plead
" the innocency of my life, eſpecially of my youth: but I am
" to be judged by a merciful GOD, who is not willing to ſee what
" I have done amiſs. And, though, of myſelf I have nothing to
" preſent to him but ſins and miſery: yet, I know he looks not
" upon me now, as I am of myſelf, but as I am in my Saviour;
" and he hath given me, even at this time, ſome teſtimonies, by
" his Holy Spirit, that I am of the number of his children. I am
" not ſad, therefore, my dear friend; *I am full of joy, and I ſhall*
" *die in peace!*"

Not long after this remarkable and noble conference, finding himſelf haſtening to that end which promiſed him bliſs; he ſent for many of his intimate friends and took his laſt leave of them. Having done which, and ſettled his private affairs, he waited his diſſolution with much chearfulneſs and reſignation, and cloſed his laſt breath with theſe words: *Thy kingdom come; thy will be done.*

We muſt not omit here, that among his other preparations for death, he made uſe of this very remarkable one: he ordered an urn to be cut in wood, on which was to be placed a board, of the exact height of his body. This being done, he cauſed himſelf to be tied up in a winding ſheet, in the ſame manner as dead bodies are. Being thus ſhrouded, and ſtanding with his eyes ſhut, and with juſt ſo much of the ſheet put aſide as might diſcover his thin, pale, and death-like face; he cauſed a ſkilful painter to take his

picture.

picture. This piece, when finiſhed, was placed near his bed-ſide; and there remained, as his conſtant remembrancer, to the hour of his death; which happened the thirty-firſt day of March, 1631.

Thus *variable*, thus *virtuous*, was the life; thus *excellent*, thus *exemplary* was the death of this memorable man!

He was buried in the cathedral church of St. Paul; where a monument was erected over him, compoſed of white marble, and carved from the juſt mentioned picture, by order of his deareſt friend and executor Dr. King, the biſhop of Chicheſter; who cauſed the following inſcription to be affixed:

JOHANNES DONNE. S. T. P.

Poſt varia ſtudia, quibus, tenerrimis ab annis fideliter,
Nec infeliciter, incubuit
Inſtinctu et impulſu Spiritus Sancti, monitu et hortatu
Regis JACOBI, *ordines ſacros amplexus,*
Anno ſui Jeſu 1614, *et ſuæ ætatis* 42.
Decanatu hujus eccleſiæ indutus 27 *Novembris* 1621.
Exutus morte ultimo die Martii 1631.
Hic, licet in occiduo cinere, aſpicit Eum,
Cujus nomen eſt ORIENS.

Dr. DONNE, as Mr. Walton informs us, "Was of a ſtature moderately tall, of a ſtrait and equally proportioned body; to which all his words and actions gave an inexpreſſible addition of comelineſs. The melancholy and pleaſant humour were in him ſo contempered, that each gave advantage to the other, and rendered his company one of the delights of mankind. His fancy was inimitably high, equalled only by his great wit; both being made uſeful by a commanding judgment. His aſpect was chearful, and ſuch as gave a ſilent teſtimony of a clear, knowing ſoul, and of a conſcience at peace with itſelf. His melting eye ſhewed that he had a ſoft heart, full of noble compaſſion; he was of too brave a ſoul to offer injuries, and too much a chriſtian not to pardon them in others. He was by nature highly paſſionate; yet, exceedingly humane, and, of ſo tender a ſpirit, that he never beheld the miſeries of mankind without pity and relief."

As to our author's abilities as a preacher, the ſame gentleman obſerves, that, "Upon his firſt entering into holy orders, though his long familiarity with ſcholars, and perſons of the higheſt quality, might have given ſome men boldneſs enough to have preached before any eminent auditory; yet, *his* modeſty was ſuch, that he could not be perſuaded to do ſo; but went privately, accompanied by a friend, to preach in ſome village or other near London: his firſt ſermon being delivered at Paddington. This method he followed, till the king ſent for him and appointed him a day to preach before him at Whitehall; where, though much was expected from him, both by his majeſty and others, yet, he was ſo happy as to exceed their expectations;

" pectations; preaching the word ſo, as ſhewed his own heart " was poſſeſſed with thoſe very thoughts and joys which he la- " boured to inſtil into others: a preacher in earneſt, weeping " ſometimes *for* his auditory, ſometimes *with* them; always " preaching to himſelf, like an angel, *from* a cloud, but *in* none; " carrying ſome, as St. Paul was, to heaven in holy raptures; and " enticing others, by a ſacred art and courtſhip, to amend their " lives: here, picturing a vice ſo, as to make it ugly to thoſe " who practiſed it; and there, a virtue ſo, as to render it be- " loved even by thoſe who loved it not: and all this with a moſt " particular grace, and an inexpreſſible power of addreſs."

His high qualifications as a poet, are ſufficiently ſeen in his incomparable writings. His poems conſiſt of ſongs and ſonnets, epigrams, elegies, epithalamions, or marriage ſongs, ſatires, letters to ſeveral perſonages, funeral elegies, holy ſonnets, &c. They were printed together in one volume, 12mo. London 1719, with the addition of elegies upon the author, by ſeveral perſons. Mr. Dryden, in the dedication of his Eleonora, has very juſtly given doctor DONNE the character of " The greateſt wit, though not " the greateſt poet, of our nation." And, in his dedication of Juvenal to the earl of Dorſet, p. 9. he ſays: " DONNE alone, of " all our countrymen, had your talent; but was not happy " enough to arrive at your verſification: and were he tranſlated " into numbers, and Engliſh, he would yet be wanting in the " dignity of expreſſion. — You equal DONNE in the variety, mul- " tiplicity, and choice of thoughts; you excel him in the man- " ner and the words. I read you both with the ſame admiration, " but not with the ſame delight. He affects the metaphyſics, " not only in his ſatires, but in amorous verſes, where nature " only ſhould reign; and perplexes the minds of the fair ſex with " nice ſpeculations of philoſophy, when he ſhould engage their " hearts, and entertain them with the ſoftneſs of love. In this, " if I may be pardoned for ſo bold a truth, Mr. Cowley has " copied him to a fault." And in page 97. Mr. Dryden aſks: " Would not DONNE's ſatirs, which abound with ſo much " wit, appear more charming, if he had taken care of his words, " and of his numbers?" Adding: " But he followed Horace ſo " very cloſe, that, of neceſſity, he muſt fall with him: and, I may " ſafely ſay of this preſent age, that, if we are not ſo great wits " as DONNE; yet, certainly, we are better poets." Whether Mr. Pope took the hint from the above queſtion or not, is uncertain; but he has excellently ſhewed the world*, that doctor DONNE's ſatires, when *tranſlated into numbers and Engliſh*, as Mr. Dryden expreſſes it, are not inferior to any thing in that kind of poetry, even his own admirable writings.

Beſides the Pſeudo-Martyr, his book ofdevotions, and the volume of poems already mentioned, there are extant the following works of Dr. DONNE, viz. I. " Paradoxes, problems, eſſays, cha-

* See Pope's works, Vol. iv. p. 249, &c.

racters, &c. to which is added a book of epigrams, written in Latin by the ſame author, tranſlated into Engliſh by J. Maine, D. D. and alſo Ignatius's conclave, a ſatire, tranſlated out of the original copy, written in Latin, by the ſame author, found lately amongſt his own papers. London, 1653, 12mo." Part of this collection was publiſhed at different times before. With the laſt mentioned piece, of which was printed in 1635, another, intitled, An apology for the Jeſuits. II. Three volumes of ſermons, in folio; the firſt printed in 1640, the ſecond in 1649, and the third in 1660. Lord Falkland, in his diſcourſe of infallibility, p. 288. London, 1651, ſtiles Dr. DONNE "One of the moſt witty "and moſt eloquent of our modern divines." III. Eſſays in divinity, &c. being ſeveral diſquiſitions, interwoven with meditations and prayers before he went into holy orders. London 1651 12mo. publiſhed, after the author's death, by his ſon. IV. Letters to ſeveral perſons of honour, publiſhed by his ſon in 4to. London 1654. There are ſeveral of Dr. DONNE's letters, and others to him, from the queen of Bohemia, the earl of Carliſle, archbiſhop Abbot, and Ben. Johnſon, printed in a volume, intitled, A Collection of letters made by Sir Tobie Matthews, knight, 8vo. London 1660. V. The ancient hiſtory of the ſeptuagint, tranſlated from the Greek of Ariſteas. London 1633, 12mo, This tranſlation was reviſed and corrected by another hand, and printed 1685, in 8vo. VI. ΒΙΑΘΑΝΑΤΟΣ: or a declaration of that paradox, or theſis, that ſelf-homicide is not ſo naturally a ſin that it may not be otherwiſe. London 1644, 1648, &c. 4to The original, under the author's own hand, dedicated to Edward, lord Herbert, of Chertſea, is preſerved in the Bodleian library. Mr. Walton gives this piece the character of "An exact and laborious treatiſe, wherein all "the laws violated by ſelf-murder are diligently ſurveyed, and "judiciouſly conſidered: a treatiſe written in our author's younger "years, which alone might declare him then not only perfect in "the civil and canon-law, but in many other ſuch ſtudies and "arguments, as enter not into the conſideration of many, who "yet labour to be thought great clerks, and pretend to know all "things." Among Dr. DONNE's letters is one to lord Herbert, ſent to him with the *Biathanatos*, and another to Sir Robert Carre, afterwards earl of Ancram, ſent with the ſame book, upon the doctor's going into Germany. In the laſt of theſe letters he obſerves, that the book was written by him many years before; and "Becauſe, ſays he, it is upon a miſ-interpretable ſubject, I "have always gone ſo near ſuppreſſing it, as that it is only not "burned. No hand hath paſſed upon it, to copy it, nor many "eyes to read it. When I wrote it, I communicated it only to "ſome particular friends in both univerſities, and I remember I "had this anſwer: that certainly there was a falſe thread in it; "but not eaſily found. Keep it, I pray, with the ſame jealouſy: "Let any, whom your diſcretion admits to the ſight of it, know "the date of it, and that it is a book written by JACK DONNE,

not

" not Dr. DONNE. Reſerve it for me, if I live *; and, if I die' " I only forbid it the preſs and the fire. Publiſh it not, yet burn " it not; but between thoſe, do what you will with it." See his letters, &c. 21, 22.

Dr. DONNE left behind him a ſon named, John, who was educated at Weſtminſter ſchool, and elected from thence a ſtudent of Chriſt-church in Oxford, in the year 1622. Afterwards he travelled abroad, and took the degree of Dr. of laws at Padua in Italy. The 30th of June 1638, he was incorporated in the ſame degree in the univerſity of Oxford. Mr. Wood informs us, that he was a man of ſenſe and parts, but a perſon of over free thoughts. He died in 1662, and was buried in the church-yard of St. Paul's Covent-Garden.

* Our author was then ſetting out for Germany.

PHYSICO-THEOLOGY.

An ACCOUNT of the DEATH of the COUNTESS CORNELIA BAUDI, of CESENA;

Who was conſumed by a FIRE kindled in her own BODY.

With an Inquiry into the Cauſe, ſupported by Inſtances of a like Nature. By J. BIANCHINI, Prebendary of Verona.

THIS lady was in her ſixty-ſecond year, and well all day, till night, when ſhe began to be heavy. After ſupper ſhe was put to bed, and talked three hours with her maid; at laſt, falling aſleep, the door was ſhut. In the morning, the maid going to call her, ſaw her corpſe in this deplorable condition: Four feet diſtant from the bed was a heap of aſhes, two legs untouched, the ſtockings on; between which lay the head, the brains, half of the back-part of the ſkull, and the whole chin burned to aſhes; among which were found three fingers blackened. All the reſt was aſhes; which had this quality, that they left in the hand a greaſy and ſtinking moiſture. The air of the room had ſoot floating in it: a ſmall oil-lamp on the floor was covered with aſhes, but no oil in it. Of two candles which were on the table, the tallow was gone, but the cotton left; ſome moiſture about the feet of the candleſticks. The bed undamaged: the blankets and ſheets only raiſed on one ſide, as when one gets out of bed. The whole furniture over-ſpread with moiſt, aſh-coloured ſoot; which penetrated the drawers, and fouled the linen. This ſoot even got into a neighbouring kitchen, hung on it's walls and utenſils; and a bit of bread, which was covered with it, was refuſed by ſeveral dogs. In the room, above the ſame, ſoot flew about; and, from the windows, trickled down a greaſy, loathſome, yellowiſh liquor, with an unuſual ſtink. The floor of the chamber was

thick ſmeared with a gluiſh moiſture, not eaſily got off, and the ſtink ſpread into other chambers.

The narration is followed by an inquiry into the cauſe of this conflagration: the reſult of which is, that it was not from the lamp, nor from a flaſh of lightening, but from her own body; though ſome concluded that it muſt be the effect of a fulmen. The dogs refuſed the bread becauſe of the ſulphureous ſtink; and nothing but a fulmen could reduce a body to impalpable aſhes. But, it ſeems, there was no ſulphureous or nitrous ſmell of fulmen, and the effects of it would not reduce a body to impalpable aſhes. — Our author thus maintains his opinion:

"The fire was cauſed in her entrails by inflamed effluvia of her "blood, by juices and fermentations in the ſtomach, and many "combuſtible matters abundant in living bodies, for the uſes of "life; and, laſtly, by the firey evaporations which exhale from "the ſettlings of ſpirit of wine, brandies, &c. in the tunica vil-"loſa of the ſtomach, and other fat membranes, engendering "there, as chemiſts obſerve, a kind of camphor; which, in "ſleep, by a full breathing and reſpiration, are put into a ſtronger "motion, and, conſequently, more apt to be ſet on fire.

"That fat is an oily liquid, ſeparated from the blood by the "glands of the membrana adipoſa, and of an eaſy combuſtible "nature, common experience ſhews. Alſo our blood, lymph, "and bile, when dried by art, flame like ſpirit of wine at the "approach of the leaſt fire, and burn into aſhes." Obſerv. 171. in the Ephemeris of Germany, anno 10.

Such a drying up may be cauſed in our body, by drinking rectified brandy, and ſtrong wines, if mixed with camphor; as Monſieur Litre obſerves, in the diſſection of a woman forty-five years old, in the hiſtory of the royal academy of ſciences, 1706. p. 23.

Beſides, although the ſalts in living and vegetable creatures are not naturally inclined to kindle, they often contribute to it, when joined by a ſtrong fermentation. Thus the mixture of two liquors, although cold to the touch, produces a flaming fire.

Becker was the firſt diſcoverer of this marvellous phænomenon, by mixing oil of vitriol with that of turpentine. Borrichius afterwards did the ſame, by mixing oil of turpentine with aqua fortis; and, at laſt, Monſieur Tournefort, by joining ſpirits of nitre with oil of ſaſſafras; and Monſieur Hornberg with this acid ſpirit, together with the oil and quinteſſences of all the aromatic Indian herbs: nay, Mr. Homberg aſſerts, that with a certain cold water, cannons were fired, anno 1710. See the above-ſaid hiſtory of the academy of ſciences, p. 66.

By fermentation, magazines of gun-powder, ſea coal, woollen cloths, oil-cloths, barns, paper-mills, and hay-cocks, have been ſet on fire.

There is further to be conſidered the vaſt quantity of effluvia which emanate from our bodies. Sanctorius obſerved, that of eight pounds of food and drink taken in a day, there is an inſenſible perſpiration of about five; computing with them thoſe effluvia which go out of the mouth by breathing, and which might

be

be gathered in drops on a looking-glaſs. See ſect 1. aphor. 6. as alſo, that, in the ſpace of one night, it is cuſtomary to diſcharge about ſixteen ounces of urine, four of concocted excrements by ſtool, and forty and more by reſpiration. Aphor. 59.

He teaches alſo, that numbneſs is an effect of too much internal heat, by which is prevented ſuch an inſenſible tranſpiration as in this very caſe.

The friction of the palms of our hands, or of any other parts of our body, may produce thoſe fires, commonly called ignes labentes.

"We learn of Euſebius Nierembergius, that ſuch was the property of all the limbs of the father of Theodoricus: ſuch were thoſe of Charles Gonzaga, duke of Mantua, as the celebrated Bartolin took notice of. By the teſtimony of John Fabri, M. D. a noted philoſopher, who ſaw it, ſparkles of light flaſhed out of the head of a woman while ſhe combed her hair. Scaliger relates the ſame of another. Cardanus, of a carmelite monk, whoſe head continued for thirteen years to flaſh out ſparkles every time he toſſed his cowl over his ſhoulders. Ezekiel a Caſtro, M. D. wrote a treatiſe, intitled, Ignis lambens, on the occaſion that when the counteſs Caſſandra Buri, of Verona, rubbed her arms with a cambric handkerchief, all the ſkin ſhone with a very bright light. Euſebius relates the ſame of Maximus Aquilanus. Licetus, of Francis Guido, a Civilian: and that he knew Antoni Cianſio, a bookſeller in Piſa, who, when he ſhifted, ſhone all over with great brightneſs. Libavius relates the ſame of a youth; and Cardanus, of a friend of his; ſaying, that, when he ſhifted, clear ſparkles of fire ſhot forth from his body. Father Kircher, a jeſuit, relates, how he, going in company into a ſubterranean grotto at Rome, ſaw ſparkles of fire evaporate from the heads of his companions, grown warm in walking. Father Alphonſo d'Ovale was eye-witneſs on the higheſt mountains of Peru and Chili, how both men and beaſts there ſeem ſhining with the brighteſt light from top to toe.

Theſe flames ſeem harmleſs; but it is only for want of proper fuel. Peter Boviſteau aſſerts, that ſuch ſparkles reduced to aſhes the hair of a young man. John de Viano, in his treatiſe intitled, De peſte Malagenſi, p. 46. relates, that the wife of Dr. Freilas, phyſician to cardinal de Royas, archbiſhop of Toledo, ſent forth, naturally, by perſpiration, a firey matter, of ſuch a nature, that if the roller, which ſhe wore over her ſhift, was taken from her, and expoſed to the cold air, it immediately was kindled, and ſhot forth like grains of gunpowder*.

After laying together all theſe circumſtances, I ſaw, that a feveriſh fermentation, or a very ſtrong motion of combuſtible matter, may riſe in the womb of a woman, with ſuch an igneous ſtrength, as may reduce the bones to aſhes, and burn the fleſh.

* Pet. Borelli. obſ. cent. 2. obſ. 75. ſays: there was a certain peaſant, whoſe linen, hempen thread, &c. if laid up in boxes, though wet, or hung upon ſticks in the air, did ſoon take fire.

Two

Two ſuch caſes are known, which are extant, one in the Acta Medica Hafniens. anno 1673, and the other in M. Marcell. Donat. de Medic. Hiſt. Mirab. lib. 4.

The bile, which is a neceſſary juice for our digeſtion, was obſerved by P. Borelli, when vomited up by a man, to boil like aqua fortis. Centur. 2. obſ. 1. p. 109.

Beſides, very ſtrong fires may be kindled in our bodies, as well as in other animals of a hot temperament, not only by nature, but alſo by art; which, being able to kill, will ſerve for a better proof of my argument. obſ. 77. in the German ephemerides.

Tie the upper orifice of the ſtomach of an animal with a ligature, tie alſo it's lower orifice; then cut it out above and below the ligatures, and preſs it with both hands, ſo that it may ſwell up on one ſide: this done, let the left hand keep it ſo, that the ſwelled part may not ſubſide; and, with the right, having firſt placed a candle at an inch diſtance, open it quick with an anatomical knife, and you will ſee a flame there conceived, iſſuing out in a few ſeconds of time: and ſuch a flame may, by the curious, be perceived not only in the ſtomach, but alſo in the inteſtines. The firſt diſcoverer of this was Andrew Vulparius, anatomy profeſſor at Bologna, in Italy 1669. Thus, a quick and violent agitation of ſpirits, or a fermentation of juices in the ſtomach, produces a viſible flame.

The German ephemerides, anno 10. p. 53. by Sturmius ſay, that in the northermoſt countries, flames evaporate from the ſtomachs of thoſe who drink ſtrong liquors plentifully.

Of three noblemen of Courland, who drank ſtrong liquors out of emulation, two died ſcorched, and ſuffocated, by a flame forcing itſelf from the ſtomach.

Lord Bacon, in his nat. univ. hiſt. aſſures us, that he had ſeen a woman's body ſparkling like fire; and that ſuch flames would often riſe in us, if the natural moiſture did not quench them. As Lucretius obſerves, v. 868. l. 4. and v. 1065. l. 6. Marcellus Donatus, in his mirab. hiſt. medic. ſays, that in the time of Godfrey of Bologne's chriſtian war, in the territory of Niverva, people were burning of inviſible fire in their entrails; and ſome had cut off a foot or an hand, where the burning began, in order that it ſhould go no further.

After theſe and other inſtances, what wonder is there, ſays our author, in the caſe of our old lady? Her dulneſs before going to bed was an effect of too much heat concentrated in her breaſt, which hindered the perſpiration through the pores of her body; which, as before obſerved, is calculated to be about forty ounces per night. Her aſhes, found at four feet diſtance from her bed, are a plain argument, that ſhe, by a natural inſtinct, roſe up to cool her heat, and, perhaps, was going to open a window.

It is ſaid, the old lady was uſed, when ſhe felt herſelf indiſpoſed, to bathe all her body with camphorated ſpirits of wine; and ſhe did it, perhaps, that very night. This is not a circumſtance of any moment; for the beſt opinion is, that of the internal heat and

fire,

fire; which, by having been kindled in the entrails, naturally tended upwards; finding the way eaſier, and the matter more unctuous, and combuſtible, left the legs untouched: the thighs were too near the origin of the fire, and therefore were alſo burned by it; which was certainly increaſed by the urine and excrements; a very combuſtible matter, as one may ſee by it's phoſphorus. Galen, claſſ. 1. lib. 3. de temperam. ſays, That the dung of a dove was ſufficient to ſet fire to a whole houſe: and the learned father Caſati, a jeſuit, in his phyſic. differt. part 2. p. 48. relates to have heard a worthy gentleman ſay, that, from the great quantities of the dung of doves, flights of which uſed for many years, nay, ages, to build under the roof of the great church of Piſa, ſprung originally the fire which conſumed that church. And Galen, de Morb. further obſerves, that pigeon's dung, when it is become rotten, will take fire.

The author concludes, that, certainly, the lady was burned to aſhes ſtanding, as her ſkull was fallen perpendicularly between her legs; and the back part of her head had been damaged more than the fore part was, becauſe of the hair and nerves, whoſe principal ſeat is there; and, moreover, becauſe in the face there were many places open, out of which the flames might paſs.

We add two inſtances ſimilar to the above relation: one of John Hitchell of Southampton, whoſe body being fired by lightening, continued burning for near three days, without any outward appearance of fire, except a kind of ſmoke which iſſued from it. The other, of one Grace Pett, a fiſherman's wife of Ipſwich; who, going down into the kitchen, when ſhe was half undreſſed for bed, was there found the next morning, lying on the right ſide, extended over the hearth, with her legs on the deal floor; her body appeared like a block of wood, burning with a glowing flamy fire; the trunk covered, like charcoal, with white aſhes; and her head and limbs much burned. There was no fire in the grate: the candle was burned quite out of the ſocket: a child's cloathes on one ſide of her, and a paper ſkreen on the other, were both untouched; and the deal floor was not diſcoloured, though the fat had ſo penetrated the hearth, as not to be ſcoured out.

ANTIQUITIES.

I.

An HISTORY of the INQUISITION.

CHAP. VIII.

Of the Conduct of the INQUISITION, with Regard to BOOKS.

HAVING, in our laſt number, taken notice of the extreme rigors exerciſed by this tribunal againſt *perſons*, we now proceed

ceed to ſhew that it is no leſs ſevere with reſpect to *books*: and, indeed, this is one of the principal branches of it's authority.

As there are always, among the agents and familiars of the HOLY OFFICE, a great number of indolent fellows, the ſame as in monaſteries, whoſe monks are as much devoted to the INQUISITION, as it's own agents: the moment a book is publiſhed, it is read and examined; but always read and examined with thoſe prejudices which prevail in thoſe places, and which are frequently received as ſound maxims by a great part of the world beſides. If they diſlike but the moſt trifling circumſtance in a book, the tribunal has immediate notice of it, where it is ſcrutiniſed a ſecond time; ſeldom without being cenſured. The INQUISITORS are exceſſively rigorous on this article of books: and they often cenſure them on the minuteſt occaſion.

Their cenſure may be conſidered under three heads: ſometimes a book is abſolutely condemned to all intents and purpoſes: at other times it is condemned only till it ſhall be corrected: and, laſtly, an extract is ſometimes made of the ſeveral propoſitions condemned; all which are expreſſly ſtigmatized.

An index, or table, is publiſhed annually, containing a catalogue of all the books which have been condemned in the preceding year; and in which all the books may be met with which have been cenſured in any of the three manners abovementioned. This index is afterwards paſted, or hung up, in the moſt public places of reſort; after which no perſon is allowed to keep the books therein ſpecified by him. One of the caſes which ſubjects a perſon to the INQUISITION, as we have before taken occaſion to obſerve*, is, either the reading or keeping ſuch pieces by him: and, if any man ſhould be found to have but one of theſe interdicted books, that alone would bring him into great trouble.

Hence we may conceive what treatment the authors of thoſe performances would meet with, were they to be diſcovered. For this reaſon they take the utmoſt precaution not to write any thing that may prove obnoxious; or in caſe a man has an itch of ſcribbling, he never ſuffers any perſon to be privy to it: and a writer who cannot reſiſt the impulſe of genius, is often obliged, for his own ſecurity, to baniſh himſelf for ever from his country.

The printer or publiſher of ſuſpected books would think himſelf very happy, could he clear himſelf by the payment of a large fine, or the confiſcation of all the copies. But he does not meet with the leaſt favour on theſe occaſions; no compoſition is allowed; and his proſecutors never leave him till they have completed his ruin. It even often coſts him his liberty; and he ſees himſelf, perhaps, reduced to ſpend many years, ſometimes his whole life, in the priſons of the INQUISITION.

Nay, they are ſo rigorous in the INQUISITION upon this article of books, that they have not even ſpared the fathers of the church: there are ſeveral of their works extant, printed by the INQUISI-

* See chap. ii. p. 159, 160.

TION,

TION, wherein we find whole pages mutilated, becauſe they contained ſentiments, or paſſages, repugnant with thoſe tenets which are received in the countries where the tribunal is eſtabliſhed.

We cannot comprehend what excuſe can be offered for ſo extraordinary a liberty, to give it the ſofteſt name: we may, however, affirm, that were it to be practiſed in thoſe countries which are not ſubject to the INQUISITION, we ſhould thereby ſoon loſe all thoſe proofs of antiquity and tradition, which are ſo uſeful to convict heretics of innovations in matters of religion; at leaſt we ſhould have none left but ſuch as might be juſtly ſuſpected. Could it be poſſible for the greateſt enemies of the church to give her a more dangerous wound? Thus *zeal*, when unaſſiſted by *knowledge*, has frequently an effect quite foreign to it's deſign.

And yet we muſt own, that, as nothing can be of more pernicious conſequence than the peruſal of bad books; ſo, alſo, to prevent the ſale of ſuch as may corrupt either the faith or morals of mankind, cannot but be of the utmoſt ſervice.

One of the moſt eſſential duties of all chriſtian princes and magiſtrates is, to have a watchful eye over theſe matters; ſuch governments as have ſuffered themſelves to be deprived of this branch of their authority, have never perceived the loſs it was to them, till it was too late to apply a remedy.

The commonwealth of Venice ſeems to be the only republic that has ever had a juſt notion of the importance of this maxim, and it has not ſuffered the leaſt diminution of it's ancient rights. She ſtill aſſerts them with ſpirit and reſolution; and her miniſters, to this day, enjoy the right of examining whatever books are printed, to prevent their inſtilling any pernicious doctrines. As for thoſe which were formerly publiſhed, occaſioned by the too great remiſſneſs of the cenſors, ſhe prevents their being reprinted, in order to put an entire ſtop to the evil.

Spain, for many years, followed what is ſtill practiſed at Venice. The right of examining all books written in oppoſition to religion and the ſtate, was lodged in the prince's miniſters, who uſed to cenſure them; but the court of Rome, ever upon the watch to extend the limits of her power, at length, in an artful manner, got poſſeſſion of this right, and hath ever ſince retained it.

Let us now take ſome notice of good books, which are equally, not to ſay, indiſcriminately, ſubjected to the cenſure of the INQUISITION. As the ſtudying of ſuch muſt neceſſarily be extremely uſeful, one cannot be too careful in diſtinguiſhing them from thoſe of a pernicious tendency, nor be too cautious how they are condemned, leſt they ſhare in the fate common to bad ones.

To be enabled to pronounce juſtly on the ſeveral merits of all literary performances, a man ſhould be endued with learning, penetration, a good taſte; and, above all, a certain extent of underſtanding; a circumſtance rarely met with, eſpecially amongſt thoſe perſons, who are any way connected with the INQUISITION. The members of this tribunal have in general very little notion of learning; are vaſtly confined in their ideas; ſeem to think a good

taſte wholly unneceſſary, and lay it quite out of the queſtion; are wholly ignorant of antiquity; and, in a word, decide intirely from the prejudices they have imbibed, whether good or bad; boaſting of no other ſcience than that of ſchool divinity, or the new *canon-law*. Whatever does not ſquare with the lights which theſe two laſt mentioned branches of knowledge are able to afford; and which it is well known are confined within pretty narrow bounds, is ſure of being diſapproved. What muſt be the fate of an ingenious and valuable book, when ſuch perſons as theſe are to be it's cenſors? Notwithſtanding this, the INQUISITION pretends to determine upon every department in literature; but then, as a natural conſequence, their injudicious cenſure is generally advantageous to the ſale of a ſtigmatized book; and though it may thereby become more ſcarce, it is frequently the better eſteemed on that very account.

Of all the countries in which the roman catholic religion is eſtabliſhed, there is no one where the cenſure of the INQUISITION againſt a book is leſs regarded than in France: nay, to their honour be it ſaid, the French openly profeſs, that they will never be influenced by it. A book does not ſell the worſe amongſt them, for having been prohibited by thoſe deſpotic tyrants, nor do the writers ſuffer in their reputation in conſequence of their interdiction.

Four circumſtances contribute to the little regard which is there paid to this kind of cenſure. I. It is ſaid that the INQUISITION, even including that of Rome, notwithſtanding the empty title of UNIVERSAL, which it aſſumes, has no manner of authority in that kingdom. II. There is a great number of maxims in France, directly claſhing with thoſe of the INQUISITION; and, as the French maxims have been often condemned by the INQUISITORS, the former have accuſtomed themſelves to deſpiſe whatever ſentences they pronounce. III. The French are certain, that policy, intrigue, and intereſt, are, very often, the chief motives for paſſing cenſure. And, as the politics which prevail in France do not always agree with thoſe of Rome, this is another inducement not to ſubmit to it's cenſures. IV. They are perſuaded of the bad taſte which prevails in the INQUISITION; and the genius and qualities of the members of it are not unknown in that kingdom. France, on the contrary, abounds with learned men; the handſome reception which ſuch there meet with, and the generous rewards that are there commonly beſtowed on them, induce perſons of all nations to reſort thither. Great penetration and good taſte ſeem to ſpread in France univerſally: the French too, have a regard to antiquity; they apply themſelves continually to the ſearch of it; and, ſo far are they from mutilating the fathers in the forementioned manner (a practice of the moſt dangerous tendency) that they daily enlarge their plan, by the addition of new diſcoveries; all which they communicate to the public, and that with ſo much fidelity, that the moſt ſevere and eagle-eyed critics have not yet been able to contradict them.

The

The liberty which the French enjoy, of ſpeaking, or publiſhing their thoughts, is as far removed from the unbounded licence, which prevails in ſome neighbouring countries, as from the tyrannical conſtraint, to which perſons, ſubordinate to the INQUISITION, are ſubject. It is a well-regulated liberty, which, by the wiſdom and vigilance of the legiſlature, is kept within ſuch bounds, as to prevent it's being any way prejudicial to the public. As it is a difficult matter, to form the ſame judgment with qualities of ſo oppoſite a nature, we need not be ſurprized, that, what is condemned by the INQUISITION is often approved in France; or that the French pay ſo little regard to it's cenſures.

[*To be continued.*]

II.

A COLLECTION of the PRINCIPAL HEATHEN ACCOUNTS of the DELUGE.

From CATCOT'S TREATISE on the DELUGE.

IN the account of the peopling AMERICA, whichwe gave from the ingenious writer above-mentioned, we promiſed (p. 306. note) to ſhew, that the inhabitants of AMERICA had a knowledge of the FLOOD. As he hath, with great care and learning, collected the moſt conſiderable heathen teſtimonies to this great event, we will lay before our readers the principal of them, as they ſerve greatly to confirm the truth.

" It may juſtly be ſuppoſed, ſays Mr. Catcot, p. 55. that, if ſuch an event, as an UNIVERSAL DELUGE, did really happen, it could not be but that all, or moſt, nations upon the earth, muſt have retained ſome knowledge, or tradition, of it. And, if, upon inquiry, it ſhould appear, that the fame of the DELUGE has gone throughout the whole world; and, that, almoſt every nation upon earth, has ſome ſtory, or other, to relate concerning it: it will, neceſſarily, follow, that there has been ſuch an event, and that it was UNIVERSAL."

" To collect all the evidence that might be produced, on this occaſion, would be as endleſs, as it is unneceſſary. I ſhall, therefore, ſelect, here and there, particular accounts from the moſt eminent nations; and, in gathering theſe, I ſhall travel quite round the world, in order to prove my propoſition."

" I begin with the great and famous nation of the *Romans*. Many of their writers, both poets and hiſtorians, make mention of an UNIVERSAL FLOOD: but one may ſpeak the voice of all: I ſhall take that of OVID; who, propoſing to relate ſome particular circumſtances of the hiſtory of mankind, from the beginning, regularly proceeds, from the formation of man, through the ſeveral ages of the world, to the time of the DELUGE; the cauſe and manner of which (after having related the height of impiety and wickedneſs which reigned upon the earth, during the *Iron-age*) he thus deſcribes, METAM. lib. I.

" *Neve foret terris ſecurior arduus æther*, &c. i. e.

" *Nor were the Gods, themſelves, more ſafe above;*
" *Againſt beleager'd heav'n the* GIANTS *move:*
" *Hills, pil'd on hills, on mountains mountains lie,*
" *To make their mad approaches to the ſky.*
" *Till Jove, no longer patient, took his time,*
" *T'avenge, with thunder, their audacious crime:*
" *Red light'ning play'd along the firmament,*
" *And their demoliſh'd works to pieces rent.*
" *Sing'd with the flames, and, with the bolts, tranſfix'd,*
" *With native earth, their blood the monſters mix'd;*
" *The blood, endu'd with animating heat,*
" *Did, in th'impregnant earth,* new ſons *beget.*
" *They, like the ſeed from which they ſprung, accurs'd,*
" Againſt the Gods *immortal hatred nurs'd* *:
" *An impious, arrogant, and cruel, brood,*
" *Expreſſing their original from blood.*
" *Which, when the* KING OF GODS beheld from high —
" *He ſigh'd; nor longer with his* pity *ſtrove,*
" *But, kindled to a* wrath, *becoming Jove.* —
" Mankind's a monſter, and th'ungodly times,
" Confederate in guilt, are ſworn to crimes.
" All are alike involv'd in ill, and all
" Muſt, by the ſame relentleſs fury, fall†.
" *Thus ended he: the greater Gods aſſent,*
" *By clamours urging his ſevere intent;*
" *The leſs fill up the cry for puniſhment.*
" *Yet ſtill,* with pity, *they* remember man,
" *And* mourn, *as much as heavenly ſpirits can.*
" *But* Jove
" *Concludes to pour a* WAT'RY DELUGE *down,*
" *And, what he durſt not burn, reſolves to* DROWN.
" *The northern breath, that freezes floods, he binds,*
" *With all the race of cloud-compelling winds.*
" *The ſouth he loos'd, who night and horror brings;*
" *And fogs are ſhaken from his flaggy wings.*
" *With rain his robe and heavy mantle flow,*
" *And lazy miſts are low'ring on his brow.*
" *The ſkies, from pole to pole, with peals reſound,*
" *And* ſhowers inlarg'd *come pouring on the ground.*

* This anſwers to the *ſcripture* account of the GIANTS, the *apoſtates*, (thoſe *rebels* to the *will of heaven*, or *word of God*) who were before the FLOOD; and to the *children*, the *ſons*, which ſprang from them, who were *worſe* than their fathers. See Gen. vi. 1—5.

† See Gen. vi. ver. 12, &c. *And* GOD LOOKED UPON *the earth, and* BEHOLD *it was corrupt; for all fleſh had corrupted his way upon the earth. And it* REPENTED *the Lord, that he had made man upon the earth; and it* GRIEVED *him at his heart. And the Lord ſaid, I will deſtroy man, whom I have created,* &c. *And* BRING A FLOOD OF WATERS *upon the earth, to deſtroy all fleſh,* &c. The reader, as he proceeds, may find many ſuch ſtriking reſemblances as theſe, between the ſcripture and heathen hiſtories.

" Impetuous'

" Impetuous rain *deſcends.*
" *Nor from his patrimonial heav'n alone*
" *Is* Jove *content to pour his vengeance down;*
" *Aid, from his* brother of the ſeas, *he craves;*
" *To help him with auxiliary waves.*
" *The watery tyrant calls his* brooks *and* floods,
" *Who roll from moſſy caves (their moiſt abodes) —*
" *The floods, by nature, enemies to land,*
" *And, proudly ſwelling with their new command,*
" *Remove the living ſtones, that ſtopp'd their way,*
" *And, guſhing from their ſource, augment the ſea.*
" *Then, with his mace, their monarch ſtruck the ground,*
" *With* inward trembling *earth receiv'd* the wound,
" *And* riſing ſtreams *a ready paſſage found.*
" *Th'expanded waters gather on the plain,*
" *They float the fields, and overtop the grain;*
" *Then, ruſhing onwards, with a ſweepy ſway,*
" *Bear flocks, and folds, and lab'ring hinds away.*
" *Nor ſafe their dwellings are, for, ſapp'd by floods.*
" *Their houſes fall upon their houſhold Gods.*
" *The ſolid piles, too ſtrongly built to fall,*
" *High o'er their heads behold a wat'ry wall!*
" *Now ſeas and earth were, in confuſion, loſt;*
" *A world of waters, and without a coaſt. —*
" *The moſt of mortals periſh'd in the flood;*
" *The ſmall remainder dies for want of food.*
" *A* mountain, *of ſtupendous height there ſtands,*
" *Betwixt th'*Athenian *and* Bœotian *lands;*
" Parnaſſus *is it's name; whoſe forky riſe*
" *Mounts through the clouds, and mates the lofty ſkies.*
" *High on the ſummit of this dubious cliff,*
" Deucalion *wafting, moor'd his little* ſkiff.
" He, *with his* wife, *were,* only *left behind*
" *Of* periſh'd MAN; *they* two *were* human kind.
" *The mountain-nymphs, and* Themis, *they adore,*
" *And, from her* oracles, *relief implore.*
" *The* moſt upright *of* mortal men *was he,*
" *The* moſt ſincere, *and* holy woman, *ſhe.*
" *When* Jupiter, *ſurveying earth, from high,*
" *Beheld it, in a lake of water, lie;*
" *That, where ſo many millions lately liv'd,*
" *But two, the beſt of either ſex, ſurviv'd;*
" *He loos'd the* northern wind; *fierce* Boreas *flies*
" *To puff away the clouds, and purge the ſkies:*
" *Serenely, while he blows, the vapours, driv'n,*
" *Diſcover heav'n to earth, and earth to heav'n.*"

DRYDEN.

From *Rome*, let us proceed to *Greece*. I ſhall here take the teſtimony of *Lucian*, or the author of the book *de dea Syria*, as it will include

include that of the *Scythians*, *Syrians*, and *Arabians*, as well as of the *Grecians*. "Οι μεν ευν πολλοι Δευκαλιωνα, &c. i. e. Many ſay "that this temple [at *Hierapolis*, in *Syria*.] was built by DEUCA-"LION, the *Scythian*. That DEUCALION, I mean, in whoſe "time the GREATEST INUNDATION OF WATERS was. I have "heard in *Greece*, what the *Grecians* ſay, concerning this DEUCA-"LION. The ſtory, they relate, is as follows: The preſent race "of men was not the firſt, for they totally periſhed; but is of a "ſecond generation; which, being deſcended from DEUCALION, "increaſed to a great multitude. Now, of theſe former men, "they relate this ſtory: They were inſolent, and addicted to unjuſt "actions, for they neither kept their oaths, nor were hoſpitable to "ſtrangers, nor gave ear to ſuppliants: for which reaſon this great "calamity befel them: on a ſudden, the earth poured forth "a vaſt quantity of water; great ſhowers fell, the rivers over-"flowed, and the ſea aroſe to a prodigious height; ſo that all "things became water, and all men were deſtroyed: only DEU-"CALION was left unto a ſecond generation, on account of his "PRUDENCE and PIETY. He was ſaved in this manner: he went "into a large ark, or cheſt, which he had, together with his ſons, "and their wives: and, when he was in, there entered ſwine, "and horſes, and lions, and ſerpents, and all other creatures, "which live on earth, by pairs. He received them all, and they "did him no hurt; for the Gods created a great friendſhip among "them; ſo that they ſailed all in one cheſt, while the WATER "PREVAILED. Theſe things the *Greeks* relate of DEUCALION. "But, as to what happened after this, there is an ancient tradi-"tion among thoſe of *Hierapolis*, which deſerves admiration, viz. "that, in their country, a great chaſm opened, and received all "the WATER; whereupon, DEUCALION erected altars, and built "the temple of Juno over the chaſm. This chaſm I have ſeen, "and it is a very ſmall one, under the temple: whether it was "formerly bigger, and ſince leſſened, I cannot tell; but that "which I have ſeen is little. In commemoration of this hiſtory, "they do thus: Twice in every year, water is brought from the "ſea to the temple; not by the prieſts only, but by all *Syria*, and "*Arabia*; many come, from beyond *Euphrates*, to the ſea, and "all carry water, which they firſt pour out in the temple, and, "afterwards, it ſinks into the chaſm; which, though it be ſmall, "receives abundance of water. And, when they do this, they "ſay, that DEUCALION inſtituted the ceremony in that temple, as "a memorial of the calamity, and of his deliverance from it."
See Lucian, tom. ii. p. 882. Vide alſo Univ. Hiſt. vol. i. p. 203.

[*To be continued.*]

III. *Stamford*,

III.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

Stamford, Sept. 8, 1764.

LOOKING over ſome of my father's papers, I found a very old writing, of which the following is a true copy; nor have I preſumed to alter the ſpelling or ſtopping. I leave it to you to determine whether it deſerves a place in your valuable magazine, and to inſert it, or not, as you think proper.

Yours, T.

The epiſtle of Publius Lentulus, written to the ſenate and people of Rome, concerning the true deſcription and portraiture of JESUS CHRIST, gathered out of an old manuſcript in Brazen-Noſe colledge library, in Oxford; in the time of Auguſtus Cæſar, when it was accuſtomed, that thoſe who were governours of provinces and countreys, under the ſenate and people of Rome, did certify the ſenatours, who were at Rome, of all ſtrange events and novelties, which happened in there ſeverall countreys of the world. Publius Lentulus, being, at that time, in Jewry, the governour over that country, wrote unto the ſenate and people of Rome, in theſe words:

THERE aroſe in my days and yet there is a man of great power whoſe name is JESUS CHRIST who is called the prophet of the truth and of his diſciples is called the Son of God he raiſeth the dead and healeth the maladies and diſeaſes of the people Hee is of ſtature tall and comley of countenance grave whom who ſo behouldeth but love and withal fear him his hairs are of the colour of a ripe filberd plaine and ſmooth allmoſt to the ears from the ears curled and ſmooth and ſum what paler and brighter of colour from the ſhoulders toſed and carried with the wind being divided in the midſt of the head after the manner of the Nazarites his forhead ſmooth and paſing faire without any the leſſt wrinkle beautyfied with a moderate ruddineſs his mouth and noſe very well proportioned having his beard very full and copious with the ſame collor of his haire not long but forked in the midſt his look quick and cheerful his eyes ſhining and cleare he is merry but with modeſty and gravity whom no man ever knew to laufe butt often to weep in reproof he is terrible in admonition mild his hands and arms comley to behold in talk ſober diſtinct and modeſt but beautiful and faire above others the ſons of men.

MISCELLANEOUS

MISCELLANEOUS DIVINITY.

I.

REMARKS on MARK XI. 15.

By the AUTHOR of DEFINITIONS and AXIOMS Relative to CHARITY*.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I SINCERELY wish success to your undertaking, in general; but there is no part of it which pleases me so much, or appears to me so highly useful, as that which is allotted to the reception of MISCELLANEOUS PIECES in DIVINITY; in which you insert explanations of difficult texts of scripture, and admit all candid and rational controversies upon disputable passages. For whoever has an opportunity of consulting the numberless comments on the sacred writings which are hawked about as periodically as the country news-papers, will receive but little satisfaction from his examination: as it is but too evident that most of them are the offspring either of poverty or avarice, and the compilers appear too plainly to be the slaves of Mammon, whilst they pretend to be the servants of God. And though, indeed, many passages of the sacred volumes have been already elucidated by men of undoubted abilities and learning; yet, every man of reflexion, will find some plain texts of scripture which they have entirely mistaken, many difficulties which they have, by no means, explained, and obscurities, of which they have taken no notice. But, by the united endeavours of the learned and ingenious, through the channel of your magazine, I hope posterity, at least, may see such a comment on the sacred writings, as shall restore every genuine reading, correct every mis-translation, unravel every ambiguity, and solve every difficulty. In which important undertaking you may surely expect the united assistance, not only of the clergy and laity of the established church, but of every christian, however he may be distinguished from us by a peculiar denomination, or separated by a different communion. For my own part, it will afford me inexpressible satisfaction, if, by throwing a few mites into your treasury, I can be, in any degree, the happy instrument of promoting so beneficial a work: and, as the two criticisms, signed C. I have already sent you, have met with your approbation, and you have been pleased to say, you should be glad of the continuance of my correspondence, I shall, from time to time, send you such pieces as are consistent with the general plan of your magazine, and such observations upon difficult passages of scripture as other commentators have passed by unnoticed, or they do not appear to me to have solved. The passage I shall at present attempt to elucidate is, chap. xi. ver. 13. of Mark: *And seeing a fig-tree*

* See p. 220.

a far

a far off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves, for the time of figs was not yet. For the explanation of which paſſage, your worthy correſpondent J. F. propoſed, ſome time ſince, the conjecture of Heinſius; upon which you very juſtly obſerved, you queſtioned whether it would be allowed, and, at the ſame time, *you* propoſed the conjecture of another commentator; but neither does this, nor the conjectures of any other writer I have ſeen, appear to me ſufficient to explain it; for which affirmation, the reaſons I ſhall aſſign, muſt be my apology.

The difficulties which attend this paſſage may be comprehended under three heads:

Firſt. Conſidering our Saviour only as *man*, it appears very extraordinary, that he ſhould expect to find figs, *when the ſeaſon of figs was not yet.*

Secondly. It appears inconſiſtent with our Saviour's character, to curſe the fig-tree at all for not bearing figs; more eſpecially, as it is ſaid, *the ſeaſon of figs was not yet.*

Thirdly. This paſſage ſeems to imply, that our Saviour did not know that the tree had no figs upon it till he came up to it; which is thought to be contradictory to other texts of ſcripture, from which it appears that he was omniſcient.

Heinſius's conjecture for the ſolution of the firſt difficulty, that, inſtead of the words, *for the ſeaſon of figs was not yet*,—they ought to be rendered, *for where he was, was the ſeaſon of figs*, cannot be admitted for ſeveral reaſons: 1. For the reaſon *you* have aſſigned. 2. If there was not that objection to it, it would be a ſufficient reaſon for rejecting the alteration, that it is merely a conjecture, and has not the leaſt ſhadow of authority to ſupport it. 3. If it could plead the authority of ſome manuſcripts, there is no reaſon for admitting it; as I ſhall ſhew it is not neceſſary to the elucidation of the paſſage. 4. So far is it from ſolving the difficulty, that it renders the paſſage ſtill more unintelligible: for, as other commentators have obſerved, it would be a ſtrange reaſon to aſſign, for our Saviour's finding only leaves upon the tree, *that where he was, was the ſeaſon of figs.* And, in order to avoid this abſurdity, to make theſe words to refer to the firſt part of the verſe, would be contrary to all rules of conſtruction whatever.

Neither, gentlemen, can I, by any means, think, that the paſſage will be in the leaſt elucidated by ſuppoſing with *you*, that the expreſſion, *that the ſeaſon of figs was not yet*, means, *that the time, or ſeaſon, of gathering figs was not yet come.* For, in the firſt place, was it not as extraordinary, that our bleſſed Saviour ſhould not know that the time of *gathering figs was not yet*, as that he ſhould not know that it was not the time of year for *fig-trees bearing fruit.* Secondly, It certainly cannot be a reaſon for our Saviour's finding only leaves and *no figs* upon the tree, that *the time of* gathering *figs was not yet.* For there might be figs, though they were not ripe.

But this difficulty will be obviated at once, if we attend to the account we receive from travellers; that in Judea and other parts, there are different kinds of figs, which ripen at different ſeaſons of the year. Seeing, therefore, a fig-tree a far off, having leaves, it was natural for a perſon to ſuppoſe, that it might be one of that kind of trees which produceth figs at that ſeaſon of the year. And the meaning of the expreſſion that the *ſeaſon of figs was not yet*, is not, that the time for any fig-trees bearing fruit was not yet, for this was not true, as in the latter end of March, when this tranſaction happened, ſome kind of fig-trees *did then bear fruit*, but that the time or ſeaſon for that *particular kind* of *fig-tree's bearing fruit*, *was n t yet*. The difficulty, therefore, now entirely vaniſhes, and a very good reaſon is aſſigned why our Saviour found only leaves upon the tree; viz. that the tree was not of that kind which produced figs at that time or ſeaſon of the year.

In order to ſolve the ſecond difficulty, let us examine into the motive which induced our Saviour to curſe the fig-tree; or, as we ought always rather to expreſs it, to cauſe it to wither; for that is all which is meant by the expreſſion of curſing the tree, though the word *curſe* conveys to the mere Engliſh reader ſomething more, and what is incompatible with the character of our Saviour. Now, what I apprehend makes this action of our Saviour appear to moſt perſons to be inconſiſtent with his character; is, that they ſuppoſe the reaſon why our Saviour cauſed the fig-tree to wither, was, becauſe, being hungry, he was diſappointed, that he did not find figs to ſatisfy his hunger, as he expected. But, that this could not be his motive is evident, for this reaſon; that the ſame power which enabled him to cauſe the fig-tree immediately to wither, would have enabled him to have cauſed it to produce fruit to gratify his hunger. Another motive which is univerſally aſſigned, is, that our Saviour meant to ſignify, that this tree was an emblem of the Jews, and that as they were barren like it, they ſhould likewiſe be rooted out. But, firſt, Though this tree did not bear fruit at that time, as it was not the ſeaſon of figs for that kind of tree, it by no means appears that it was barren before our Saviour made it ſo, and, therefore, it could not be an emblem of the Jews. Secondly, One event cannot be a type or emblem of another, unleſs the one be ſignificative of the other to thoſe perſons for whoſe inſtruction it was meant. But does it appear that the diſciples ever conſidered the withering of the fig-tree in this light. And, is it not very extraordinary, that, if our Saviour intended this miracle to be typical of the Jews, he ſhould not point out this circumſtance to his diſciples, as it does not appear how they ſhould elſe diſcover this to be his deſign. But this, I fear, is not the only inſtance in which commentators have had recourſe to the ſuppoſition of types and emblems for the ſolution of difficulties, when they have been unable to obviate them by other means; and ſometimes, indeed, when there have been not only no foundation, but no reaſon or neceſſity whatever for the ſuppoſition. As it is a juſt obſervation that chriſtianity has received

ceived more injury from the miſtaken zeal of it's friends, than the malicious animoſity of it's enemies, ſo likewiſe I believe it is *as true*, that there are ſcarcely any means by which it has been more prejudiced, than by the ſuppoſition of reſemblances between events which have no ſimilitude, and of types which have no meaning. Let but all fanciful ſuggeſtions be laid aſide, and the proofs and doctrines of chriſtianity be examined by the eye of cool unbiaſſed reaſon, and it may defy all the attacks of infidels; and, if I may be allowed the expreſſion, all the powers of hell. Had commentators in the preſent caſe only attended to the whole of the context, they might have found a ſolution of the difficulty, without calling in to their aſſiſtance the ſuppoſition of an emblem which has no exiſtence, but in their own imaginations. For in verſe 20, &c. it is ſaid, *And in the morning, as they paſſed by, they ſaw the fig-tree dried up by the roots. And Peter, calling to remembrance, ſaith unto him: Maſter! behold the fig-tree which thou curſedſt is withered away. And Jeſus, anſwering, ſaith unto them, have faith in God. For verily, I ſay unto you, that whoſoever ſhall ſay unto this mountain, be thou removed, and be thou caſt into the ſea: and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith.* Now, what can be more evident, therefore, than that the reaſon why our Saviour worked this miracle, was, that, by this exertion of his power, he might ſtrengthen their faith, and ſhew them, that if they did but continue ſtedfaſt in their faith, the ſame power ſhould be granted to them. And could there ſcarcely be a more powerful motive for our Saviour's cauſing a fig-tree to wither, than to produce this uſeful effect.

As a ſolution of the third difficulty Mr. F. ſuppoſes, *that, as the form our Saviour had aſſumed was that of man, he did not think proper to ſhew forth then any other than human faculties.* But, if this was a reaſon in the preſent inſtance, *as the form our Saviour aſſumed at other times was that of man, why did he ever ſhew forth any other than human faculties?* Secondly, Our Saviour *did then* "ſhew "forth *other* than human faculties," by cauſing the fig-tree to wither; why, therefore, did he not, at that time, ſhew forth his *divine wiſdom* as well as his *divine power?* Thirdly, If the diſciples believed our bleſſed Saviour to be omniſcient, from the many inſtances he had ſhewn of a wiſdom ſuperior to man, as Mr. F. ſeems to ſuppoſe: would not this *one* inſtance of his appearing *not to know* more than man deſtroy that belief? For, if there was *ſomething* he appeared *not to know*, he certainly *could not appear to know every thing.* Theſe are the inconſiſtencies which attend Mr. F's attempt to ſolve this difficulty. But the whole difficulty will vaniſh at once, if we attend to the following conſiderations:

Firſt, We may obſerve, if it *ſhould* appear by this paſſage that our Saviour did *not* know that there were no figs upon the tree till he came to it, this can be no contradiction to other paſſages, in which he appears to have had a knowledge ſuperior to man; it only ſhews that thoſe chriſtians are miſtaken, who conclude from

theſe paſſages that our Saviour knew *every thing*. And, therefore, no argument can from thence be deduced by infidels againſt revelation, it only furniſhing matter of diſpute between chriſtians themſelves. But, ſecondly, it is not at all neceſſary to prove that our bleſſed Saviour exerted the power of omniſcience whilſt he was on earth, in order to evince his poſſeſſion of it in heaven. For, were not our Saviour's temptation and agonies in the garden and on the croſs as incompatible with the purity and power of that being, *who was with the Father before the world was, and by whom every thing was made which was made*, as his not knowing every thing. His temptation and agonies were the neceſſary conſequences of his taking human nature upon him, but are no arguments againſt his divinity. So, likewiſe, if it appear, that our Saviour *did not* exert the power of omniſcience on earth, this likewiſe might, perhaps, be the neceſſary conſequence of his humanity, but can be no proof *that he was not with the Father before the world was*, when there are other plain texts of ſcripture which poſitively affirm he was, and *that every thing was made by him, that was made*.

For want of attending to this diſtinction, the Socinians have abſurdly concluded, that our Saviour was only *mere* man, and their opponents have weakly defended his divinity. But ſound philoſophy would have taught them, that the ſame ſpirit, cloathed in different kinds of bodies, will ſhew forth very different faculties. That if the ſoul of man was depreſſed into the body of a beaſt, it could not exert any of it's higher faculties, and that there is the greateſt reaſon to believe, that when death ſhall free us from the incumbrance of the fleſh we now bear, faculties will be unfolded in our ſouls, of which at preſent we can form no conception. That it is very probable, therefore, that the wiſdom and power with which our Saviour was endued, ſuperior to man, were rather properties ſuper-added to his humanity, as the gift of prophecy, and the power of working miracles to the apoſtles and prophets, than the conſequences of the union of his divine with his human nature. And alſo it is evident, that if our Saviour, whilſt cloathed in the fleſh, *had only limited faculties*, it by no means follows from thence, that they were likewiſe limited before he aſſumed human nature, or that they continued ſo after he had laid it aſide.

But, thirdly, It can never be proved from this paſſage, that our Saviour did *not* exert the power of omniſcience whilſt on earth. The reaſon, I apprehend, why ſome perſons think that our Saviour appears not to have known, before he came to the tree, that it did not bear fruit, is this: that, upon ſeeing the tree at a diſtance he would not have made it his buſineſs to have gone up to it to ſee whether it had any figs, if he had known it had not. But we may obſerve, that though the expreſſion of St. Mark ſeems at firſt to imply, that, upon ſeeing it afar off, our Saviour went up to the tree, on purpoſe to ſee whether it had any figs upon it; yet, if we conſult St. Matthew, xxi. 19. where he relates the ſame tranſaction,

tranſaction, we ſhall find, he ſpeaks of it as ſtanding επι της οδου *upon the road, or path.* And, according even to St. Mark, it appears, that it ſtood in the way; for, in verſe 20, it is ſaid, that, as our Saviour and his diſciples were returning the next morning *paſſing by*, they ſaw the fig-tree dried up by the roots. If it be ſaid, that though our Saviour did not go out of his way, yet it is manifeſt he looked for figs. I anſwer, this might be the caſe, and yet our Saviour might know there were none. For, if our Saviour intended to work the miracle for the reaſon I have aſſigned, it was neceſſary that his diſciples ſhould be induced by ſome circumſtance to take particular notice of the tree, that the miracle might be more manifeſt: and what circumſtance could be more ſtriking, and more likely to occaſion an attentive obſervance of the tree, than their looking for figs amongſt the leaves and finding none? If it be ſaid further, that the evangeliſt ſeems to ſuppoſe, that our Saviour himſelf, no more than his diſciples, did not know there were no figs till he examined the tree. I reply, that though, for the reaſon I have juſt now aſſigned, our Saviour might aſſume the appearance of ignorance at that time, and the evangeliſt relates the events as they happened, and as they appeared *then*, yet the diſciples might afterwards, when the miracle was performed, ſee the reaſon of our Saviour's aſſumed ignorance upon this occaſion. And, therefore, no one can, from this paſſage alone, infer, that our Saviour was not omniſcient whilſt on earth, much leſs can the Socinians, as I have before ſhewn, deduce any concluſion from this paſſage, to impugn the divinity of our bleſſed Saviour.

Since I wrote the foregoing remarks I have been informed, that a learned writer has propoſed the following ſolution of the firſt difficulty. He ſuppoſes, "That the tree here mentioned, was "that ſort of fig-tree which bears twice in the year, and it being "now the latter end of the ſeaſon, Jeſus might reaſonably ex-"pect to find ſome of theſe early figs remaining upon this tree; "but the tree being ſituated by the way-ſide, and liable to have "it's fruit plucked by every paſſenger, baulked his expectation; "and the time of the latter figs was not yet come." But, I muſt confeſs, this comment appears to me, to be pregnant with as great inconſiſtencies as either of thoſe I have before exploded. For, firſt, Inſtead of ſhewing how it is reconcileable with the wiſdom of our Saviour, "That he ſhould expect to find figs when the ſea-"ſon of figs was not yet," which is the difficulty to be ſolved, this gentleman endeavours to ſhew that it *was* the ſeaſon of figs for this very tree, contrary to the evangeliſt's poſitive affirmation, that it *was not* the ſeaſon of figs: and he aſſigns as a reaſon for our Saviour's finding no figs upon the tree, that they had been plucked off by others; when the evangeliſt expreſſly affirms *this* to be the reaſon, *that the ſeaſon of figs was not yet.* Secondly, If it be ſaid, that this commentator *does* allow, *that the ſeaſon of figs* (meaning the ſeaſon of *latter* figs) *was not yet.* I anſwer, that, if

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it was, at that time, the ſeaſon for early figs, *this* muſt be the reaſon why our Saviour expected to find figs upon the tree; and we can never ſuppoſe that an inſpired writer would give this reaſon for our Saviour's finding no *early* figs upon the tree, "that the "time for the *latter* figs *was not yet come.* For, if the *latter* figs were not yet come, this, ſurely, is rather a reaſon why our Saviour ſhould have found (as he appears to have expected) *early* figs.

As I have not, myſelf, ſeen this gentleman's pamphlet, if I have, in the leaſt, miſrepreſented his argument, I ſincerely beg his pardon. And, if I am miſtaken in any thing I have offered for the ſolution of this difficult paſſage, I ſhall be very glad to ſee my ſentiments treated with the ſame freedom with which I have treated thoſe of other writers. For I ſhall ever receive any confutation of an error with pleaſure, and acknowledge it with gratitude. But, if my ſolution is juſt, I flatter myſelf, it's uſe will not be confined to this ſingle paſſage; but will furniſh the reader with principles which may be of very extenſive ſervice, in the ſolution of ſeveral other controverted texts. And I hope no other apology will be required, in this inlightened age, for any novelty of opinion, or ſingularity of ſentiment, but the arguments by which they are ſupported. For my deſign is not to ſend you the ſentiments of other writers, but my own; not to fill your treaſury with the remarks of other commentators, but to refute their errors, and to propoſe new explanations.

I am, gentlemen, with the moſt fervent wiſhes for the ſucceſs of your uſeful undertaking,

Auguſt 31, 1764. Your moſt obliged humble ſervant,

S. C.

II.

ELUCIDATION of PROV. XXV. 13.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

THERE is not, perhaps, a more uſeful part in your magazine, than the elucidating texts of ſcripture. If the following obſervation merits a place in the CHRISTIAN TREASURY, pleaſe to inſert it. I think it will not be an unacceptable piece to many of your readers.

I am, Gentlemen,

Winwick, Sept. 10, 1764. With much eſteem,

Your ſincere friend,

H. P.

AS the cold of ſnow in the time of harveſt, ſo is a faithful meſſenger to him who ſends him, i. e. (as an eminent commentator obſerves) "A meſſenger, who carries the news of any good event, "with the greateſt ſpeed, is as welcome to thoſe who were anxious "and in pain about it, as water, cooled with ſnow, in the time "of harveſt."—The good Biſhop Patrick is much to the ſame purpoſe,

purpoſe, " A truſty meſſenger, who faithfully and dexterouſly " executes his commiſſion, to the ſatisfaction of the perſons who " ſent him, is as welcome, when he returns, as the coldeſt drink " is to the reapers in the time of harveſt."

Now, I apprehend, that ſomething more is couched under theſe words, and that the eaſtern ſage, by the *cold of ſnow in time of harveſt*, alluded to the cuſtom of thoſe countries where wine was made: they frequently collected a large quantity of ſnow in bags, thence called Snow-bags, to continue, if poſſible, unthawed untill the dog-days, in order to refine their wines. If we attend to the Septuagint we ſhall find, that it will favour this interpretation, Ωσπερ εξοδος χιονος εν αμηλω καὶ καυμα ωφελει, *As the cold of ſnow is of uſe, or ſervice, in the time of harveſt*, i. e. At that ſeaſon of the year, as a means to refine their wines. Now, we cannot ſuppoſe that ſnow water would be of ſervice to the reapers; it would rather be prejudicial to the conſtitution, eſpecially in the eaſtern parts: we may very juſtly therefore conclude, that Solomon, when he ſpeaks of the cold of ſnow in the time of harveſt, alludes to the manner of thoſe countries where wine was made, which they cooled through Snow-bags, and which is at this time uſed in many parts of France.

III.

REMARKS on LUKE XIV. 17. &c.

IN reading this part of ch. xiv. of St. Luke, our tranſlation appeared to me wrong and improper: for it is ſaid, that they choſe the chief *rooms*, — v. 8. *ſate down* in the higheſt *room*; from whence it would ſeem to follow, that the gueſts ſate in different *rooms*, or *apartments*, which is neither true in itſelf, nor ſuggeſted by the original. Πρωτοκλισιας, the word uſed, ſignifies, and ſhould have been rendered, *firſt ſeats*, the uppermoſt places: read the paſſage with this alteration, and it will convince you of the propriety of the Remark.

IV.

OBSERVATIONS on the PHRASE — *It is finiſhed*, JOHN XIX. 30.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS I have been greatly edified by reading your valuable pamphlet, I would willingly contribute to it's ſupport, ſo far as I could. With this view I have ſent you a few more obſervations on ſcripture-texts; — if they ſhall be ſo happy as to find a place in the miſcellaneous part of your work, it will particularly oblige,

Gentlemen,

Your humble ſervant,

D. X.

The

THE plan of the divine diſpenſations is truly aſtoniſhing; and, the farther we carry our reſearches into it, the greater wonders preſent themſelves to view. The harmony of all it's parts, and their fitneſs for producing the ends propoſed, have peculiarly engaged my attention. Even thoſe parts, which, to ſuperficial inquirers, appear trivial, and, perhaps, ridiculous, when conſidered more attentively, are clearly ſeen to be the reſult of deſign, and to wear the deep impreſſions of his hand, who hath poured wiſdom and beauty over all his works. — Of this kind are the Moſaic inſtitutions, or the ritual parts of worſhip, inſtituted of God, under the law. If we conſider theſe abſtractly, without obſerving the divine purpoſes to be accompliſhed by them, they will, no doubt, appear unworthy of God. But, if we attend to the ends he had in view when he ſeparated the Jews from all other people upon the earth, together with the genius, character, and circumſtances of that people, and God's propoſals about the gradual evolution of his ſcheme of grace through his Son — we ſhall find even theſe to have been the inſtitutions of wiſdom, ſubſerving the deſigns of grace and benevolence to men.

For this reaſon, neither the Old Teſtament nor the New can be ſufficiently underſtood, if we ſtudy them ſeparately, or conſider them as giving an account of diſpenſations ſo widely different, that the one has no reference to the other. The one is all type, the other all antitype; and, conſequently, they muſt mutually explain one another. Did we ſufficiently underſtand how to uſe this key rationally, without enthuſiaſm or prophaneneſs, I am perſuaded we might find a more ready acceſs into many obſcure paſſages of ſacred writ, and have them ſet in a brighter point of view. — Some paſſages of the New Teſtament eſpecially, cannot, in my opinion, be clearly explained otherwiſe.

Commentators have agreed to underſtand the laſt words of our Redeemer upon the croſs, as expreſſive of the accompliſhment of our redemption by him. — But, I think, they have neither explained the neceſſity of his uſing ſuch a phraſe, nor the neceſſity of his uttering it with a loud voice. Whereas, ſince all that he ſaid at his death, this phraſe excepted, yea, every circumſtance of that great event, — has been acknowledged to have been neceſſary; becauſe they were all either foretold or typified in the ſcriptures concerning him: it ſeems reaſonable to think that this expreſſion likewiſe is an alluſion to, or is the fulfilment of, ſome Old Teſtament type. Perhaps, the following thought may ſerve to explain it.

It is well known, that the Jews were commanded by God to obſerve the firſt day of every new-moon, as an holy day to the Lord. For which purpoſe, it was neceſſary carefully to obſerve the change of the moon, that the people might have timely notice of that event. Accordingly, the firſt men who obſerved, or thought they obſerved, the new-moon, were to repair, with all ſpeed, to the grand council, and to give notice of it. An inquiry was then made, whether the perſons were credible witneſſes;

neſſes; and, ſecondly, whether their report agreed with ſuch computations as they were then able to make; in which caſe the preſident proclaimed the new-moon, by ſaying, מקדש, [*Mekudaſh*] it is conſecrated; which word was twice repeated aloud by the people; after which it was ordered to be proclaimed every where by the ſound of the trumpet, &c.

Now, if we conſider the new-moon as typical of the goſpel-day, the new diſpenſation of grace, and the change of the moon as typical of the death of Chriſt, or the time when he died. — If, moreover, we conſider Chriſt as the grand preſident of the goſpel-council, to whom all power in heaven and in earth is committed, we ſhall find his laſt word full of meaning, and evidently analogous to that word which intimated the change of the moon. We may date the commencement of the goſpel-diſpenſation from the death of the Lord of glory. This was a change indeed! — *Then old things paſſed away, and all things became new.* This change was intimated by the great governor among the nations. He cried, *It is finiſhed.* The old ſcheme of religion is come to it's period, and the new is juſt about to appear.

It is very obſervable, that the original word τετέλεσται, rendered in our tranſlation — *It is finiſhed*, is of the ſame import with the word מקדש. — Either of them may be rendered, *It is conſecrated*; or, *It is finiſhed.* See Leigh's Critica ſacra. This may ſhew us, that the goſpel requires us to be *holineſs to the Lord.* Our great Redeemer cried, *It is conſecrated*, i. e. The time is now come, when holineſs ſhall more univerſally prevail; when the ſpirit of holineſs ſhall be poured out upon all nations, and true religion ſhall be better underſtood than heretofore.

I ſhall only add, that, in imitation of the preſident of the Jewiſh council, Chriſt uttered his laſt word with a loud voice; and, in a ſhort time after, he ordered this change to be proclaimed by the ſound of the goſpel-trumpet through all the world. *Go ye*, ſays he to his apoſtles, *into all the world, and preach the goſpel to every creature.* Tell them that the old ceremonies and ritual inſtitutions are aboliſhed, and that henceforth, *The kingdom of God conſiſts not in meats and drinks, but in righteouſneſs, and peace, and joy in the Holy Ghoſt.*

V.

QUÆRE on LUKE XXIII. 31.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IN peruſing Luke xxiii. theſe words of our Saviour occurred to me in verſe 31, as rather intricate and perplexed, viz. *For if they do theſe things in a green tree, what ſhall be done in the dry?* A ſolution, therefore, of this difficulty will, as all others, be eſteemed a favour, by

Your correſpondent

Pontoon, Sept. 19, 1764.

F. Y.

VI.

AMYNTA's LETTERS to AURELIA.

Continued from p. 325. 413

LETTER II.

My dear AURELIA!

I MUST begin with telling you, that I got home very ſafe, and as chearful as I could be, after parting with ſuch agreeable friends. I ſhould be too happy, if it was in my power to ſee you oftener: yet, I cannot help wiſhing for it. Sometimes I am ſo loſt in romantic conceits, as to fancy, nay, I have half believed it *real*, that we live on ſome fine flowery plain, among groves and ſtreams, ſinging birds, and echoing hills, diveſted of all other names but our poetical ones; and, in ſhort, turned downright ſhepherdeſſes. This ſweet, pleaſing ſcene I have often amuſed myſelf with; till, upon recollection, I have ſeen the vanity of wiſhing for things, which, if they could be obtained, would make us far more uneaſy than the ſtate we are in at preſent; though they may appear gay and agreeable at a diſtance.

I own, I cannot but think, in defiance of all poets, ancient and modern (there's a bold girl for you!) that there are a great many inconveniencies attending this *paſtoral* way of life, of which they all agree to give ſuch charming deſcriptions: till the ſubject is grown as thread-bare, as ſome will have it their coats are. Notwithſtanding this, I cannot help believing, that you are as happy in your *hive*, as you could be among all theſe rural ſcenes, which make ſuch a ſhining figure in a poem. For, my dear Aurelia muſt never hope for ſolitude: wherever you are, people will find you out: and, I fancy, if ever you ſhould take it into your head to turn recluſe, you would have ſo many followers, that you might juſtly fear, as Cowley did, that

They'd make a city there.

Amongſt the reſt, you would be continually moleſted with

Your AMYNTA.

LETTER III.

IT is impoſſible to tell my deareſt AURELIA, with what pleaſure I received her charming letter. I could not omit this opportunity of ſending you a very ſmall token of my gratitude. I think, that, in my preſent circumſtances, that pleaſing ardor ought to fill my whole heart. May it aſcend to heaven! to that gracious GOD, who hath recovered me to perfect health; and, ſtill much more, hath reſtored my dear father! Join with me, my friend (I am ſure you do) in returning the moſt ſolemn thanks to our HEAVENLY FATHER, for this ineſtimable mercy. I would not only be grateful for the *removal* of this affliction, but for the *affliction* itſelf. You tell me the advantages I may receive by it; and, I hope, my deareſt, my beſt friend, that your advice, and, I will ſay, *inſtruction*, ſhall not be loſt upon me. I cannot forbear conſidering

you

you as ſome good angel appointed to direct and guide me; to lead me with delight in the narrow path of virtue; chaining me firſt to *yourſelf*, by the moſt inviolable ties, that I might be, as it were, conſtrained to follow you in the road to bliſs. Do not think this extravagant, my dear AURELIA: it is forced from me: and I ſeriouſly declare, falls vaſtly ſhort of what I think. Adieu! my dear friend. My next ſhall be longer.

In the mean time, do not forget your unalterable

AMYNTA.

MEDITATION II.

Oh! when will that bright moment be,
That I ſhall live alone with THEE?

THAT earthly trifles ſhall have loſt their influence on the eaſy heart, and GOD ſhall be all-in-all! Then, and not till then, may I know what true comfort means. I have ſought it, in vain, from every thing below. I find theſe *broken ciſterns* † will never allay the thirſt of an immortal mind. And yet, how loath is my ſoul to leave them! How am I chained down to this earth! — By what fatal ſpell am I bound? — I own it's enjoyments to be vain and empty: — and yet — monſtrous ſtupidity! — I ſtill truſt on, — and am ſtill deceived.

And ſhall I never quit this fruitleſs chace? — Never aſſume the dignity of a rational creature? Soar above the globe, and trample on it's gayeſt blandiſhments? — Oh! break my chains, ALMIGHTY POWER! Call my affections from *created* good, and fix them on *thyſelf!* Lord, I long to be freed from theſe faſcinating enchantments: to have my thoughts more delightfully, more frequently employed on Thee! How eaſily canſt thou, with one powerful word, baniſh every deſtructive gueſt, and take intire poſſeſſion of my ſoul! O when will the DAY-SPRING *from on high*, direct and enlighten my clouded mind? Could I but diſcern cœleſtial objects more clearly, how dim would all the flattering charms of this world appear! How would all their borrowed rays be loſt in the full beams of uncreated glory! ſwallowed up in the immenſe GOD; *in whoſe preſence is fulneſs of joy: and at whoſe right hand are pleaſures for ever more!* —

† Jer. ii. 13.

[*To be continued.*]

VII.

ACCOUNT of the BISHOP of St. DAVID's CATECHISM.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

WE cannot do a more uſeful ſervice to the public, than by recommending to attention ſuch works as are calculated to promote true religion and virtue in the riſing generation. It is on this account that I ſit down to recommend, through the

channel of your uſeful magazine, a ſhort and familiar catechiſm *, drawn up by the worthy miniſter of the pariſh in which I live, Dr. Squire, the lord biſhop of St David's; which appears to me to contain the moſt rational and judicious account of the principles of religion, of any thing of the kind I have ever met with; and, as I have been ſucceſsful in diſperſing many of them, it would be a pleaſure to me, to be the inſtrument of making them more known, eſpecially to the directors of our charity-ſchools; who, I think, could not do a better thing, than introduce my lord biſhop's catechiſm for the inſtruction of their ſeveral children. It is divided into twelve ſections. The firſt of which treats of the being and attributes of GOD, and of the chief end of man. The ſecond, of our duty towards GOD. The third, of our duty to our neighbours. Fourth, of our duty to ourſelves. Fifth, of the various motives exciting us to the regular performance of our duty. Sixth, of the holy ſcriptures, and the conſequences reſulting from our believing them to be the ſincere word of GOD. Seventh, of JESUS CHRIST, the foundation of God Almighty's mercies to mankind. Eighth, of faith, repentance, and obedience; the indiſpenſable terms of our acceptance through Chriſt. Ninth, of baptiſm: the baptiſmal vow, and confirmation. Tenth, of the means of obtaining GOD's grace; and particularly of the ſacrament of the Lord's ſupper. Eleventh, of the Holy Spirit, and of the chriſtian trinity. And, twelfth, of a future ſtate of eternal happineſs or eternal miſery.

The moſt important truths are here inculcated in a manner, at once, the moſt familiar, and the moſt elegant: and a dedication prefixed to the work informs us, that it was deſigned for the private uſe of one of his majeſty's brothers. And, as this dedication appears to me to be an excellent example of propriety in this kind of writing, where the higheſt truth is delivered with the greateſt politeneſs, I will beg leave to ſubjoin it; concluding with my good wiſhes for your undertaking,

Soho, Oct. 1. 1764. Gentlemen, your humble ſervant
T. SAUNDERS.

DEDICATION to his Royal Highneſs Prince FREDERIC WILLIAM, youngeſt brother of his Majeſty King GEORGE the third.

SIR,

THE little book, which I here preſent to your Royal Highneſs, is nearly the ſame with the written catechiſm, which I had, ſome time ſince, with your royal mother's approbation, the honour to put into your hands, and to devote to your private uſe.

I need not, therefore, inform your Royal Highneſs, that the intention of the work is to point out to you, in the moſt perſpicuous manner, the principles of our holy religion; to ſhew the connexion, harmony, and mutual dependence, of theſe principles one upon another; and to convince you, that you cannot reaſonably expect to enter into eternal life, unleſs you endeavour to keep the commandments of your God.

* Printed for W. Faden in Fleet-ſtreet.

For

For princes, Sir, are no more exempt from the obligations of religion, than perſons of inferior rank; and they muſt firſt be good, before they can be really great, and truly happy.

Senſible of this important truth, your royal mother, Sir, in the education of her illuſtrious family, has always united the precepts of the goſpel with the inſtructions of the ſcholar and the gentleman — and do we not every hour experience the bleſſed effects of her parental care and wiſdom, in the auſpicious government of your royal brother, our preſent truly-patriot and religious ſovereign?

Having, at length, determined to offer this ſhort catechiſm to the general view, I am extremely happy in being permitted to adorn the dedication with the name of a young prince, whoſe quickneſs of apprehenſion, ſolidity of judgment, attention to inſtruction, and manly behaviour, even in this early bloom of life, promiſe a large future harveſt of glory to the auguſt houſes from whence he is deſcended, and of true happineſs to himſelf.

May your Royal Highneſs fulfil the high expectations, which your opening virtues have raiſed; and, with your increaſing years, may you grow alſo in favour both with Man and God.

Thus ſincerely prayeth, and thus always will pray,

Sir, your Royal Highneſs's moſt humble, moſt dutiful,
And moſt faithful ſervant,
S. St. DAVID's.

VIII.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I have ſent you a little compoſition, in which an excellent moral, is inculcated, written by the very ingenious author of the Letters between Emilia and Harriet, and the School for Wives*; and if this is inſerted, I believe I ſhall prevail upon her to permit me to ſend you ſome eaſtern tales, and poetical pieces, which cannot fail both to inſtruct and entertain your readers.

I am, gentlemen, your ſincere well-wiſher M. M.

☞ *We inſert this, from our correſpondent, inſtead of* Homar's Conſolation, *and ſhall be glad of more pieces written by that ingenious lady.*

CONSOLATION.
For VIRTUOUS FORTITUDE.
ZELIS to SOLYMAN.

I.

THOU wilt be ſurprized to receive a letter from me; and the contents of it ſhould equally pleaſe and aſtoniſh thee. I have heard of thy embarraſſment on my account, and have taken a reſolution which will relieve thee from it. Thou knoweſt, O Sultan! it was not ambition which actuated me; nor did I endeavour to appear amiable in thy eyes, till thou hadſt aſſured me they had gazed away thy heart. Happy in a peaceful ſolitude, I had not even a wiſh beyond what I enjoyed. I had heard of

* See page 424.

courts;

courts; but I desired not to taste of grandeur. My natural disposition inclined me to retirement: love was a stranger to my heart, I feared it as an intruder, which would destroy the serenity of my breast. From my mother, who was a christian, I learned the duties of life, and her example animated my practice: but I too soon lost my maternal guide.

How vain were my resolutions against love! I saw thee, O Solyman. The eagerness of the chace led thee to the wood, where, fatigued with the heat of the day, I was reclined on a mossy bank, shaded with willows, whilst a murmuring brook invited me to repose. My memory, faithful to the emotions of my heart, has imprinted there every circumstance in indelible characters. — The noise of horses made me start, and I was returning in haste, when I was stopped by thee. Thy address was so full of sweetness, that my soul hung with pleasing surprize on each delightful accent. Thy majestic person, and the benignity which smiled on each feature, inspired me with a wonder I had never felt before; yet, fearing to indulge the dangerous attention, I intreated thee to release me, but thou wouldst not part from me, till I had shewn thee where I lived. When my eyes no longer beheld thee, my imagination presented thy image to my mind: yet, this first impression had been soon effaced, hadst thou not, hurried on by the impulses of love, displayed the utmost generosity of sentiment, and bewitching tenderness. Reason joined with inclination to fix my heart beyond a possibility of change. After the most assiduous attachment for the space of many revolving moons, thou wert determined that she who reigned in thy heart, should share thy throne. Remember, O Solyman, I endeavoured, from thy first serious address, to persuade thee, by absence, to forget me. I remonstrated to thee the inequality of our station, and that, as Providence never designed me for thy wife, so I was secured by my religion and virtue from falling a sacrifice to a criminal affection. I concealed from thee my love, lest the knowledge of it should render thy conquest more difficult; but thou wert deaf to every thing but the suggestions of passion, and repeated thy determinations of making me thine for ever. Then, I own, gratitude and love were too powerful for my resolves. I acknowledged my regard, but as ambition had no share in my joy, I exerted all the arguments with which reason furnished me, to persuade thee to relinquish me, and to chuse a worthier consort. Thou wouldst not hear me, but, declared, that thy happiness depended on my being thine. I then desired thee to mention thy design to thy people, and to be guided by their decision. Thou didst leave me with a resolution to impart thy intention, but not of altering thy purpose, though it did not receive thy subjects' approbation. A month has passed since I saw thee! What could I think? That thou hadst forgot thy vows? Sometimes I imagined that thy subjects had revolted, and that thou mightest have suffered the extremest effects of their rage. Then I even wished it might be inconstancy which prevented thy return. How dreadful was this

suspence!

ſuſpence! But it is now over, and a cruel certainty takes place. Hamet, the faithful Hamet! has acquainted me that thy ſubjects, on the mention of a marriage with me, threatened to dethrone thee, and to place the crown on the head of Ibrahim thy brother.

I acknowledge, oh Sultan! the juſtice of their averſion to thy choice: Zelis cannot recompence thee for the loſs of a crown; Hamet tells me, that thou canſt not determine to abandon me for ever; that thou propoſeſt to ſee me, and wilt come to no reſolution till that Interview: it is impoſſible, he ſays, to deſcribe thy ſufferings. O Solyman! can I hear unmoved theſe proofs of thy tenderneſs? No, my heart bleeds for thee, but I will not betray it's weakneſs: thou ſhalt find, that, though I do not deſerve a crown, I can reſign what is infinitely dearer with a reſolution I intreat thee to imitate. It was not thy kingdom I deſired to poſſeſs: it was only in thy heart I wiſhed to erect my throne. O that thou hadſt been born an humble ſwain! or, rather, that I had been of royal blood, that thou mighteſt ſtill have enjoyed the power of extending thy benevolence, with that of rendering thyſelf and Zelis completely bleſſed in each other. — But I forget that I am to renounce thee for ever. Solyman! I will aid thy feeble reſolution; and ſince thou haſt not yet acquired fortitude enough to abandon me, I will ſet thee a noble example.

Thinkeſt thou that I will ſuffer thee to forſake, for me, a people, whoſe happineſs depends on thee? Remember it is thy duty to be their father, they are intruſted to thy care. What! ſhall a private gratification render thee forgetful that thou oweſt thyſelf to thy people, and that thou art deſigned to be of public utility? No, Solyman! Zelis will not permit thee to be guilty for her ſake. Would it be true love, that could deſire to gratify itſelf by involving the beloved object in difficulties? I thank heaven, mine is too pure. I love Solyman for Solyman's ſake, and, to contribute to his tranquility, will even ſacrifice the temporal happineſs of Zelis. — Hamet informs me, that thy people, with thy uncle Abdallah's concurrence, have propoſed to thee, to aſk the princeſs of Cachemire in marriage, by that means to conciliate a peace between the two kingdoms. Thy reaſon he owned was convinced, but thy heart could not be perſuaded to forſake Zelis. — Let me intreat thee, Solyman, to yield to the requeſt of thy people, and to marry the daughter of the Sultan. Fear not the reproaches of Zelis. — Think not of ſeeing me. It muſt not be, I cannot, cannot, bear to ſee thee for the laſt time. Whatever I ſuffer I will reſolutely avoid an interview. But why do I indulge this ſoftening weakneſs? Attend to a reſolution formed by the moſt ſincere affection; and which, dear as thou art, thou ſhalt not ſhake. I quit, for ever, the delightful hope of being united to thee by indiſſoluble ties. I give thee back thy vows, and intreat thee to endeavour to forget me. Yes, Solyman, for thy own eaſe I intreat it, for thou ſhalt never behold Zelis again. Pardon me, o too charming prince! that, miſled by the violence of my love, I forgot the difficulties which muſt impede our union,

and

and that thou oweſt to thy people a queen of royal blood. The pleaſing dream is vaniſhed! I am thankful to heaven for enduing me with reſolution to ſupport a conqueſt, which, I own was very difficult. The victory is obtained, and I reſign thee without reluctance, ſince that reſignation will reſtore thy tranquility. I love thee, o Solyman! ſo much beyond myſelf, that I even glory in ſuffering for thee. — Mayeſt thou be bleſſed in the princeſs of Cachemire, and may ſhe, in contributing to thine, find her own happineſs, whilſt Zelis will loſe every diſquiet in the contemplation of thy felicity. Love ſhall never actuate my breaſt for any other object; ſhe who has loved, and been beloved, by the amiable Solyman, cannot entertain one thought of another. I will endeavour to ſubdue a paſſion, the indulgence of which would embitter the remainder of my life. I hope to feel only a generous friendſhip, which will remove every uneaſy emotion — Forget that there is ſuch a perſon as Zelis, or remember with pity only that humble virgin, who ſacrifices more than life to ſecure thy happineſs, and whoſe utmoſt wiſh is fulfilled if thou wilt comply with the dictates of thy unbiaſſed reaſon. Farewel.

LETTER II.

ZELIS to SOLYMAN.

I DID not imagine that ſuch different emotions could ever agitate my breaſt, nor that the love I lately felt for the auguſt Solyman could be ſucceeded by diſguſt, occaſioned by the profeſſion of ſentiments which I believed his ſoul incapable of harbouring! What! after thou hadſt thought me worthy of ſharing thy throne, of being thine by the moſt ſacred ties, canſt thou imagine Zelis, the *chriſtian* Zelis, ſo loſt to virtue or ſo infatuated with love, as to accept thy wicked propoſal? Did I not convince thee that I preferred thy happineſs to my own, or rather that I felt real ſatisfaction in being the intended inſtrument of promoting thy tranquility? — Is this, o Solyman! a generous return for my ſincere affection? I would ſecure thy happineſs, whilſt thou ſeekeſt to deſtroy *mine*. Thou telleſt me it is more honourable to be the unwedded object of a king's love, than to be the wife of a private man. What deteſtable ſophiſtry! I never knew that the rank of any perſon abſolved him from a performance of his duty, nor that what is criminal in the ſubject is excuſable in the monarch. Thou ſeemedſt to be a convert to my principles, and deniedſt to thy people a plurality of wives: thou hadſt even propoſed to introduce the chriſtian religion, and to extirpate the worſhip of Mohammed. But, as love influenced this purpoſe, ſo a deſtructive paſſion ſubverts it's effect. Oh Solyman! it was not chriſtianity, but Zelis, that attracted thee; nor is it the love of Zelis, but a deſire of gratifying thy own paſſion, though by the ſacrifice of thy duty, that actuates thy preſent intention. How erroneouſly do we judge when paſſion preſides over the mind! If *my* virtue did not forbid a compliance with thy propoſal, how couldſt *thou* reconcile to thyſelf the contagion thy infectious example would ſpread?

A king

A king contracts more guilt by the indulgence of his paſſions than a private man, whoſe example has leſs influence: he never offends againſt duty, without greatly hazarding the principles of his ſubjects. Thou art deſirous of rendering ſhame as effectual as corporeal puniſhments; but remember, o Sultan! thou muſt practiſe thoſe virtues which thou art deſirous of cultivating in others, and guard the avenues of thy own breaſt from thoſe vices, for which thou denounceſt ſhame to be a proper puniſhment. Thinkeſt thou the ſly ſubverter of innocence will be aſhamed of a vice generally practiſed and countenanced by the great, or at worſt, conſidered only as a venial treſpaſs? Will he fear a puniſhment in which his ſovereign ought to be a ſharer, as a partaker in the guilt? Will he not rather glory in the example of a prince, who cannot ſeverely condemn in others what he authorizes by his own practice? — Thou ſayeſt, that thy people, who were averſe to marriage with me, conſented with pleaſure to thy laſt propoſal. Yes, Solyman! a people who are inattentive to the true intereſt of their ſovereign, are always pleaſed when he degenerates into vice, as it renders him unfit for the proper management of the ſtate. — Thou wilt think, perhaps, that I refuſe thy offer with too much haughtineſs. I am actuated by the pride of conſcious virtue. I am no longer that Zelis whoſe ignorance of the world might have betrayed her unſuſpecting innocence. The hopes of being united to thee by indiſſoluble vows; and the deſire of being more worthy of thy love, made me joyfully embrace all opportunities of improvement. For this I read, for this I liſtened to the converſation of thoſe perſons thou didſt introduce to me from court; yet, the genuine ſimplicity of my heart made me diſreliſh that artificial politeneſs which gloſſed over their inſincerity, and damped the glow of friendſhip. From their conduct I learned to avoid their errors. I thank thee, o Solyman! for reſtoring to me an heart too ſincere and faithful to be the prize of an ingrate. I love thee no longer! No painful emotion agitates my breaſt; yet, as a friend, I adviſe thee to ſubdue thy paſſions; for, by indulgence, thou wilt become their ſlave. — Do not think thoſe perſons thy friends who comply with thy criminal inclinations, but fear *their* deſigns, whoſe praiſes exalt thee to a divinity, to reduce thee below the dignity of a man. It is generally the fate of monarchs to be inacceſſible to thoſe, whoſe admonitions might repreſs the progreſs of vice. A faithful ſubject is more valuable than all the treaſures of the eaſt. Whilſt thou ſwerveſt from thy duty the voice of truth will be ſilenced in thy court; it will not dare, nor will thy ſycophants permit it to approach thee. Hamet, whoſe integrity no conſiderations can warp, is no longer thy favourite.

Remember, o Sultan! that thy example forms thy people. — If thou obtaineſt the princeſs of Cachemire let an invariable affection be eſteemed a part of thy duty. — Supplicate the Supreme Being for reſolution to conquer thoſe paſſions which influence thee to offend him, and implore his aſſiſtance to ſupport thee in the paths of religion and virtue. — In a word, *Be good, and thou wilt aſſuredly be happy.*

(To be continued.)

POETRY.

THE MORAL AUCTIONEER: OR, LIFE A SALE*.

By JOHN RHUDDE, M.A.

Addreſſed to a Lady.

WITH ſtrict propriety 'tis ſaid:
" Inſpect the various paths, you
" tread,
" And, at the cloſe of ſetting day,
" Each docile incident ſurvey;
" Collect the morals all impart,
" And faithful bring them to the heart:
" So ſhall you, ſelf-inſtructed, riſe
" A finiſh'd model, good and wiſe§."
The hurry of the day now o'er,
And altercation heard no more;
While the poor plodding ſons of clay,
(Wrapp'd in the profits of the day)
Divide, in thought, the promis'd prey;
And all the little trifling fair
Lie loſt, in chintz and china-ware:
Let US, in other views, retire,
And to ſublimer thoughts aſpire;
Leaving the groſſer weight behind,
Expand to thought, unbend the mind;
And, mixing with the good and wiſe,
Let YOU and I philoſophiſe.
From art and nature turn your eye,
And ſet your jars a moment by †;
While, in theſe numbers, you attend
The ſoft ſuggeſtions of a friend.
'The hour is come! the ſeats are ſet;
The company together met.
See the ſage miniſter appear;
Attend the MORAL AUCTIONEER!
He mounts the roſtrum, and aloud
Addreſſes thus th'expecting croud:
LIFE IS A SALE! (ho, from afar,
Ye giddy ſons of ADAM, hear!)
Where human virtues, vices, woes,
With all the bleſſings nature knows,
Th'important CATALOGUE compoſe:
The human race the BIDDERS are:
While Reaſon and Religion ſhare
The character of AUCTIONEER:
Time holds aloft the trembling ſcale,
And Life the ſolemn DAY OF SALE.
You'll give me leave, I hope, to ſay,
Than in th'articles of to-day,
Were ne'er exhibited to view,
Lots, worthier notice — worthier you!
Behold, diſtributed, in place,
Each perſonal and ſocial grace;
Whate'er aſſiſtance can impart,
To raiſe the mind, or mend the heart:
With which, in oppoſition, ſtand
The counter vices—deadly band!
Firſt, GUILT and INNOCENCE appear;
Here HAPPINESS, and MIS'RY there!
See, LIFE and DEATH, on diff'rent hand,
VIRTUE and VICE, in contraſt ſtand!
TIME brandiſhes his ſcythe on high,
His ſnakes involve ETERNITY.
See, GLUTTONY, her cates ſurround;
And DRUNKENNESS, with goblets, crown'd.
LEWDNESS, behold, with looks obſcene,
And CHASTITY, with modeſt mien.
SLOTH, melting on her couch, away,
And VIGILANCE, preventing day.
LABOUR, ſure antidote of ſpleen,
And TEMPERANCE, of mind ſerene.
Ditto, companions faſt to theſe,
Sure HEALTH, LONG LIFE, and laſting PEACE.
Here, griping PARSIMONY ſtands;
There, CHARITY, with open hands.
See HONESTY, erect, advance,
And POLICY, in myſtic dance.
AMBITION wild, that ne'er can reſt;
CONTENTMENT, with a little, bleſt.
See JUSTICE lift aloft her ſcale,
And WICKEDNESS, recluſe in mail.
MERCY, with aſpect mild, explore,
And CRUELTY, diſtain'd with gore.
COURAGE, on groups of arms, reclin'd,
And COWARDICE, beſcar'd behind.
Lo, TYRANNY extend her ſteel!
And PERSECUTION drag her wheel.
FAITH views her conqu'ring ſign *from far,
The banner of the CHRISTIAN war.

* Theſe verſes were occaſioned by the ſale of the houſe and furniture of S. MARGAS, Eſq. at MELCOMBE REGIS.

§ PYTHAGORAS's Golden Verſes, ver. 40, &c.

† Alluding to two fine painted china JARS, in Mr. MARGAS's collection; which were purchaſed by the lady, to whom theſe lines are addreſſed.

* " In hoc ſigno, vinces." 1 John v. 4.

HOPE,

HOPE on her anchor fix'd.—DESPAIR,
With wringing hands, dishevel'd hair.
LOVE, still to others' int'rest prone;
Regardless of herself alone.
TRUTH her bright mirror here displays,
There ERROR treads her endless maze.
BENEVOLENCE, grasping the globe*,
Pale ENVY, clad in livid robe.
SINCERITY, baring her breast;
HYPOCRISY, in vizard vest.
PATIENCE, behold, with head reclin'd,
And PASSION, raging, like the wind.
HUMILITY, in russet gown;
PRIDE, calling ev'ry thing it's own.
Bright ZEAL, with eyes to heav'n address'd,
And SUPERSTITION, bowing east†.
There CHRISTIANITY behold,
The sacred evidence unfold;
While POPERY around her gathers
Tradition, schoolmen, jesuits, fathers‡.
See MAHOMET, recumbent, there,
His manag'd pigeon at his ear.
While gentile PAGANISM bows,
And to dumb idols pays her vows.
Lo, swoln with pride, the DEIST stands,
And, from himself, supplies demands.
(See, where the wily sceptic leers,
In puns, redoubtable, and sneers!)
Scorning all evidence and laws,
Save those which from himself he draws.
See LIBERTY present her pile§,
Distinguish'd badge of Britain's isle!
Hail, glorious goddess! I behold
Thy radiant visage, beaming gold;
Bright beauty beaming, beaming health;
The fund of pleasure, traffic, wealth;
Of human happiness the soul,
The source, the centre, and the whole!
While SLAV'RY, stalking from afar,
With all the clank and din of war,
Shews her gor'd whips, and racks, and wheels,
Her inquisitions, and bastiles,
Her confiscations, prisons, fines,
Her gibbets, dungeons, gallies, mines.
Inspect the lots, their merits cast;
Confess yourselves, and prove your taste.

[To be continued.]

* VARIATION.

BENEVOLENCE, with aspect mild
(Religion's first-born, fairest, child!)
Extending wide her parent arms,
Show'ring blessings, warding harms;
From ev'ry ENVIOUS passion, free;
O let me live, and die, with THEE!

† Ezek. viii. 16.

‡ That is, FATHERS, as corrupted by popish editors. See Archdeacon Chapman's charge to the clergy of the Archdeaconry of Sudbury.

§ That is, her CAP; an emblem of LIBERTY.

DEATH IMPARTIAL.

By AMYNTA. See p. 423.

HOW frail is life! how soon 'twill end!
Nor wealth nor beauty can defend
Against th'impending foe:
But all alike must feel the stroke,
And all the tender strings be broke,
On which depend the lives of mortals here below.
While we rush on, deceiv'd and blind,
DEATH stalks, in awful pomp, behind;
Then gives one fatal leap, and grasps th'unthinking mind.

Though beauty sat triumphant on the face,
'Tis quite distorted in his cold embrace:
Or, though the laurel grac'd the brow,
Ah! what avails that honour now?
For noisy fame, and empty breath
Can yield no happiness in DEATH.

'Tis virtue only which can cheer the mind;
In that alone can man true comfort find;
That makes the mortal cheerful wait his doom,
And hope for some SUBSTANTIAL joy to come.
He longs to dare the untried sea,
And reach that distant shore,
Where all is perfect extasy,
And wishes are no more!

SOLILOQUY II.

By the SAME.

WHAT hath this world to fill my vast desires?
Why should I feed on it's fantastic goods?
And hope and wait my happiness from them?
I own them false and vain; renounce their charms,
And think I've torn them from my treach'rous heart;
Till the next bait insults my weak resolves,
And gives a strong conviction of my frailty.
But, must I always war within myself?
Still must I struggle in the dreadful conflict,

And

And ſometimes hug, and ſometimes loathe my foe?
Still muſt this world engroſs my fond deſires,
And chain my thoughts to droſs, and fleeting ſhadows?
O! could I get above theſe ſordid ſcenes,
Get my heart fix'd above them, I were happy;
Happier than all theſe ſhining joys can make me!
— Nor need I part with every thought of bliſs
Before I reach the ſkies. The world would then
Stand in it's proper place, beneath my eye;
And ev'ry lawful joy would loſe it's ſting.
Then would theſe ſhallow ſtreams refreſh my ſoul,
As cordials, to ſuppor me in my journey;
While every common mercy would be heghten'd
By the rich thought, that 'tis the gift of HIM
Who has prepar'd a more divine repaſt,
A ſweeter banquet, in his heav'nly kingdom,
For thoſe who are content to USE this world,
And not ENJOY it, as their *only* good;
Who look for ſomething future, ſomething great,
To ſuit the cravings of an heav'n-born mind,
Which, ceaſeleſs, pants for GOD, it's only reſt.

ODE to CONTENT.

WHERE now are Pleaſure's ever dazzling beams,
Which hither drew theſe antedating feet?
Alas! they're fled, yet falſe-tongu'd hope remains,
And points it's dwelling in ſome other ſeat. [ſeek
Would you ſtill onward preſs me to re-
The fickle fugitive? Again lament
It's falſe deluſions? No: th'inchantment break!
Henceforth I'm wedded to the fair CONTENT.

Hence then each wiſh, begone each vain deſire, [cred ſhrine,
Save thoſe which mount to Virtue's ſa-
Theſe ſhall well aid my lovely nymph t'attire, [vine.
And make the white-rob'd innocent di-
Far hence be envy, that malignant gueſt,
My willing fair be in her room ador'd:
And thou, my love, e'er decorate the feaſt;
So ſmiling plenty ſhall adorn our board.

Come too, RURELIA, build the myrtle bow'r, [peaceful ſeat;
Plant fragrant woodbines round the
Bid jarring Diſcord from the ſpot retire,
And hunted bliſs to ſeek her ſole retreat.
And, if ye will, may come the placid joys,
Which chearful wait in lov'd RURELIA's train, [ploys,
For gen'rous ſhe for us each charm em-
And decks, with varied dyes, th'inchanting plain.

For us ſhe kindly bade the almond blow,
To chear the villa with it's earlieſt bloom;
The home-rear'd vine it's juicy cluſters ſhow,
And hang the flow'ry fields with rich perfume.
For us REFLEXION too the boſom warms,
And, unimpeded, cheers us in the way,
Which thorns ſurround, though now the journey charms, [raptur'd lay.
CONTENTMENT chearing us with

R. W.

An INSCRIPTION, written at a favourite Retirement, in May 1758.

By Dr. BROWN.

Finemque tueri,
Naturamque ſequi.

WHAT though nor glitt'ring turret riſe,
Nor ſplendor gild theſe mild retreats;
Yet NATURE here, in modeſt guiſe,
Diſplays her unambitious ſweets;

Along each gentle-ſwelling lawn
She ſtrays, with ruſtic garlands crown'd;
And wakes the flow'rs at early dawn,
To fling their boſom'd fragrance round.

Here teach thy vot'ry, blameleſs guide,
To trace thy ſtep, ſerene and free;
To ſhun the toilſome heights of pride;
Thro' theſe calm ſcenes to follow THEE.

His ſilent walk do thou adorn,
O'er theſe green ſlopes, from tumult far;
Whether he greet the bluſhing morn,
Or welcome up yon evening ſtar;

Intent, while thro' theſe tufted bow'rs,
Thy gen'rous whiſpers charm his ear,
To hail from heav'n thy kindred pow'rs
And meet fair Peace and Freedom here.

Yet

Yet, prompt to ſtay his country's fall,
The ſtormy city's war he'll join,
When Thou, and Truth, and Freedom call;
For Freedom's voice, and Truth's, are Thine.

ODE to a SINGING-BIRD.

By the late Mr. RICHARDSON, of Queen's-College, OXFORD.

I.

O THOU, that glad'ſt my loneſome hours
With many a wildly warbled ſong,
When melancholy round me low'rs,
And drives her ſullen ſtorms along;
When fell adverſity prepares
To lead her delegated train,
Pale ſickneſs, want, remorſe and pain,
With all her hoſt of carping cares,
The fiends ordain'd to tame the human ſoul,
And give the humbl'd heart to ſympathy's controul.

II.

Sweet ſoother of my mis'ry, ſay,
Why doſt thou clap thy joyous wing?
Why doſt thou pour thy artleſs lay?
How canſt thou, little priſoner, ſing?
Haſt thou not cauſe to grieve,
That man, unpitying man, has rent
From thee the boon which nature meant
Thou ſhould'ſt, as well as he, receive?
The pow'r to woo thy partner in the grove,
To build, where inſtinct points; where chance directs, to rove.

III.

Perchance, unconſcious of thy fate,
And to the woes of bondage blind,
Thou never long'ſt to join thy mate,
Nor wiſheſt to be unconfin'd;
Then how relentleſs he,
And fit for every foul offence,
Who could bereave ſuch innocence
Of life's beſt bleſſing, LIBERTY!
Who lur'd thee, guileful, to his treach'rous ſnare,
To live a tuneful ſlave, and diſſipate his care.

IV.

But, why for thee this fond complaint?
Above thy maſter thou art bleſt:
Art thou not free? —Yes: calm content,
With olive ſceptre, ſways thy breaſt:
Then deign with me to live:
The falcon, of inſatiate maw,
With hooked bill, and griping claw,
Shall ne'er thy deſtiny contrive:
And ev'ry tabby foe ſhall mew in vain,
While, penſively demure, ſhe hears thy melting ſtrain.

V.

Nor ſhall the fiend, fell famine, dare
Thy wirey tenement aſſail;
Theſe, theſe ſhall be my conſtant care,
The limpid fount, and temp'rate meal:
And, when the blooming ſpring
In chequer'd livery robes the fields,
The faireſt flow'rets nature yields,
To thee, officious, will I bring;
A garland rich thy dwelling ſhall intwine,
And FLORA's freſheſt gifts, thrice happy bird, be thine.

VI.

From drear oblivion's gloomy cave,
The pow'rful muſe ſhall wreſt thy name,
And bid thee live beyond the grave, —
This meed ſhe knows thy merits claim;
She knows thy lib'ral heart,
Is ever ready to diſpenſe,
The tide of bland benevolence,
And melody's ſoft aid impart;
Is ready ſtill to prompt the magic lay,
Which huſhes all our griefs, and charms our pains away.

VII.

Ere while, when, broading o'er my ſoul,
Frown'd the black dæmons of deſpair,
Did not thy voice their power controul,
And oft ſuppreſs the riſing tear? —
If fortune ſhould be kind;
If e'er with affluence I'm bleſt,
I'll often ſeek ſome friend diſtreſt,
And, when the weeping wretch I find,
Then, tuneful moraliſt, I'll copy thee,
And ſolace all his woes with ſocial ſympathy.

When ill, with a violent pain in the head, and deafneſs. By a lady.

THY will, o Lord! be ever done,
In heav'n, and on earth;
'Twas THAT which made me what I am,
'Twas THAT which gave me birth.

Thou lately deign'd'ſt to ſend me pain,
Thy patience add thereto;
That I, through all the ills of life,
Reſignedly may go! STAMFORD.

EPITAPH, in a country church-yard.

A PALE conſumption gave the fatal blow,
The ſtroke was certain, but th'effect was ſlow:
With waſting pain, death found me long oppreſt,
Pity'd my ſighs, and kindly brought me reſt.

HISTORICAL

HISTORICAL MEMOIRS.

THE new king of Poland, whoſe whole ſtudy appears to be the welfare and happineſs of his ſubjects, is indefatigable in forming meaſures for the well-governing the kingdom, and in making ſalutary alterations in the preſent ſyſtem of government. His majeſty confers frequently with the primate and ſenators, on the ſteps to be taken with the courts of Verſailles and Vienna, for prevailing upon them to acknowledge him. In the mean time there is ſome foundation to believe, that it will coſt him much leſs trouble to ſucceed with the former than the latter. The declaration which the court of France made ſome time after the death of Auguſtus III. and what paſſed afterwards between the primate and the marquis de Paulmy, are the circumſtances which gave riſe to this conjecture.

The king of Pruſſia has written a complimentary letter to his Poliſh majeſty, on his acceſſion to the throne, in which is the following remarkable expreſſion: "Your majeſty muſt reflect, that, as you enloy a crown by election, and not by deſcent, the world will be more obſervant of your majeſty's actions than any other potentate in Europe, and it is but reaſonable. The latter being the mere effect of conſanguinity, no more is looked for (though much more to be wiſhed) from him, than what men are endowed with in common, but, from a man exalted by his equals from a ſubject to a king, from a man voluntarily elected to reign over thoſe by whom he was choſen, every thing is expected that can poſſibly deſerve and adorn a crown. Gratitude to his people is the firſt great duty of ſuch a monarch, for to them alone, under Providence, he is indebted that he is one. A king, who is ſo by birth, if he acts derogatory to his ſtation, is a ſatire only on himſelf; but an elected one, who behaves inconſiſtent with his dignity, reflects diſhonour alſo on his ſubjects. Your majeſty, I am ſure, will pardon this warmth. It is the effuſion of the ſincereſt regard. The amiable part of the picture is not ſo much a leſſon of what you ought to be, as a prophecy of what your majeſty will be."

His Pruſſian majeſty has alſo written a letter to the prince primate of Poland, in anſwer to one whereby that prelate notified the election of count Poniatowſki to the throne, to the following effect: "Couſin, You have given me very particular ſatisfaction, in having acquainted me, by your letter of the 7th inſtant, of the unanimous election which placed count Poniatowſki on the throne of Poland. It is an event in which I take the greater intereſt, as it correſponds no leſs with my own inclinations than with the true intereſt of that kingdom; which I had in view when I recommended the reigning ſovereign. Being thoroughly ſenſible of the regard which has been paid to my recommendation, I congratulate your highneſs and the republic on this election; which not only of itſelf, but by the manner in which it was made, does infinite honour to that nation, and promiſes, at the ſame time, a moſt auſpicious reign, for which I prefer my ardent and ſincere wiſhes: pray God keep you under his ſacred protection.

Berlin, Sept. 14, 1767. Your affectionate FREDERICK."

Advices from Peterſburgh import, that M. Mirowitz, who attempted to deliver Prince Ivan from his confinement in the caſtle of Huſſelbourg, as mentioned in our magazine for Auguſt, was condemned on the 20th of laſt month to be broke upon the wheel; but her imperial majeſty mitigated his puniſhment to that of being beheaded, which was accordingly executed on the 25th of the ſame month. He behaved at his execution with the greateſt reſignation. Six of the ſoldiers and under officers, who were engaged with him, and who run the gantlope the ſame day, were ſo ſeverely whipped, that, it is ſaid, three of them are ſince dead. Many more are to be puniſhed.

CHRONOLOGICAL

CHRONOLOGICAL DIARY.

Monday, October 1.

LAST Friday one of his majeſty's meſſengers arrived from Madrid, with diſpatches from his majeſty's ambaſſador at that court, tranſmitting a duplicate of the orders, which, in conſequence of his excellency's late remonſtrances, that court has diſpatched to Don Felipe Ramirez de Eſtenoz, governor of Jucatan; in which orders his catholic majeſty diſapproves the proceedings of the ſaid governor, with reſpect to his majeſty's ſubjects in the bay of Honduras; expreſſes his deſire of giving his majeſty the greateſt proofs of his friendſhip, and of preſerving peace with the Britiſh nation; and commands the ſaid governor to re-eſtabliſh the Britiſh logwood cutters in the ſeveral places from which he had obliged them to retire; and to let them know, that they may return to their occupation of cutting logwood, without being diſquieted, or diſturbed, under any pretence whatſoever.

Thurſday laſt two moſt cruel murders were committed, in the houſe of Mr. Ruſcombe, on the College-green, Briſtol, upon the bodies of his wife and ſervant woman. Mr. Ruſcombe, being at a place near Bridgewater, a female acquaintanee ſpent the evening with his wife on Wedneſday, and ingaged to dine there the next day; ſhe, accordingly, went; upon knocking at the door, and receiving no anſwer, lifted up the latch, and went in; when, to her great ſurpriſe, ſhe ſaw the ſervant lie bleeding in the parlour, with her throat cut, and, ſoon after, the miſtreſs, near the bottom of the ſtairs, in the ſame condition; an alarm was given, which ſoon drew together a vaſt concourſe of people, many of whom, on entering the houſe, found the blood not coagulated; a demonſtration that the horrid deed had been but juſt before carried into execution. Upon examining the bodies, both their ſkulls were found to be fractured. Some caſh and things of value were ſtolen out of the houſe.

Wedneſday, 3. By letters lately arrived from commodore Paliſſer, dated at St. John's, in Newfoundland, the firſt of laſt month, it appears, that, having diſpatched a ſloop with a letter to the French governor at St. Pierre, to inquire into the truth of the reports which prevailed, of the French having mounted cannon, and erected works on that iſland, contrary to treaty; he, in anſwer, received aſſurances from the ſaid governor, that there was only one four-pounder gun, mounted without a platform, and with no other intention than to anſwer ſignals to their fiſhermen in foggy weather; that there were no buildings erected, or works, contrary to treaty; and that the guard conſiſted of no more than forty ſeven men, and had never exceeded fifty. It farther appears by the commodore's ſaid letters, that there had not been, or were at that time, at the iſlands of St. Pierre and Miquelon, more than one French ſhip of war of 50 guns, one frigate of 26 guns, and another of leſs force, with two large ſhips en flute, the deſtination of one of the ſaid ſhips en flute being for Cayenne, and the other for St. Domingo; that none of thoſe ſhips had, and, the commanding-officer aſſured the commodore, none of them would, enter into any of the harbours on the coaſt of Newfoundland. And the commodore adds, that the concurrent fiſhery in thoſe parts of the ſaid coaſt, whereon the French are, by treaty, permitted to fiſh, had been carried on in perfect tranquility.

Letters from France ſay, that the number of their veſſels, employed in the Newfoundland fiſhery, amounts to upwards of 500 ſail, from 50 to 300 tons, as appears from the following liſt: 50 from St. Maloes, 70 from Granville, 64 from St. Martin's, 49 from the iſle of Rhee, 110 from Bayonne, 70 from St. Jean de Luz, 38 from Sibour, 90 from Rochfort, and a large number of ſmall craft from the different ports, of inferior note, along the coaſt; and their cargoes have ſold from 30 to 35 livres the quintal.

Saturday, 6. Letters from Wittenberg ſay, that the church of the village of Bruck, the preſbytery, the diawnry, &c. with 77 other houſes, have been intirely conſumed to aſhes.

Alſo

Thurſday 11. The common council of London agreed to an act for regulating the watch.

The act for raiſing 2000l. for the relief of orphans was paſſed.

A motion was made that a committee might be appointed to inquire how far the city of London had it in their power to oblige the inhabitants to take down their ſigns, and place them againſt their houſes; alſo, to take down their projecting water-ſpouts, and to place up the names of the ſtreets, lanes, courts, and alleys; which, after ſome debate, was agreed to and a committee of four aldermen, and eight commoners, were appointed to make their report.

Saturday 13. This night's London gazette contains two proclamations by his majeſty: one for proroguing the parliament from the 30th inſtant to Thurſday the 10th of January next. The other for permitting the free important of ſalted beef, ſalted pork, bacon, and butter from Ireland into England, provided the ſame be landed in any of the ports of England, on, until, or before, the 31ſt of December next. And in order to prevent all unlawful combinations for the enhancing the price of proviſions, and for an encouragement to all who ſhall diſcover any concerned in ſuch illegal practices, and bring the offenders to conviction, his majeſty promiſes that all perſons who ſhall diſcover, and cauſe ſuch offenders to be convicted, ſhall be intitled to a reward of one hundred pounds; which ſaid ſum of one hundred pounds, the commiſſioners of the treaſury, or the high treaſurer of Great Britain for the time being, are directed and required to pay accordingly, without any further or other warrant in that behalf.

Monday 15. Mr. ſerjeant Glyn, was this day unanimouſly elected recorder of the city of Exeter, in the room of Mr. Cholwick, who, on account of his great age, reſigned that office: at the ſame time the freedom of that city was ordered to be preſented to Mr. ſerjeant Glyn.

Wedneſday 17. About a twelvemonth ago a gentleman went to the Bank, to take out a note for 400l. and, having paid his money, went away while the note was making out, telling the clerk he would call again. In the mean time a clerk of Mr. Drummond's came in for a note of the ſame value, and, by miſtake, as it is ſuppoſed, they were both delivered to him. The gentleman afterwards called for his note, for which he had paid the money, but it was gone. Immediate inquiry was made after it, but the clerk denied the receipt, and another was made out for the gentleman in it's ſtead. The ſame clerk ſoon after quitted his maſter's ſervice, and ſettled in the north; but, a few days ſince, the note being brought to the Bank for payment, and the perſon who brought it being queſtioned about it, declared he had received it of the clerk before-mentioned. A meſſenger thereupon was diſpatched to bring him to town, and he was accordingly taken, but found means to make his eſcape in the manner following: Being apprehended at his father's houſe in Cumberland, the chaiſe, in which one of the city marſhal's men and a clerk of the Bank were conveying him to London laſt Saturday ſevennight in the morning, broke down juſt as they entered Yorkſhire; and the paſſengers being then obliged to walk till another carriage could be obtained, Armſtrong, the priſoner, took an opportunity, ſuddenly, of breaking looſe from his guard, and, leaping over a high gate into a field, ſo far got the ſtart of his purſuers, that, though they followed him ſeveral miles, they could not overtake him. The bank have offered a reward of 100l. for re-taking him.

Saturday 20. Mr. Elie de Beaumont, counſellor before the parliament at Paris, and ſo much known for his generous defence of the family of Calas, having been ſome weeks in England, arrived at Oxford a few days ago, in order to viſit that univerſity, and was on Monday laſt honoured with the degree of doctor in laws.

Monday 28. A journeyman barber of this city (lately married, and who has ſince been very low ſpirited) cut his wife's throat in a terrible manner while ſhe was in bed. On her ſcreaming out a neighbour, who lay in a room adjoining, run in, ſeized the huſband, took the razor from him, and put him into another room, where he took a pane of glaſs out of the window, with which he cut his own throat. A ſurgeon was immediately ſent for, who ſewed up their wounds, but their recovery is doubtful.

THE

Chriſtian's Magazine.

For NOVEMBER, 1764.

SYSTEMATICAL DIVINITY.

CHAP. LIV.

On PURITY of HEART.

FOR the further encouragement of that excellent virtue PURITY OF HEART, we are next to lay before the reader ſome of the various *ill conſequences* to the preſent, as well as the future welfare of human creatures which follow from an unreſtrained indulgence in the vices of uncleanneſs. Conſequences, which ſerve no leſs to manifeſt the evils of IMPURITY, than the advantages of the oppoſite virtue.

Now, who knows not, that diſſatisfaction, inquietude, and reſtleſſneſs of ſoul ever dwell with the impure? Who knows not, how much this vice diſtreſſes the conſcience, while it keeps the ſinner in perpetual anxiety, and in a conſtant uneaſy, feveriſh ſtate of concupiſcence? Who knows not, how much it degrades the human ſoul? How much it extinguiſhes the light of truth and virtue, and ſenſualizes every rational faculty? Who knows not, how many and pernicious vices it is neceſſarily connected with, or naturally leads to? Idleneſs and the groſſeſt intemperance are it's never-failing attendants, pride and luxury dwell with it.

it: Broils and contentions, nay, and often murder itſelf; murder of little hapleſs innocents, ſometimes before, and, ſometimes after their birth, together with perjury, falſhood, lying, and diſſimulation; and filthy converſation, of all kinds, accompany it: it involves the ruin of two ſouls, and, on that account, is more criminal than vices wherein perſons can be ſingly guilty: a total annihilation of all ſocial and domeſtic affection too commonly follows from it. Luſt, predominant luſt, deſtroys often the love of wife, of huſband, of children, of friends, of all things good and honourable: nay, and, what one would leaſt expect, it is no uncommon thing, to ſee avarice itſelf in company with uncleanneſs. The luſtful can often ſpare, and almoſt deny neceſſaries to their families and dependants; can wring from the poor, can filch from their neighbours, that they may have to laviſh on the lewd objects of their vice, and maintain their expenſive wickedneſs.

Beſides this train of odious and enormous evils, who knows not, further, what fatal miſchiefs this vice brings upon the reputation; often utterly and irretrievably loſt by it; and, commonly, with that loſs, every other is involved? Who knows not what irremediable deſtruction it often brings upon the eſtate; leading men to expences, which they are not able to anſwer; and too, too often, God knows, exciting them to illicit means of procuring gain, by which they may ſatisfy their luſtful inclinations: means, which, in numberleſs examples, have proved the deſtruction of life, and finiſhed a ſhameful courſe by a ſtill more ſhameful death; as but too many of thoſe parents, with bleeding hearts, can teſtify, who have cauſe to date the ruin of their ſons, and their ignominious ends, from their fatal intercourſe with the works of impurity. But, again, beſides it's ſad effects to the reputation — the eſtate — and the life, who knows not, with what horrid evils to the body this crime is attended; evils, which it would be well if the offender alone felt — but which, alas! are dreadfully communicated to the innocent and virtuous; and for which, full often, late poſterity may curſe the ſinful indulgences of their contaminated progenitors.

But though theſe conſequences are fatal and alarming enough — yet, what are they? — What are all merely corporal puniſhments, compared to the anguiſh which ariſes from an uneaſy and diſtreſſed conſcience? a conſcience aſſured, that, by theſe vices, unrepented of, all hopes of heaven are forfeited; that God, and his bleſſed Son are armed in vengeance againſt the ſinner; and that every attribute, as well of power as mercy, is, not only offended, but engaged to puniſh and condemn. Theſe are conſequences which no man can avoid; the uneaſy conſcience — the offended God — the future puniſhment — while he continues in the practice of this vice, which wholly incapacitates for all the duties of religion. For who can have the hardineſs, who will preſume to pray to a God of purity, while openly tranſgreſſing his pure laws! — Who can read his word, which, in every page, flaſhes forth condemnation againſt ſuch offenders? — Who, in ſuch a ſtate, can attend

that

that holy ſacrament, which is a commemoration of a Saviour dying to redeem from all ſin? — and in what a ſtate muſt that mind be — let thoſe conſider, who find it difficult enough to preſerve the happy and neceſſary equipoiſe, even with the ſtricteſt care, and in the moſt regular uſe of the means of grace — Let ſuch conſider, what that mind muſt be, which, utterly neglectful of God, and all the means of grace, lives in the foul practice of a crime, above all others, debaſing, degrading, and, if I may ſo ſay, brutalizing the ſoul?

Enough hath been ſaid to ſhew the ill conſequences of impurity to the preſent and eternal peace of the ſoul; and to render ſuch as are deſirous to cultivate the oppoſite virtue, attentive to the few following rules:

To keep ourſelves pure, we muſt not only learn to practiſe certain duties, but to abſtain from every thing which may be likely to tempt or enſnare us: to this end, we muſt be fervent and conſtant in prayer, regular and diligent in reading the ſcriptures, and uniform in our attendance on the bleſſed communion. Practices, which, if purſued with an humble and ſincere ſpirit, will not fail to keep us PURE in HEART and LIFE; eſpecially, if, upon all occaſions, we maintain a lively ſenſe of that all-ſeeing eye and preſence of God, which will ſerve to repreſs, not only all unbecoming actions, but all ſuch thoughts as a Chriſtian cannot, with propriety, entertain. To this let us add ſerious and frequent reflexions on the nature and end of Chriſt's goſpel; on his crucifixion for the ſalvation of our ſouls from ſin; and on the great buſineſs for which we are placed in this world, even to cleanſe ourſelves from all filthineſs of fleſh and ſpirit, that we may become the holy and peculiar people of God.

To theſe ſpiritual means and endeavours to obtain God's grace, be careful to add alſo every natural and proper effort. Flee from idleneſs, which, for the moſt part, is the parent of luſt, and be always engaged in ſome lawful and induſtrious employment. Flee from all intemperance in meat and drink; theſe are the fuel of uncleanneſs: moderation in them, is, at all times, neceſſary, as the ill effects of intemperance are many and great; and faſting, at certain ſeaſons, is eſſentially requiſite for thoſe who deſire to keep their bodies in due ſubjection. Be watchful over your outward ſenſes. Remember what our Saviour hath declared, reſpecting the adulterous look; and therefore be particularly heedful, that neither your eye or hand may offend; either of which it is better to pluck out, or cut off, than to periſh, through them, eternally. Guard well your thoughts: It is of infinitely more moment than you may conceive, to check them in the very firſt tendencies to impurity. Remember wherein true PURITY OF HEART conſiſts, and that the firſt ſtep to it is to cleanſe that fountain, the heart, from whence all evil ſprings. Guard your *tongue*, and ſuffer no immodeſt expreſſions ever to dwell upon it. Conſider that words are only the dreſs of thought, and that *from the abundance of the heart the mouth ſpeaketh*. And, as your *tongue*, ſo guard alſo your *ears*;

nor ſuffer them to be wounded by unchaſte diſcourſe from others: Perſons, who deal in ſuch converſation are carefully to be avoided: but *of bad company*, the bane of this and every other virtue; as well as of *inflaming books* and *wanton pictures*, we ſpoke in the fifty-ſecond chapter. Young perſons ſhould, above all things, beware of beginnings, and, by no means, parley with temptations: their greateſt ſecurity is in flight, and in the ſtudy to avoid all occaſions of evil. For the cockatrice, which may eaſily be cruſhed in the egg, if ſuffered to hatch, and grow up, will prove a deadly ſerpent, hard to be deſtroyed.

Thoſe who conduct themſelves by ſuch rules as theſe, need not doubt of obtaining, through God's aſſiſting grace, that *purity of heart*, to which is given the promiſe of ſeeing and enjoying the preſence of the MOST HIGH in glory.

[*To be continued.*]

BIOGRAPHY.

I.

The LIFE of LEWIS CORNARO.

SECT. I.

THIS gentleman was a Venetian of noble extraction, and memorable for having lived to an extreme old-age; for he was more than an hundred years old, at the time of his death, which happened at Padua, in the year 1565. Amongſt other little performances, he left behind him a piece, intitled, *De vitæ ſobriæ commodis*, that is, *Of the advantages of a temperate life*; of which we will here give our readers ſome account, not only becauſe it will very well illuſtrate the life and character of our author; but may poſſibly be of uſe to thoſe, who take the *ſummum bonum*, or chief good of life, to conſiſt in good eating.

He was moved, it ſeems, to compoſe this little piece, at the requeſt, and for the benefit of ſome ingenious young men, for whom he had a regard; and who, having long ſince loſt their parents, and ſeeing him, then eighty-one years old, in a fine florid ſtate of health, were vaſtly deſirous to know of him what it was that enabled him to preſerve, as he did, *a ſound mind in a ſound body*, to ſo extreme an age: He deſcribes to them, therefore, his whole manner of living, and the regimen he had always purſued, and was then purſuing. He tells them, that when he was young, he was very intemperate; that his intemperance had brought upon him many and grievous diſorders; that, from the thirty-fifth to the fortieth year of his age, he ſpent his nights and days in the utmoſt anxiety and pain; and that, in ſhort, his life was grown a burden to him. The phyſicians, however, as he relates, notwithſtanding all the vain and fruitleſs efforts which they made to reſtore his health, told him, that there was one medicine ſtill remaining,

remaining, which had never been tried, but which, if they could but prevail with him to uſe with perſeverance, might free him, in time, from all his complaints: and that was, a temperate and regular way of living. They added, moreover, that, unleſs he reſolved to apply inſtantly to it, his caſe would ſoon become deſperate; and there would be no hopes at all of his recovery. Upon this he immediately prepared himſelf for his new regimen; and now began to eat and drink nothing but what was proper for one in his weak habit of body: but this at firſt was very diſagreeable to him. He often wanted to live again in his old manner; and did indeed indulge himſelf in a freedom of diet ſometimes, without the knowledge of his phyſicians; but, as he informs us, much to his own detriment and uneaſineſs. Driven, in the mean time, by the neceſſity of the thing, and reſolutely exerting all the powers of his underſtanding, he, at laſt, grew confirmed in a ſettled and uninterrupted courſe of temperance; by virtue of which, as he aſſures us, all his diſorders had left him in leſs than a year: and he had been a firm and healthy man, from thence forward, till the time in which he wrote his treatiſe.

To ſhew what a fine ſecurity a life of temperance is againſtthe ill conſequences of hurts and diſaſters, he relates the following accident, which befel him, when he was very old. One day, being out in his chariot, and his coachman driving ſomewhat faſter than ordinary, he had the misfortune to be overturned, and dragged by the horſes a conſiderable way upon the ground. His head, his arms, and his whole body were very much bruiſed; and one of his ancles was put out of joint. In this condition, he was carried home; and the phyſicians ſeeing how grievouſly he had ſuffered, concluded it impoſſible that he ſhould live three days to an end. They were, however, miſtaken; for, by bleeding, and evacuating medicines, the uſual method of treating perſons in like caſes, he preſently recovered, and arrived at his former ſtability and firmneſs.

Some ſenſualiſts, as it appears, had objected to his abſtemious manner of living; and, in order to evince the reaſonableneſs of their own, had urged, that it was not worth while to mortify one's appetites at ſuch a rate, for the ſake of being old, ſince all that was life, after the age of ſixty-five, could not properly be called *vita viva, ſed vita mortua*; not a living life, but a dead life. "Now, ſays he, to ſhew theſe gentlemen how much they "are miſtaken, I will briefly run over the ſatisfactions and "pleaſures, which I myſelf enjoy in this eighty-third year of my "age. In the firſt place, I am always well, and ſo active withal, "that I can, with eaſe, mount a horſe upon a flat, and walk to "the tops of very high mountains. In the next place, I am al-"ways chearful, pleaſant, perfectly contented, and free from all "perturbation, and every uneaſy thought. I have none of that "*faſtidium vitæ*, that ſatiety of life, ſo often to be met with in "perſons of my age. I frequently converſe with men of parts "and learning, and ſpend much of my time in reading and "writing. Theſe things I do juſt as opportunity ſerves, or my

"humour

" humour invites me, and all in my own houſe at Padua; which,
" I may ſay, is as commodious and elegant a ſeat as any, perhaps,
" that this age can ſhew; built by me according to the exact
" proportions of architecture, and ſo contrived, as to be an equal
" ſhelter againſt heat and cold. I enjoy at proper intervals my
" gardens, of which I have many, whoſe borders are refreſhed
" with ſtreams of running water. I ſpend ſome months in the
" year at thoſe *Euganean* hills, where I have another commodious
" houſe with gardens and fountains: and I viſit, alſo, a ſeat I have
" in the valley, which abounds in beauties from the many ſtruc-
" tures, woods, and rivulets, which encompaſs it. I frequently
" make excurſions to ſome of the neighbouring cities, for the
" ſake of ſeeing my friends, and converſing with adepts in all
" arts and ſciences: Architects, painters, ſtatuaries, muſicians,
" and even huſbandmen. I contemplate their works, com-
" pare them with the ancients, and am always learning ſome-
" thing which it is agreeable to know. I take a view of palaces,
" gardens, antiquities, public buildings, temples, fortifications,
" and endeavour to let nothing eſcape me, which may afford the
" leaſt amuſement to a rational mind. Nor are theſe pleaſures at
" all blunted by the uſual imperfections of great age; for I en-
" joy all my ſenſes in perfect vigour; my taſte, eſpecially, in ſo
" high a degree, that I have a better reliſh for the plaineſt food
" now, than I had for the choiceſt delicacies, formerly when im-
" merſed in a life of luxury. Nay, to let you ſee what a portion
" of fire and ſpirit I have ſtill left within me, be pleaſed to
" know, that I have, this very year, written a comedy, full of in-
" nocent mirth and pleaſantry; and, as I ſay, if a Greek poet
" was thought ſo healthy and happy, for writing a *tragedy* at the
" age of ſeventy-three, why ſhould not I be thought as healthy
" and as happy, who have written a *comedy* when I am ten years
" older? In ſhort, that no pleaſure whatever may be wanting to
" my old-age, I pleaſe myſelf daily with contemplating that im-
" mortality which I think I ſee in the ſucceſſion of my poſterity.
" For, every time I return home, I meet eleven grand-children,
" all the offſpring of one father and mother; all in fine health;
" all, as far as I can diſcern, apt to learn, and of a good behavi-
" our. I am often amuſed by their ſinging; nay, I often ſing
" with them, becauſe my voice is ſtronger and clearer now than
" ever it was in my life before. Theſe are the delights and com-
" forts of my old-age; from which, I preſume, it appears, that
" the life I ſpend is not a dead, moroſe, and melancholy life
" but a living, active, pleaſant life; which I would not ex-
" change with the moſt robuſt of thoſe youths, who indulge
" and riot in all the luxury of the ſenſes, becauſe I know
" them to be expoſed to a thouſand diſeaſes, and a thouſand kinds
" of death. I, on the contrary, am free from all ſuch ap-
" prehenſions; from the apprehenſions of diſeaſe, becauſe I
" have nothing in my conſtitution for a diſeaſe to feed upon;
" from the apprehenſions of death, becauſe I have ſpent a life
" of reaſon. Beſides, death, I am perſuaded, is not yet near

" me

" me. I know that, barring accidents, no violent diſeaſe can " touch me. I muſt be diſſolved by a gentle and gradual decay, " when the radical humour is conſumed, like oil in a lamp, which " affords no longer life to the dying taper. But ſuch a death as " this cannot happen of a ſudden. To become unable to walk " and reaſon, to become blind, deaf, and bent to the earth, from " all which evils I am far remote at preſent, muſt take a confider- " able portion of time; and I verily believe, that the immortal " ſoul, which ſtill inhabits my body with ſo much harmony and " complacency, will not eaſily depart from it yet. I verily be- " lieve that I have many years to live, many years to enjoy the " world, and it's bleſſings by virtue of that ſtrict ſobriety and " temperance which I have ſo long and ſo religiouſly obſerved; " friend as I am to reaſon; but a foe to ſenſe."

Thus far this good and wiſe philoſopher; who was known afterwards to have propheſied very truly concerning his future health and happineſs: for he lived, as we have obſerved, to be above an hundred years old, after publiſhing another tract in his ninety-fifth year.

SECT. II

THE name of CORNARO, is alſo celebrated in the female world; HELENA LUCRETIA, a lady of great learning, and a near relation of our author, was the daughter of *Gio Baptiſta Cornaro*, and educated in a very different manner from the generality of her ſex: for ſhe was taught languages and ſciences, as young gentlemen are, and went through the philoſophy of the ſchools, as thorny as it then was. After having ſtudied many years, ſhe took her degrees at Padua, and was, perhaps, the firſt lady who ever was made a doctor. She was alſo admitted of the univerſity of Rome, where ſhe had the title of *humble* given her, as ſhe had at Padua that of *unalterable*: and ſhe certainly deſerved both theſe honourable appellations, ſince all her learning had not inſpired her with the leaſt vanity, nor was any thing capable of diſturbing that calmneſs of ſpirit which ſhe always employed in the deepeſt cogitation. She made a vow of perpetual virginity; and though every means was uſed to perſuade her to marry, and even a diſpenſation with her vow obtained from the pope, yet ſhe remained inflexible. It is affirmed, that, not believing the perpetual ſtudy to which ſhe devoted herſelf, and which ſhortened her days, ſufficient to mortify the fleſh, ſhe frequently exerciſed upon herſelf the diſcipline of flagellation, as was diſcovered after her death, though ſhe took ſome pains to prevent it. She faſted often, and ſpent her whole time between ſtudy and devotion, except thoſe few hours when ſhe was obliged to receive viſits. All people of quality and faſhion, who paſſed through Venice, were more deſirous to ſee her than any of the curioſities of that ſuperb city. The cardinals de Bouillon and d'Etrées were commanded by the king of France to call, as they paſſed into Italy, upon LUCRETIA CORNARO at Venice, and to examine whether what ſome ſaid of

her

was true; and they found that her parts and learning were entirely anſwerable to the high reputation ſhe had acquired all over Europe. At length the prodigious attachment ſhe had ſhewn to books, to thoſe eſpecially which were written in Greek and Hebrew, impaired her conſtitution ſo much, that ſhe fell into an illneſs, of which ſhe died in the beginning of the year 1685. They ſay that ſhe had notice of her death before it happened; for that, talking one day to her father of an old cypreſs tree in his garden, ſhe adviſed him to cut it down, ſince it would do mighty well to make her a coffin.

As ſoon as the news of her death reached Rome, the academicians, called *Infecondi*, who had formerly admitted her into their ſociety, made odes and epitaphs to her memory, without number. But this was not all; they celebrated a funeral ſolemnity, in honour of her, in the college of the Barnabite fathers, where the academy of the Infecondi uſually aſſembled. This ſolemnity was conducted with the higheſt pomp and magnificence; and a deſcription of it was publiſhed at Padua in the year 1686, and dedicated to the moſt ſerene republic of Venice. The whole town flocked together to ſee it, and one of the academicians made a funeral oration, in which, with all the pomp of Italian eloquence, he expatiated upon the great and valuable qualities of the deceaſed; ſaying, that HELENA LUCRETIA CORNARO had triumphed over three great monſters, who were at perpetual war with her ſex, viz. Luxury, Pride, and Ignorance; and that in this ſhe was ſuperior to all the conquerors of antiquity; even to Pompey himſelf, though he triumphed at the ſame time over the three kings, Mithridates, Tigranes, and Ariſtobulus; becauſe it was eaſier to conquer three kingdoms, than three ſuch imperfections and vices, &c.

We do not find that this celebrated lady was the author of any literary productions; though it is, on all hands, agreed, that ſhe was very capable of works uſeful as well as entertaining.

II.

PARTICULARS reſpecting JER. TAYLOR DD. Formerly BISHOP of DOWNE and CONNOR in IRELAND.

The GOLDEN GROVE*, ſacred to BISHOP TAYLOR. By Mr. THOMPSON.

WHAT pleaſing form commands the lifted eye,
O ſay, what younger brother of the ſky?
I know my *Taylor*'s mild auſpicious grace,
And more than human ſweetneſs in his face†.

* The Arbour is called Golden Grove, becauſe biſhop Taylor wrote ſeveral of his moſt excellent and pious works at Golden Grove, in Wales, the ſeat of his great patron, the earl of Carbery. He has, on that account, written a book of devotions, called Golden Grove.

† Biſhop Taylor was ſo extremely handſome and beautiful in his youth, that archbiſhop Laud thought him almoſt an angel from heaven, when he firſt ſaw and heard him in the pulpit. See biſhop Ruſt's ſermon preached at biſhop Taylor's funeral.

And

The light of faith around his eye-balls plays,
And hope and charity unite their rays.
What Canaan-honey trickles from his tongue,
And manna, ſweeter than the muſes' ſong!
Or, copious through his ſhining pages roll'd,
The guſhing torrent of cœleſtial gold!
O (whether ſome refulgent throne be thine,
Or with the white-rob'd band of ſaints you join,
Or midſt the flames of hailing ſeraphs glow)
Still may thy works * enrich our world below!
Still may thy glorious works expanded lie,
And teach us how to live, and how to die;
Pour heavenly day on each benighted mind,
And, next the ſacred ſcriptures, bleſs mankind!

His works are ſometimes printed in four, ſometimes in ſix volumes in folio, beſides ſix or ſeven volumes of devotions, &c. in octavo and duodecimo. — We ſubjoin the character of this excellent man, as drawn up by Dr. Ruſt:

"Biſhop Taylor, ſays he; conſidered, that it is not likely any one "party ſhould wholly engroſs truth to themſelves; that obedience "is the only way to true knowledge. That God always, and only, "teaches docile and ingenuous minds, who are willing to hear, "and ready to obey, according to their light; that it is impoſſible "a pure, humble, reſigned, and god-like ſoul ſhould be kept out "of heaven, whatever miſtakes it might be ſubject to in this ſtate "of mortality; that the deſign of heaven is not to fill men's "heads, and feed their curioſities, but to better their hearts, and "mend their lives. Such conſiderations as theſe made him im-"partial in his diſquiſitions; give a full allowance to the reaſons "of his adverſary, and contend for truth, and not for victory."

* His excellent treatiſes are highly valued for the exactneſs of wit, profundity of judgment, richneſs of fancy, copiouſneſs of invention, and general uſefulneſs to all the purpoſes of a chriſtian. After the Reſtoration he was made biſhop of Downe and Connor; where he further diſplayed his mighty talents, and ſhewed, with an unbounded imagination, all the eloquence of orators, and all the flights of poetry, together with all the ſtrictneſs and regularity of the deepeſt caſuiſts. Echard's Hiſt. of England.

PHYSICO-THEOLOGY.

I.

An ACCOUNT of the SEA-PEN, or PENNATULA PHOSPHOREA of LINNÆUS;

Communicated in a letter to the honourable Coote Moleſworth, Eſq. M. D. and F. R. S. from John Ellis, Eſq. F. R. S. and member of the Royal Academy at Upſal.

" THIS curious ſea-production, I find, by your letter, you " took for a new kind of *coralline*, and not without reaſon, " when, upon examining it (as it was not long taken out of the " ſea) there were ſtill remaining ſeveral of the ſuckers, like heads " of polypes, diſpoſed along it's ſickle-ſhaped pinnulæ. But when " you hear more of it's properties, you will agree with me, that " it belongs to another claſs of animals: I ſhall mention only one " at preſent, till I come to deſcribe it more particularly; and " that is, that it floats, or ſwims about freely in the ſea; where- " as corals, corallines, alcyonia, and all that order of beings, ad- " here firmly by their baſes to ſubmarine ſubſtances.

" This animal was well known to the ancients by the name of " the SEA-PEN: many of the old authors took it for a Fucus, or " Sea-plant. This ſpecies of yours has been found in the ocean, " from the coaſt of Norway to the moſt remote parts of the Me- " diterranean-Sea; and not only dragged up in trawls, from " great depths of the ſea, but often found floating near the " ſurface.

" Dr. Shaw, in his hiſtory of Algiers, remarks, that they af- " ford ſo great a light in the night to the fiſhermen, that they " can plainly diſcover the fiſh ſwimming about in various depths " of water. From this extraordinary property the learned Dr. " Linnæus calls this ſpecies of SEA-PEN, *Pennatula Phoſphorea*; " and remarks, after giving the ſynonyms of other authors, *Ha-* " *bitat in oceano, fundum illuminans.*

" The outward appearance of this animal is not unlike one of " the quil feathers of a bird's wing; but they are found of dif- " ferent ſizes, from four to eight inches in length: this of your's " is about four inches long; the lower half of it is naked, round " and white, not unlike the quil part of a writing-pen; the up- " per half repreſents the feathered part of the pen, and is of a " reddiſh colour, but faded, by ſoaking it often in water in or- " der to examine it more minutely: this upper half, which ariſes " from the quil, and is feathered on both ſides, is a little com- " preſſed, and becomes ſmaller and ſmaller, till it ends in a " point at the top: along the back of this, in the ſame manner " as in the inner ſide of a common writing-pen, there is a groove " in the middle, from the quil to the extremity: from each ſide " of this upper part of the ſtem proceed little parallel feather-like " fins; theſe begin at the top of the quil-part, very ſmall on " each ſide at firſt, but lengthen as they advance towards the " middle: from hence they ſhorten gradually on each ſide, till " they end in a point at the top; their terminations preſerving on " each ſide the figure of the ſegment of a circle.

" I come now to conſider more minutely thoſe *pinnulæ*, or fea- " ther-like fins, which project on each ſide, and form the upper " part of the animal. Theſe are evidently deſigned by nature to " move the anim al backward or forward in the ſea, and, conſe- " quently, to do the office of fins; while, at the ſame time, by " the appearance of the ſuckers, or mouths, furniſhed with fila-

" ments,

" ments, or claws, they were certainly intended to provide food " for it's ſupport: for, notwithſtanding what Dr. Linnæus has " ſaid in regard to it's mouth, in his ſyſtem of nature, viz. *Os baſe-* " *os commune rotundum*, I could not, with the help of the beſt " glaſſes, diſcover that the point of the baſe was penetrated in the " leaſt; ſo that I am clearly of opinion, that this animal, like " the hydra arctica, or Greenland polype, which I have deſcribed " in my *eſſay on corallines*, nouriſhes and ſupports itſelf by theſe " ſuckers, or polype-like fingers; and that by theſe both kinds " take in their food, and have no other means of diſcharging the " exuviæ of the animals they feed upon, than by the ſame way " they take them in; and therefore, from attentively conſidering " the ſtructure and manner of living of both theſe animals, I ſhall " make no doubt in claſſing them in the ſame genus of penna- " tula, though they vary very much in their exterior form and " ſize, and, conſequently, are of very different ſpecies.

" The ſtem of the ſuckers of this animal is of a cylindrical " form; from the upper part of which proceed eight fine white " filaments, or claws, to catch their food: when they retreat on " the alarm of danger, they draw themſelves into their caſes, " which are formed like the denticles of the corallines; but here " each denticle is furniſhed with ſpiculæ, which cloſe together " round the entrance of the denticle, and protect this tender part " from external injuries."

II.

Some remarkable EFFECTS of ELECTRICITY. By Dr. WATSON.

☞ *The following caſe is ſo remarkable, and may, in it's conſequences, prove ſo advantageous to our fellow creatures, that we could not refuſe ourſelves the ſatisfaction of placing it here. The very ingenious and excellent phyſician to whoſe attention this cure was owing, publiſhed the caſe at large in a pamphlet, which is now inſerted in the laſt volume of the* Philoſophical Tranſactions, *from whence this abridgement is drawn. The effects of* ELECTRICITY *being found ſo extraordinary, there can be no doubt, but every benevolen ſearcher into nature will endeavour to copy the amiable example o* Dr. WATSON, *and to render this new phænomenon in philoſophy as ſalutary to mankind as may be.*

THE patient was a girl in the Foundling-Hoſpital, about 7 years old. She was of a healthy conſtitution, but after complaining a few days of ſome diſorders, ſuppoſed to be the effect of worms, ſhe was, on the 8th of July 1762, obſerved to open her mouth with great difficulty: on the Sunday following, July 11. her teeth were ſo ſet, that it was with much difficulty that even liquids could be gotten into her mouth. She was, however, wholly without pain, but ſhe had, two days before, parted with two worms; of what kind is not ſaid: ſhe had frequent offenſive

ſtools, her breath grew fœtid, her pulſe quick, her fleſh hot, and ſhe had but little ſleep.

The ſpaſm of her jaw was ſuppoſed to be ſymptomatic either of worms or foul bowels: for about three weeks the rigidity was confined to the jaw; but ſometimes the fever was ſo high that the pulſe beat 130 ſtrokes in a minute, and, during this time, never leſs than 100.

The rigidity then ſpread to the muſcles of the neck, and to thoſe of the back ſoon afterwards; in a ſhort time others were affected, and, by the end of September, almoſt all the muſcles of her body were rigid and motionleſs: by the contraction of thoſe of the back, the *os ſacrum*, and hips, were drawn towards the ſhoulders; ſo that the ſpine formed an arch, and the flexor muſcles of the thighs being ſtronger than the extenſors, the legs were drawn up almoſt to the hams.

The left arm was the only limb ſhe could move, and of this only the wriſt, hand, and fingers were perfectly free, but the muſcles ſubſervient to the motions of the eyes, lips, and tongue, were unaffected; and ſo were thoſe which were concerned in breathing and ſwallowing.

From the end of September to the middle of November the diſorder ſeemed to be at a ſtand, as to the rigidity of the muſcles, and the feveriſh heat was gone; but the patient was frequently ſeized with convulſions in the muſcles that were ſtill flexible, ſo violent, that it was imagined every fit would put an end to her life.

During this time, as ſhe could receive no ſuſtenance but what was, with the greateſt difficulty, conveyed through a ſmall aperture made by drawing out two of her teeth, ſhe was emaciated to a frightful degree; her belly was drawn inward towards the ſpine, her whole body felt hard and dry, and all her limbs were diſtorted.

She had been treated with vermifuges of all kinds: ſhe had been blooded, bliſtered, and taken antiſpaſmodic remedies of every claſs, particularly opium in liberal doſes; but though the ſtricture was ſometimes leſſened for a ſhort time, no permanent benefit was obtained: volatile liniments, the warm bath, and friction, were alſo equally ineffectual, and, at laſt, the cold bath was tried, which neither did good nor harm.

The muſcles ſubſervient to the motion of the lower jaw, neck, and arms were then *ſimply electrified* every day; an aſſiſtant, properly placed, holding the patient in his arms. In about a fortnight the convulſions left her, and her ſleep was longer and more quiet, though the rigidity appeared to be the ſame: other parts of the body were then made part of the electrical circuit, and ſhaken by the exploſion of the charged phial. In about a fortnight more the jaw was looſer, and the muſcles of the neck and arms had ſome degree of motion; they alſo increaſed in ſize, and the patient in ſtrength: by the end of January, 1763, every muſcle in the body was obedient to the will of the patient, and ſhe could not only ſtand erect, and walk, but run like other children of her

age;

age; her colour alſo gradually returned with her ſtrength, her breath became ſweet, and ſhe had the appearance of health and vigour; only the temporal and maſſeter muſcles, which were firſt ſeized, were not quite ſo looſe as the reſt, in March, when this account was drawn up; it was then propoſed that the electrifying ſhould be continued till the warm weather, which, a poſtſcript to the relation, dated July 8, 1763. informs us was done, and the patient was then in perfect health, without the leaſt indications of having ever been diſeaſed.

ANTIQUITIES.

I.

An HISTORY of the INQUISITION.

CHAP. IX.

The MAXIMS of the INQUISITION, and of the INQUISITORS.

IN the preceding chapters, we have, in as brief and accurate a manner as might be, given an account of the ſeveral methods of proceeding in the falſely-ſtyled HOLY-OFFICE: and, we hope, the relation has afford the deſired ſatisfaction to our curious readers; at the ſame time, that it hath inſpired them with equal horror and deteſtation at that ill-formed conſtitution, which ſanctifies ſo infernal a court of eccleſiaſtical judicature; and, with grateful acknowledgment to thoſe our chriſtian legiſlators, who, under the guidance of divine Providence, have eſtabliſhed a far different conſtitution in this happy kingdom; a conſtitution, whoſe every principle breathes pure religion, liberty, both bodily and mental, and univerſal benevolence and mercy, to thoſe who *err, or are deceived.*

Before we conclude our ſhort hiſtory of the INQUISITION, it may not be improper to take notice of ſome of it's principal *maxims*; as thereby we ſhall, perhaps, be enabled to judge of it's ſpirit and conduct better; than by any thing which we have before related on that head.

It is an inviolable maxim with the INQUISITORS, that an heretic muſt never be diſputed with upon religious matters, eſpecially in public; ſo that they are to be inſtructed, by compulſion, not by argument. — That all who either conceal, or favour, an heretic, in what manner, or by what methods ſoever, ought to be excommunicated, and cannot be received into the number of penitents, without firſt paſſing through the hands of the INQUISITION. This tribunal always conſider ſuch perſons as juſtly to be ſuſpected of hereſy, and that too in the ſtrongeſt manner; as though it were impoſſible to aſſiſt a perſon, and, at the ſame time, preſerve oneſelf from their errors. — An heretic, though abſolved

by

by the Pope himſelf, is, nevertheleſs, ſtill ſubject to the INQUISITION, and may be condemned to die. When an heretic has been once condemned, he muſt never be ſuffered to ſpeak before the people. An heretic, notwithſtanding he retracts his former errors, muſt yet not be pardoned; becauſe, otherwiſe, there is no one but would ſave himſelf by a pretended recantation. The INQUISITORS, in their examination of a priſoner who is impeached, muſt never interrogate him as though they were doubtful of his crime, but muſt always ſuppoſe him guilty, and examine him only with reſpect to the circumſtances of the fact alledged. In the examination of an heretic, death muſt always be ſet before his eyes; nor muſt his interrogators hope, or ever attempt to convert him, either by ſcripture, or argument. A promiſe muſt be made him in ambiguous terms, that, in caſe he confeſſes his crime, he ſhall be pardoned; but yet this promiſe muſt not be kept after he has made his confeſſion.

To theſe maxims, we may add the following; which their known mode of proceſs warrants us to obſerve are conſtantly adhered to; and which, indeed, the foregoing narration of it, in a great meaſure, tends to exemplify: That the poſſeſſions of an heretic devolve, by right, on the INQUISITION, in prejudice even of his children, and the reſt of his catholic heirs. That death does not prevent a ſuſpected criminal, from being ſubject to the tribunal: that he muſt be proſecuted after his death; and, if adjudged guilty, executed in effigy. That a perſon becomes ſuſpected of hereſy, and, thereby, ſubject to the INQUISITION, if he only happens to advance ſome heretical tenets, in a jocoſe manner, or to have mimicked the heretic, merely for jeſt's ſake. That, in matters of hereſy and apoſtaſy, there is no pleading, or availing oneſelf of preſcription. That no perſon ought to employ friendly advice before he impeaches another to the INQUISITION. That no conſideration, whether of kindred, alliance, or gratitude, though even for having ſaved the informer's life, ought to prevent a man from impeaching a criminal who is become ſubject to the juriſdiction of the office. That a perſon, who is known to have favoured heretics, ought, after his death, to be denied church-burial.

That, whoever has advanced any heretical tenets, though it were through ignorance, and without being aware that they were ſuch, does, nevertheleſs, by that means, become ſubject to proſecution; and that, becauſe it is the duty of every good Chriſtian to know and avoid whatever has been condemned by the church. That the civil magiſtrate is bound to aſſiſt the INQUISITION, upon pain of excommunication: and, that, in caſe a magiſtrate, after having been excommunicated for refuſing to aſſiſt the INQUISITION, delays to get himſelf abſolved, he ſhall be condemned as an heretic.

The INQUISITORS are perſuaded, that a *mental* heretic, who does not reveal his errors, and, conſequently, hurt any one but himſelf, ought to be impeached to the INQUISITION, and condemned. That one who has *relapſed*, though he repent afterwards, ought, nevertheleſs, to be condemned to die. That an heretic,

heretic, who, *after having abjured* his errors, *falls*, afterwards, *into another hereſy*, ought to be conſidered as one relapſed. That a mental heretic, who was not looked upon as ſuch, during his life time, and is not diſcovered to be one till after his death, ought, notwithſtanding, to be condemned, and executed in effigy. And that a perſon impeached, who owns that he formerly did embrace ſome heretical principle, imagining it to be orthodox, ought, nevertheleſs, to be ſent to the torture, in order to ſqueeze out of him a confeſſion, whether his aſſertion be true.

If, to all this, we add, the conſideration, that the proſecutors and informers, are allowed as witneſſes: that they are never named, or diſcovered, to the priſoner, in order to incapacitate him from excepting to their evidence; that the parties are ſcarcely ever confronted; that perjured perſons, and miſcreants of the blackeſt character, are there received as witneſſes; and that wards, or minors, at the age of fourteen years, may depoſe, as ſuch, without the conſent of their guardians, or truſtees: — If all theſe things are conſidered, we ſhall be forced to own, that the INQUISITION is the moſt ſevere, the moſt formidable, and the moſt barbarous and unjuſt tribunal in the world.

The INQUISITORS themſelves acknowledge, that the procedure of the HOLY OFFICE is ſuch, that it is hardly poſſible, but that a great number of innocent perſons muſt ſuffer with the guilty: but this does not once give them the leaſt uneaſineſs: for it is alſo one of their chief maxims, that it were better to put to death an hundred catholics of unblemiſhed life, than to let one heretic eſcape. The following reaſon, which they give for this, is neither valid, or convincing, viz. That, by putting an innocent catholic to death, they, then, only aſcertain to him the joys of paradiſe; whereas an heretic, ſuffered to eſcape, might infect and deſtroy a great number of ſouls.

Nor are ſuch innocent perſons, who are unjuſtly oppreſſed, allowed to complain of the injuries which may have been done them: to do this, would be a freſh crime, which the INQUISITORS would puniſh with ſo much the greater ſeverity, as it might be a means of caſting a ſtain on their reputation; not to mention, that thoſe gentlemen never allow themſelves to have been miſtaken in their verdict.

Such ſufferers, therefore, muſt content themſelves, with the poor conſolation, which the directory of the INQUISITION gives them, in the following words: *Let no man ſay, he has been unjuſtly condemned; or complain of the eccleſiaſtical judges, or of the judgment of the church: but, in caſe he be unjuſtly condemned, let him rejoice that* HE SUFFERS FOR RIGHTEOUSNESS' SAKE.

They pretend that this ſad conſolation ought to ſatisfy a man, though he may have been diveſted of all his poſſeſſions, or condemned to the gallies, to baniſhment, to perpetual impriſonment, or even to the moſt cruel and infamous death. It muſt, indeed, be owned, that what renders it ſomething the more tolerable, is, that the wretched condition to which theſe unhappy perſons are reduced,

duced, does not allow them to entertain any other. However, we may juſtly ſuppoſe, that the INQUISITORS themſelves would not be ſatisfied with ſuch reaſoning, though in occaſions of a leſs cruel nature. [*To be concluded in our next number.*]

II.

A Continuation of the principal HEATHEN ACCOUNTS in Proof of the DELUGE. From CATCOT's TREATISE on the DELUGE.

[*See page* 451, &c.]

WE will next paſs to *Ægypt*; whoſe ancient inhabitants have retained the knowledge of the *deluge* under the hiſtories of *Oſiris* and *Typhon*, as is evident from what *Plutarch* ſays concerning them in his *Iſis* and *Oſiris*. For, firſt he informs us (p. 30. of biſhop *Squire*'s edition,) that they relate, "That when "*Oſiris* was born, a voice was heard, ſaying, *the Lord of all the* "*earth is born*," and in page 42, that, "In their funeral lamen- "tation over him, they bewailed *him, who was born on the right-* "*ſide of the world, and who periſhed on the left.*" In page 17. he is ſaid "to have been put into a cheſt," and they particularly aſſert, that it was on the 17th *day of the* month *Athyr* [ſee Gen. vii. 11.] "and *thrown into the ſea.*" After theſe things *Oſiris* is ſaid to have *returned* from the *other world*, and to have appeared to his ſon *Orus*. — The perſon who thus uſed *Oſiris* is ſaid to have been one *Typho**; which name the *Ægyptians* explain by interpreting it the *ſea*, and they call *the ſalt of the ſea*, *Typho's foam*, page 42, and page 54. Agreeable to this interpretation, is what we are further told, "That *Typho* was once in *poſſeſſion* of "the *portion* or *province*, which belonged to *Oſiris*; by which "they mean, that *Ægypt* was once *covered* with the *ſea*. This "opinion, ſay theſe philoſophers, is probable enough, from that "great number of ſea-ſhells, which are not only dug out of their "mines, but likewiſe found upon the tops of their mountains; "and hence alſo it is, that their fountains and wells, though "many in number, have all of them a brackiſh, or ſaltiſh taſte "with them, as containing the vapid relics of the ſea-water, "which once covered their whole country."

From Ægypt we will proceed to Babylon, and ſee what the *Chaldæans* relate of the *deluge*. I ſhall cite their teſtimony as preſerved by *Joſephus*, in the firſt book of his *Jewiſh Antiq.* page 10. Τὰ δὲ κατακλυσμου τουτε, &c. i. e. "But of *this* [the *Noachian*] "*deluge* and the *ark*, all the *heathen hiſtorians* make mention; "among whom is Beroſus the Chaldæan, who, relating the par-

* The name *Typho*, according to ſome learned men, ſignifies a *deluge*, or *inundation*; ſee JURIEU's doctrines and worſhip of the church, part iii. tr. 4. and *Typhon*, or, as the Latin poets call him, *Typhæus*, is repreſented as a monſtrous giant warring againſt heaven, and who was, at laſt, overcome by Jupiter, and, as one ſays, *lies now ſubmerſed in water*. Apoll. arg. ix. lib. 2. The *Arabs* at this day expreſs the *general deluge* by the words *al Tufan*. See Univ. Hiſt. vol. i. p. 200.

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" ticular circumſtances of the *deluge*, writeth thus: " It is re-
" ported, that part of the *ſhip* as yet remaineth in *Armenia*, on
" the mountain of the *Cordyæans*; that ſome perſons taking
" off the aſphaltus [bitumen, or pitch] carry it away; and that
" men make uſe of what is thus taken off, by way of charm to
" avert evil." And again, in his diſpute with *Apion*, Joſephus publicly appeals to the teſtimony of the ſame *Beroſus*, as being agreeable to that of Moſes, Book i. page 1044. Ουσ⊙· ϶οινυν Βηρωσ-σ⊙, &c. " Now this *Beroſus*, following the ancient records,
" writeth the hiſtory of the *deluge*, and of the deſtruction of man-
" kind therein, juſt as Moſes hath related it; and alſo of the
" *ark* in which *Noah*, the chief, or leader of our race, was ſaved,
" when it was carried to the tops of the *Armenian* mountains."
And, if the *Babylonian antiquities*, which now paſs under *Beroſus*'s name *, be truly tranſlated from the original (and I ſee no reaſon to imagine that they are not; ſince, as far as they remain, they are conſiſtent with, or, at leaſt, do not contradict what *Joſephus* and other writers have quoted from the original) his account of the deluge is as follows: " *Ante aquarum cladem famoſam*, &c.
" i. e. Before that famous devaſtation of waters, in which the
" whole world periſhed, many ages had paſſed; which were faith-
" fully remarked by our *Chaldæans*. They write, that in thoſe
" times there was a great city of giants, called *Æno*, ſituated
" near *Libanus*, who governed the whole world, from the riſing
" to the ſetting of the ſun. Theſe, truſting to the greatneſs of
" their bodies and their ſtrength, and having invented arms, op-
" preſſed all; and, being ſlaves to their luſt, found out muſical
" inſtruments, and all kinds of delights. They devoured men,
" and procured abortions, on purpoſe to dreſs them for food;
" they promiſcuouſly lay with mothers, daughters, ſiſters, men,
" and brutes; and there was no kind of wickedneſs which they
" did not commit: they were deſpiſers of religion, and of the
" gods. Then many foretold and propheſied, and carved out
" upon ſtones, the things relating to that deſtruction which was
" ſoon to come upon the world. But they, following their old
" courſe, derided all ſuch admonitions, though the anger and
" revenge of the gods were ready to fall upon them for their
" impiety and wickedneſs. There was one among the giants
" who reverenced the gods, and was more wiſe and prudent than
" all the reſt; his name was *Noa*: he dwelt in *Syria*, with his
" three ſons, *Sem*, *Japhet*, *Cham*, and their wives, the great *Tidea*,
" *Pandora*, *Nocla*, and *Noegla*. This man, fearing the deſtruc-
" tion, which he foreſaw from the ſtars would come to paſs, be-
" gan, in the ſeventy-eighth year before the *inundation*, to build
" a *ſhip*, covered like an ark. Seventy-eight years from the
" time in which he began to build this ſhip, the ocean of a ſud-
" den broke out, and all the inland ſeas, the rivers, and foun-

* *Beroſus* was a *Chaldæan* prieſt; and lived about 270 years before the birth of Chriſt.

" tains bursting from beneath, attended with most violent rains " from heaven for many days, overflowed all the mountains, so " that the whole human race was buried in the waters, except " *Noa* and his family, who were saved by means of the ship; " which, being lifted up by the waters, rested, at last, upon the " top of the *Cordyæan* mountain; of which it is reported, there " now remaineth some part, and that men take away the bitumen " from it, and make use of it by way of charm, or expiation, to " avert evil.—We must therefore allow from these premies that " which both the *Chaldæans* and *Scythians* write, that, after the earth " was dried from the waters, there were no more than the above-" mentioned eight persons in *Armenia Saga*, and that from these " all men upon earth sprung; and for this reason it is, that the " *Scythians* justly call NOA, the *father* of *all the greater* and *lesser* " *gods*, the *author of the human race*, the *chaos*, and *seed of the* " *world*."

From the *Babylonians*, we will go to the *Assyrians*: for whom let *Abydenus* speak, whose authority is thus cited, and publicly appealed to by *Eusebius*, Præp. Evang. lib. ix. cap. 12. Μεθ' ον " αλλοι τε ηρξαν κ) Σεισιθρ@-, &c. i. e. after whom others reigned, " and then *Sisithrus*; to whom *Saturn* foretold that there should " be a great flood of waters (or many showers) upon the 15th day " of the month *Desuis*; and ordered him to hide whatever writ-" ings he could find in *Heliopolis*, a city of the *Sippari*. *Sisithrus* " having performed this, immediately sailed towards *Armenia*; " and instantly after those things which GOD had foretold, came " to pass. And, on the the 3d day, when the tempest was ceased, " he made a trial, by sending out birds, to see if they could espy " any land uncovered of water. But they finding nothing but " the immense ocean, and not knowing which way to direct them-" selves, returned to *Sisithrus*; and after these he sent out others: " That the third time it answered; for the birds returned with " their feet all mudded. But, as for *Sisithrus*, the gods took him " from among men: and the ship was carried to *Armenia*, and " afforded the people of the country amulets of wood to dispel " diseases*.

From *Assyria*, we will pass into *Persia*. Dr. *Hyde*, in his *Historiæ religionis veterum Persarum*, page 171, writes thus: " *Veterum Per-*" *sarum orthodoxi credunt diluvium*, &c. The orthodox among the " ancient *Persians* believe a *deluge*, and that it was *universal*, " overwhelming the whole earth. But, as they have various opi-" nions concerning all those things which are so remote in anti-

* That by the floods of *Deucalion* and *Sisithrus*, as also that which is said to have happened in the time of *Ogyges*, the ancients could mean no other than the *general deluge* in the time of NOAH, is abundantly evident from the relations themselves: but, if the reader is desirous to see it circumstantially proved, he may consult the following treatises: bishop STILLINGFLEET'S *origines sacræ*, lib. iii. ch. 5. § 5. GALE'S *court of the Gentiles*, part I. b. 3. ch. 6. RAY'S *three phys. theol. Discourses*, p. 66, KIRCHER'S *Arca Noæ*, lib. ii. cap. 6. GROTIUS *de verit.* lib. i. cap. 16. and HEIDEGGER'S *hist. patriarch. exer.* 18. § 43.

" quity,

" quity; they differ ſomewhat among themſelves, and run into " fables. For *Ibn Shabna*, the Arabian, in his book *de Primis & " Poſtremis*, aſſerts, that there are ſome among the *Magi* who " deny a *deluge*; others, he ſays, acknowledge it; but add that " it was not univerſal, and that it did not reach beyond the " top of a mountain near *Hulvan*, a city ſituated beyond the con- " fines of *Aſſyria* and *Perſia*. From the opinion of *Zoroaſter* they " maintain, that there had *not* been a deluge, neither had the " world been drowned, but for the iniquity and diabolical wiles " of that moſt wicked of mortals *Malcus*. — In the book *Pharh. " Sur.* the famous mountain where *Noah* dwelt when the waters " of the deluge broke out from it, is mentioned; and *Zalaqu- " pha* is ſaid to be the name of the old woman, from whoſe " oven the waters firſt iſſued out."

[*To be continued.*]

III.

An OBSERVATION from ORPHEUS's POEMS.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

AS your benevolent work is a repoſitory for uſeful knowledge, permit me to communicate by means of it, a little piece of intelligence which I picked up the other day, from *Orpheus*'s poems, περι λιθων, *concerning ſtones*. Speaking of *ſtag's horn*, which he calls a kind of ſtone; he tells us as follows:

Αιει τοι θησει λασιην επι κραατι λαχνην,
Ει κ' ψεδνοκαρηνθ' εοις. ει γαρ μιν ελαιω
Τριβομενον τριβοις κροταφυς παν' ημαθα σειο.
Αι δε νεαι περι βρεφμα τεον τριχες ανθησουσι.

The meaning of which is, that *hart's horn, beat ſmall, and mixed with oil, being rubbed upon the head of any perſons who have loſt their hair, will cauſe it to grow again as at the firſt.* As no intelligence which concerns the happineſs of our fellow-creatures can be wholly inſignificant; I flatter myſelf this hint, from ſo old and extraordinary an author, will be acceptable to you and your readers, from

Nov. 13, 1764. Your humble ſervant
ORPHETICOS.

MISCELLANEOUS DIVINITY.

I.

REMARKS on EXODUS XVII. 15, 16.

THE altar, mentioned in the former of theſe verſes to be built by Moſes, was erected, as the name he gave to it plainly proves, in memory of the victory gained over Amalek; for he called it JEHOVAH NISSI [*the Lord, my banner*] according to

our marginal tranſlation. We may obſerve, that the import of appellations, given to perſons, or things, in the Hebrew, is, generally, explained by the context; of which a proof may be ſeen in the xviiith chapter, ver. 3, 4. Now, it is evident in the 16th verſe of chap. xvii. (in which Moſes plainly means to give a reaſon for this name [*Jehovah-niſſi*] which he impoſed upon the altar) that there is nothing in the Hebrew which at all correſponds with *niſſi*; and the reader may eaſily judge from the italics inſerted in the verſe, as well as from the very different rendering given in the margin of our bible, that the original is very ill underſtood. Indeed the beſt critics have ſuſpected an error; but, not attentive to that obſervation which we have made, that ſome word in the context always correſponds to the proper name, they have not hit upon what ſeems to me to be the true emendation of the text: — יהוה־נסי [*ie-vé-neſi*] is the *name*; but we look in vain for any thing correſponding to *neſi*; which is certainly wanted. Now, in v. 16. we find the word כס [*ces*] which is rendered in the margin, *throne*, without much meaning; and which, in all probability, is an erroneous reading for נס [*nes*;] a כ *caph*, being eaſily changed into a נ *nun*. It was with great pleaſure, that, on referring to Houbigant's *Biblia Hebraica*, I found he had made the ſame criticiſm, with ſome little further emendation. He would read the paſſage thus: כי יד על נסי המלחמה [*ci id ol neſi emelchemé*;] *becauſe the hand of the Lord ſhall be for ever upon the banners of war againſt Amalek*; God promiſing, as in the former verſe, that the kingdom of the Amalekites ſhould be utterly deſtroyed by Iſrael. The context is in general tranſlated, ſays he, *becauſe the hand of the Lord is upon his throne, that the Lord will have war with* Amalek: as if Moſes ſaid, that the Lord had laid his hand upon his throne, *declaring* or *ſwearing* thereby, that he would extirpate Amalek. But it is to be obſerved, FIRST, that it was the purpoſe of Moſes to explain the inſcription made for the altar: from whence it follows, as the explanation of the thing ought to denote the thing explained; and, as the thing to be explained is the title *neſi*, a *banner*; — that not *a throne* (concerning which nothing is ſaid in the inſcription) ought to have been produced in the *explanation* of the inſcription: in that, therefore, נס [*nes*] a *banner*, not כס [*ces*] a *throne*, ſhould be read; becauſe, in the inſcription to be explained, we have נס, not כס; and that ſo much the rather, as the word כס [*ces*] does not ſignify *a throne*, without ה or א at the end of it. Caſtalio, Lud. Capellus, and Le Clerc after them, have diſcerned ſome ſuch emendation to be neceſſary. IIdly, it is to be obſerved, that the name יה [*ié*] which is read after the word כס [*ces*] and which many underſtand as the name יהוה [*ie-vé*] wrote compendiouſly, is not uſed in proſe, but in verſe; as is plain from the name יהוה [*ie-vé*] which follows immediately after, and not יה [*ié*;] and therefore, if Moſes had been inclined to write the name compendiouſly, he would have written it ſo in both places; and not irregularly יהוה, after יה; at leaſt he would rather have written it compendiouſly in the title itſelf, than in the explanation of the title. — יה [*ié*] therefore muſt be looked upon as an error, whi ch

which is very eaſily amended by joining the ' to נס [*nes*] and the ה to מלחמה [*melchemé*] ſo as to read נסי המלחמה [*neſi emelchemé*] *the banners of war*; *banners* being read in the plural, to denote the wars *from generation to generation*, which were to be had with Amalek, till they were totally deſtroyed.

D.

II.

ANSWER to QUÆRE on LUKE XXIII. 31, page 465.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

YOUR correſpondent F. Y. deſires an explanation of the words, *If they do theſe things in the green tree, what ſhall be done in the dry?* which is, very obviouſly, a proverbial expreſſion: and agreeably to this idea we find that the Jews frequently compared a good man to a *green* tree, and a bad man to a *dead* one: ſo that the meaning of the proverb is, "If an innocent perſon thus ſuffer, "what will become of the wicked; of thoſe who are as fit for deſtruction, as dry wood is for the fire?" Very ſimilar to which are many paſſages in ſcripture, diveſted of that proverbial turn which our Saviour here uſes: For example, Proverbs xi. 31, *behold the righteous ſhall be recompenſed in the earth, much more the wicked and the ſinner*. Jerem. xxv. 29. Lo! *I begin to bring evil on the city, which is called by my name: and ſhall ye* [who are aliens to my covenant] *be utterly unpuniſhed? ye ſhall not be unpuniſhed*, &c. ſee chap. xlix. 12. Ezek. ix. 6, &c. and, to mention no more, in 1 Peter, iv. 17, 18, we read, *for the time is come that judgment muſt begin at the houſe of God; and if itfirſt begin at us, what ſhall the end be of them that obey not the goſpel of God? And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* I hope this will prove ſatisfactory to your correſpondent, and am,

Gentlemen,

Nov. 14, 1764. Your moſt obedient ſervant,

H. T.

To what our correſpondent has ſaid on this ſubject we beg leave to ſubjoin *Theophylact*'s comment: "If the Romans have "done ſuch things towards me, *a green tree*, fruitful, and always "flouriſhing, ever living thro' my divinity, and nouriſhing all "by the fruits of my doctrine; what will they do to you, the "people, *a dry tree*, void of all vital righteouſneſs, and bringing "forth no fruit? For, if ye poſſeſſed any vital energy of good, "ye might, perhaps, be thought worthy of being ſpared, but "now, *as dry wood*, ye will be caſt into the fire and burned." See Pſalm i. 3, Jude, ver. 12. This mode of expreſſion is not unuſual with the Pagan writers. Apuleius ſpeaks to one Emilianus thus, *Tu verò, et id genus Homines qualis tu es, tanti revera eſtis quantum habetis: ut arbor infœcunda et infelix*, &c. *tanti eſt in precio, quanti lignum ejus in trunco.* Pricæus obſerves, that this proverbial ſaying of Chriſt's is of the ſame form, with that of Catullus,

Quid facient crines, cùm ferro talia cedunt?

And

And that of Terence,

Nam ſi illum objurgas vitæ qui auxilium tulit,
Quid facies illi, qui dederit damnum & malum?

So alſo Seneca, *Si illi, qui virtutem ſequuntur, avari, libidinoſi, ambitioſique ſunt, quid vos eſtis, quibus ipſum nomen virtutis odio eſt?*

III.

ANSWER to QUÆRE on 1 JOHN V. 7. page 411.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

A Correſpondent of yours, who ſigns himſelf *Philalethes*, deſires to be ſatisfied reſpecting the genuineneſs of the famous text in St. John's firſt Epiſtle, concerning the ever-bleſſed TRINITY; which has been the more vehemently controverted, I ſuppoſe, as it is ſo deciſive in proof of that great doctrine, which has been ſuch a ſtumbling-block to many. That it is omitted in ſome manuſcripts is undeniable; that it is found in others, and thoſe of ſufficient authority, is equally undeniable; and in ſuch, as give abundant teſtimony to it's authenticity. But, as this is a diſcuſſion, which, to be carried out to its due lengths, would far exceed the bounds which you would allow me in your *Magazine*; I would beg leave to refer your correſpondent to Dr. *Twell's* "Critical "Examination of the late new text and verſion of the New Teſ- "tament," part ii. page 123. & ſeq. as well as to his *vindication* of this work: After having examined all the MSS. Fathers, &c. in which this paſſage is, or is not found, this learned and laborious writer concludes with obſerving, that "this diſputed paſ- "ſage of 1 John v. 7. has ſo many marks of *genuineneſs*, that if "it had not contained a doctrine, to which the *diſputers of this* "*world* have always ſhewn the utmoſt *averſion*, it's authority had "never been called in queſtion. An undoubted proof of which "is this, that many texts of ſcripture, according to their preſent "reading, are worſe ſupported than this, and yet receive no *mo-* "*leſtation* from critics."

I am, Gentlemen, yours, and your
correſpondent's, moſt obedient ſervant,

Nov. 10, 1764. JAMES HORTON.

IV.

REMARKS on the Phraſe "HONEY from the ROCK," Pſ. lxxxi. ver. 16.

THE word, here rendered *Honey*, may either denote that fluid to which this name is commonly appropriated, or any kind of agreeable and nutritive liquid whatever. In the former ſenſe, it may be called "Honey from the Rock," becauſe, perhaps, in the early ages of the world, the bees, thoſe patrons of induſtry, were permitted to live in the rocks, according to the dictates of nature, without having thoſe artificial abodes, which neceſſity has obliged us to afford them in theſe cold regions. It

is well known that the natural inſtinct of the bees leads them to build their houſes in the clifts of *rocks*, *trees*, *&c.* where they might lodge ſecurely in the warmer climes of Judea, a land which flowed with milk and honey. Hence honey in that country is ſaid to proceed from the rocks, many of which ſtood round about Jeruſalem. If the word be taken in the latter ſenſe, it muſt reſpect that vaſt plenty of vines, pomegranates, dates, &c. which grow upon thoſe mountains, wherewith that land abounded. Thus the Iſraelites were ſupplied conſtantly with honey from the rock.

This ſupply from the rock might teach them, and may teach us, to look to the rock that is higher than we, the rock of our ſalvation. It is He who pours upon us every good and perfect gift: All that is agreeable, all that is nutritive, all that ſupports, and all that regales either body or ſoul, deſcends from above. Theſe honeyed bleſſings can only be found upon the rock of ages.

V.

AMYNTA's LETTERS to AURELIA.

Continued from p. 467.

LETTER IV.

My deareſt Friend,

I Can hardly help making an apology for not writing ſooner, tho' the time ſeems ſo tedious ſince I heard from *you*, that, till I recollected, I was ready to think 'twas a month ago. I ſhould have ſent yeſterday to know how you did, but expected to hear at night by Miſs ——, and am ſtill in hopes of ſeeing her ſome time to day: If I don't, I ſhall be in the greateſt anxiety till Monday evening. I wiſh I could find words to expreſs my concern for you—though I hope my AURELIA does not want to be convinced of my eſteem: I hope ſhe is already ſenſible how much my happineſs depends upon her's: and I won't tire my friend with tedious repetitions. 'Tis enough to ſay, that I AM YOUR's, and will always be ſo; and am more and more ſo every ſucceeding day of my life. Whilſt I am bleſt with your friendſhip, let what will happen, I ſhall ſtill have one rational, ſubſtantial pleaſure.

What ſelfiſh creatures we are! Now, whilſt I am profeſſing the greateſt value for your eſteem, I don't conſider, how eaſy it is for you to ſee, that my own happineſs is regarded: and really, if one obſerves the world in any light, one may ſoon find all the purſuits of mankind, how ever different they may appear to be, terminate in this one, — *to make themſelves happy*.

It would be well if we could be perſuaded to turn this inclination into the right channel, and to ſeek pleaſure where it is to be found. How charming a ſcene would it be, were all mankind to agree in this reaſonable purſuit; and with one heart, endeavour to anſwer the ultimate end of their being! what harmony would it create amongſt all ranks of people! There could then be no ſuch things as quarrels in the world—But this is ſuppoſing impoſſibilities, and tranſplanting the joys of heaven to earth; a ſoil, in which they will never flouriſh.

I always

I always read the deſcriptions which the poets give us of *The Golden Age*, with inexpreſſible pleaſure: but then they make me more diſſatisfied with the world I live in, and incline me to ſatyrize upon all my fellow-creatures. I am ready to quarrel with every thing I ſee, for not looking ſo agreeably, and affording ſo much delight, as the ſame objects ſeem to do, when brightened with a flow of eloquence: not conſidering, that it is *from ſomething within* we muſt derive our happineſs; and that even paradiſe itſelf had no charms for it's inhabitants, when guilt had entered there. Whilſt the mind is diſturbed with tumultuous paſſions, tormented with diſappointments, and ruffled with diſagreeable occurrences (for this I muſt imagine to be in ſome degree the caſe of even the wiſeſt and beſt:—and whilſt it is thus with us) if every thing conſpired to entertain and pleaſe; and if ſpring and autumn could be blended in one delightful view, and put on their higheſt charms:—The proſpect would be over-clouded by our own inteſtine gloom, and all it's beauties vaniſh. This conſideration leads one naturally to reflect, that the moſt innocent enjoy the largeſt ſhare of happineſs.

But one would think there were no *books of morality* in the world, or, at leaſt, that they were kept from *you*; and then indeed it would be a piece of charity to ſend what I have writ.—But, as it is otherwiſe, I am almoſt afraid to venture: nor could I take the liberty to give my thoughts ſuch a looſe in writing to any perſon in the world, but my AURELIA. Do not let me, however, preſume too much upon your candour, and ſo rob myſelf of what I ſet ſo high a value upon,—your good opinion. Do not let me depend too much upon your partiality; but convince me that you are my friend, by reproving my vanity, where-ever any occaſion appears; and by cautioning me againſt any thing you diſlike in my conduct, writing, or behaviour. You will oblige me ten thouſand times more by this, than by winking at my follies, or extolling thoſe good qualities, which your kindneſs makes you believe me poſſeſſed of.

I am my deareſt friend's ever faithful

AMYNTA.

MEDITATION III.

HATH the LORD *caſt off for ever?* Will he be favourable no more? *Is his mercy clean gone for ever?* Doth his promiſe fail for evermore? *Hath* GOD *forgotten to be gracious?* — Certainly no: His truth endureth throughout all generations; his faithfulneſs can never fail: and though now he hides his face, he will again turn, and bleſs me with his ſmiles. He hath loved me with an everlaſting love, and with unwearied kindneſs will he have mercy upon me.—Oh, how do theſe words revive the fainting ſoul! what a cordial to my drooping ſpirits! It is this alone can chear me in his abſence: and I bleſs my GOD, who hath given me ſo many gracious promiſes to build my faith and hope upon: but, oh! I long, I impatiently wait for the beaming of his love!

'Tis

'Tis beſt to ſee my Lord at home,
And feel the preſence of his grace.

Come then, my dear REDEEMER! dreadful are theſe delays, and thy abſence an inſupportable trial to a ſoul which once hath experienced thy love; come, and warm again this cold heart; enliven theſe dead affections.—But, alas! it is my coldneſs which keeps him back; my indifference which cauſes his abſence. Was I more carefully to preſerve his temple unpolluted, he would more frequently vouchſafe to inhabit it. Oh! may I endeavour, by *his grace*, which *is always ſufficient for me*, to exclude every hurtful gueſt.—I now, Lord, renounce thoſe traitors that would rob me of THEE: of THEE, my ſupreme, and my only happineſs. Here, Lord, I am, ready with the utmoſt gratitude to receive and entertain THEE. Oh come! and ſatisfy my longing ſoul. *(To be continued.)*

VI.

CHRISTIANITY the only RELIGION calculated to be UNIVERSAL and PERPETUAL: a further ARGUMENT for IT's TRUTH.

I.

THE general arguments for Chriſtianity, drawn from prophecy and miracles, as alſo moſt of the particular arguments, have been already ſufficiently examined: but there ſeems to be one general argument not yet inſiſted on; which, though, by itſelf, it may not be deciſive, yet, in conjunction with the others, may have an accumulative force.

The argument is;———That Chriſtianity, by it's nature, is calculated to be an univerſal and perpetual religion.

1. Now, that this is not the caſe with any of the heathen ſyſtems, appears for two reaſons.

Firſt. The religion of the heathens was veiled and obſcure, kept concealed from the eyes of the world, and only laid open to thoſe, who had the care of the public offices.

Without tracing the worſhip of the Chaldeans, where we have no certain guide for inquiry, and where tradition and public monuments lead to nothing clear or concluſive; if we review the religious worſhip of the Egyptians, who, no doubt, borrowed many things from them, we will find it to have been intirely a myſterious affair, every thing couched under ſymbol and hieroglyphic; nothing plain; it's very ceremonies, which probably would not be ſubject to great changes, often miſunderſtood, and by the prieſts themſelves frequently miſapplied, their original intent being forgotten, the cauſe of their inſtitution loſt, and they perverted from one purpoſe to another quite diſtant from their real deſign.

The remains of their myſterious rites are at this day to be found among ſome of the barbarous eaſtern nations. For they were firſt communicated to their neighbours, and afterwards, by means of their commerce and intercourſe, with different ſtates, diffuſed over the whole heathen world.—The philoſophy of the times ſhared the ſame ſpirit, and, before the days of Socrates, their knowledge ſeems to have conſiſted more in evolving ingenious enigmas, than

in uſeful reaſoning: and ſo much influence had this ſpirit of myſtery, and ſo ſure footing did it obtain, that the ſucceeding ages were not able to wear it out.

For the Greeks, although abandoning the hieroglyphic, proceeded much on the ſame channel. Their religion was involved in fable and allegory, very nearly approaching to the ſymbolical myſteriouſneſs of the Egyptians.—Their mythology was a complete ſyſtem of allegorical deities, heroes, and demi-gods; and ſo replete was their religion of this ſort of ceremony, that their whole ſyſtem of ſcience was infected by it.

As they were a proud and fantaſtic people, and of great conſequence in their own eyes, they no doubt ſupported the myſterious ſpirit, that their oracles might be the more reſorted to, that their prieſts might be in the more repute, that they might be diſtinguiſhed among the reſt of mankind, and that they might be thought the more allied to antiquity, of which they were above all things very fond.—Even the wiſe men among them, whom one would expect to find plain and more diſintereſted, and better acquainted with the theory of their religious ſentiments, never mention theſe things, but as it were under a maſk, and as if fearful of diſcovering ſomething, which did not concern the generality of mankind to know.—In ſhort, they ſeem always to wiſh to be thought much deeper in the ſecret, than perhaps they really were.

Neither did the Romans, an open and free-ſpirited people, unſhackled with the veneration of high antiquity and ceremony of the Greeks, dare to throw off the myſterious appearance. For, with them, it acquired an additional power, by being converted into an inſtrument of government, and religious ceremony became a material part of the political ſyſtem.—Their chief magiſtrate was often alſo *pontifex maximus*, and, of conſequence, took the power of explaining and enforcing their religious duties, as was beſt calculated to ſerve his own, and the purpoſes of the ſtate.—Their auguries, &c. of different ſorts, began very early, even with their founder, and, from many inſtances in the Roman hiſtory, it is clear what uſe they made of them, and how they were perverted to anſwer particular ends.—As this was the caſe, the greateſt care was neceſſary, in concealing the real nature of their ceremonies from the populace: and, as obedience is always moſt implicitly performed by the ignorant, of which governors appear always to have been well aware; ſo the keeping them in the dark, with regard to the nature of their religion, was one of the ſureſt means of blinding their eyes, and gave the beſt opportunity, as well as the moſt frequent, of impoſing on them, in whatever had any concern with it.—There is one general obſervation, which evinces the myſteriouſneſs of the heathen ſyſtems, as to their nature and ends; and that is—That they were never committed to writing by thoſe who had the care of them; for they were only communicated by tradition, and handed down from one generation to another, by thoſe who were conſecrated, or ſet apart for the purpoſe.—So that the people were left entirely to their own gueſſing,

as

as to the nature of them, and the outward forms were commanded and enforced, in the ſame manner as the laws for the good of the ſtate.

As, then, the religion of the heathens was ſo much veiled, and conſidered as a myſterious affair; ſo little ſubmitted to the inſpection of, and ſo little underſtood by the people in general; it ſeems a conſequence equally rational and obvious; "that no ſyſtem of "theirs was ever calculated for univerſality."—For what has been ſaid of the Egyptian, Grecian, and Roman religions, may, with the ſame juſtice, be applied to all the other ſyſtems that prevailed in the world.—And as none of them was ever adapted to be univerſal, ſo none of them could be perpetual.—For, with the progreſs of knowledge, went a ſpirit of inquiry, it's neceſſary attendant in all ages, which cannot brook ſwallowing things in the groſs, and upon the report of the few.

2dly. Idolatry, ſo material to the heathen ſervices, affords another ſtrong reaſon for their being only topical and temporary ſyſtems.

It would be needleſs to ſpend words in proving that they were all infected with this ſpirit, as nothing of hiſtorical fact is more plain and undeniable: but it will be proper to point out the reaſons which prove that idolaty renders a ſyſtem topical.

The objects of idolatry may all be comprehended under ſuch as were objects of love, and ſuch as were objects of fear. The objects of love were departed heroes, who, by their great and good actions rendered their memory amiable to poſterity.—Now thoſe who were idoliſed for theſe in one country, would not, for the ſame reaſon, be ſo in another: on the contrary, the advantage of one people, often involves the ruin of another; and the pre-eminence of one nation reflects a diſhonour on ſome of the reſt.

An object of love, therefore, idoliſed, can never be an object of univerſal eſteem.—Objects of fear, on the other hand, were either animated beings, or inanimate things, which, in ſome manner or other influenced the ſoil, or the eaſe of the people.—Among the principal of theſe, may be reckoned the ſun.—It is diſputed, whether objects of love, or of fear, were firſt objects of idolary; and it perhaps may be ſo too, whether the ſun was of the one or of the other kind. However early the worſhipping of fire commenced, it would ſeem the ſun was not ſo much reverenced for his benign influence on the earth, as he was dreaded for his power.—The involving the people in ruin and calamity, by parching and deſtroying the fruits of the earth, on which their very being depended, would appear to have firſt induced them to deprecate that body of fire, which ſeemed to be the cauſe of it. And what makes for this ſuppoſition, is, that he was very early worſhipped by the inhabitants of the warm regions, where his power was moſt readily and moſt frequently felt. Now, if this be true, the ſame reaſon would not operate with thoſe of the milder climes, and he would be long worſhipped towards the torrid zone, before the ſmalleſt adoration was paid to him towards the frigid ones; and, in the more diſtant parts, he would not be worſhipped at all; which was really the caſe.——In the

ſame manner animated beings, as the ſerpent, the crocodile, the fly, &c. though hurtful and dangerous animals in Egypt, would not at all influence the worſhip of countries where none of them was known.

Thus, this reaſoning may be extended to the idolatry of every nation, and is ſufficient to prove, that where idolatry makes a part of any religious ſyſtem, that ſyſtem cannot become univerſal.

2. That the Jewiſh religion was not calculated for univerſality, appears from many of it's inſtitutions, beſides the expreſs declaration of it's founder and teachers.—Many of their cuſtoms referred intirely to their being inhabitants of Jeruſalem, and many of them apparently prevented their having any communication with the reſt of mankind. The rite of circumciſion, their dreſs, their political regulations, and, above all, their being obliged to go up to their Capital at ſtated periods, were things calculated intirely and ſolely for a national ſyſtem: and if we add to theſe, that their religion neceſſarily ended with the deſtruction of their city and temple; that it was plainly an allegorical and figurative ſyſtem by it's intention, and pointed at one which was to make up wherein it fell ſhort; it will not be requiſite to add any thing more to prove, that it could not be extended over the whole earth.

3. The other ſyſtem is that of Mahomet, which appears evidently calculated for a topical religion.—For by it the Muſſulmen are obliged to go once in pilgrimage to Mecca; and though in caſe of not going, they are allowed to ſend, yet this will not mend the matter.—For, a particular adoration paid to any one place, muſt be inconſiſtent with a religion intended to be practiſed both in the old and new world: and, doubtleſs, had America been diſcovered before the writing of the Alcoran, Mahomet would have either dropped this article of his creed, or elſe have found out ſome other ſalvo for his followers, which would have been more convenient.

Their frequent ablutions, however neceſſary they may be to the health of the inhabitants of a warm region, would not only be uſeleſs and fatiguing, but, perhaps alſo, noxious nearer the poles: And, beſides theſe, the allowing four wives of any country to one Mahometan is a freedom incompatible with the politeſt ſtate of the world, and ſolely calculated with a view to indulge the appetites of thoſe who live in a ſultry climate, where, by their conſtitution, they are naturally prone to effeminacy, and of conſequence would more eaſily comply with any doctrine, which would open a way to the gratification of their inclinations.—Theſe things plainly render the ſyſtem of Mahomet topical.

II.

It will now be proper to give ſome poſitive reaſons to prove that Chriſtianity is calculated to be an univerſal religion; ſince it appears that neither the ſyſtems of the Heathens, nor of the Jews, nor Mahometans, are ſo. But of this we muſt ſpeak in our next.

[*To be concluded in our next.*]

VII.

The CHURCH of ENGLAND VINDICATED from the ASPERSIONS of the MONTHLY REVIEWERS.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I return you thanks for inſerting my remarks (p. 227) on the MONTHLY REVIEW for November laſt; for which, you being attacked by Mr Fleming in the Public Ledger for the 30th of June, I replied in the ſame paper for the 24th of July, in order to juſtify my remarks, and you for inſerting them: to which reply Mr. Fleming has made no rejoinder that I have ſeen. But I have, with great pleaſure, read the ſame important doctrine well defended by your Topcroft correſpondent in your late numbers, who, for thus appearing boldly for the truth, merits the eſteem of every ſincere chriſtian. My further requeſt to you is, that you would inſert the following ſtrictures on the MONTHLY REVIEW for Auguſt laſt: by doing which, you will further declare yourſelves to be friends to our excellent eſtabliſhment, and much oblige

October 14, 1764. Your Friend and ſervant

G. S.

THE articles I have in view are the firſt and ninth of that number. [*Monthly Review* for Aug.] The former, Dr. Benſon's life of Chriſt, and the other, George William's attempt, &c. The latter of which would merit no notice, was it not ſo highly applauded * by this knot of reformers, who, in reviewing both of thoſe articles, have, with great vehemence expreſſed their deſire for the *reformation*, as they term it; or more properly, the *ſubverſion* of our happy church. Subverſion I may ſay, ſince, if our articles and liturgy were moulded to their opinions; that is, according to that Socinian one lately compoſed for a ſociety at Liverpool, and noticed by you in a late magazine, it would abſolutely ſubvert the end for which Chriſt came into the world, which, we are told, was *to put away ſin by the ſacrifice of himſelf:* and, conſequently, it would overthrow the church of England, and, indeed, every other church; they being all conſtructed on that ſcripture plan; and thus bring us back again, not to popery, but to downright heatheniſm, a ſtate worſe than popery with all it's enormities; for they ſtill hold the foundation of the chriſtian faith, viz. the doctrines of the Trinity,

* As a ſpecimen what excellent and judicious critics theſe ſame writers are, who pretend ſo authoritatively o paſs ſentence, we refer the reader to number 104. p. 223. of the *Critical Review*, where he will find this ſame *George William*'s deſpicable book treated as it ought, though ſo highly applauded by theſe *Monthly Reviewers* — theſe dark and ſecret cenſurers! This is a common caſe with theſe critics, that the one condemns what the other approves! Can then the rule of their criticiſm be right — can it be good ſenſe, and impartial judgement? Certainly no: or their deciſions would not vary; that could not appear *vile* to the one, which appeared *excellent* to the other.

and

and the divinity of Chriſt; whereas thoſe gentlemen, rejecting them, worſhip, with the pagans, they know not what.

Deeply ſunk in vice and diſſipation as our nation in general is, yet, can thoſe gentlemen imagine that their pernicious principles are ſo generally acceptable, that *now* is the time to ſtrike the blow at the eſtabliſhed church? That they have all the underſtanding men and critical examiners on their ſide? What, are they only the diſcerners? And muſt wiſdom die with them? Are there not with us men who underſtand the originals as critically as their admirers? Moſt certainly there are, and thoſe, by the weapons of right reaſon, that is, humbly comparing ſpiritual things with ſpiritual, have ſtabbed their idol hopes to the heart, in the opinion of all ſincere and humble chriſtians: ſo that their preſent ſtruggle, vainly imagined to be for their ſpeedy deliverance, it is to be hoped, is but the writhing convulſion of an expiring cauſe, which will be but the beginning of their confuſion.

But why muſt every oppoſer of their ſcheme be a bigot to the church, prejudiced by education, &c. Is there not the ſame, or greater reaſon, to tax them of obſtinacy to conviction, fondneſs for novelty, or of prejudice againſt eſtabliſhments? How malevolent it is, not to allow us to be as free in our inquiries as themſelves? But, whether they will or not, it is a certain fact, that there are thouſands at this day in our land, *of enlarged and liberal minds too*, who hold the doctrines on which our church is founded, as the chief anchor of their hope, and aſylum of their ſouls, without any regard to education, prieſtly influence, or church-intereſt: and to judge otherwiſe would be a flagrant breach of chriſtian charity.

What, although there may be a few degenerate ſons of Levi, and thoſe of much learning too, who are warped away from their former vows, and whoſe great knowledge (a cauſe very probable) may have turned them aſide, yet what marvel, among ſuch a body, that ſome ſhould prove bad! Many have teſtified againſt thoſe principles; and, ſhould there be one ſtep taken by thoſe in power in favour of thoſe innovators, which I hope, indeed, *there is not the leaſt proſpect of*; theſe gentlemen would find themſelves vaſtly deceived in their conjectures, viz. *that the ſpirit of oppoſition is confined to the meaneſt and moſt inconſiderable part of the people:* for I make no doubt, but a noble army of confeſſors, of every denomination, would boldly aſſert their faith as true chriſtians, zeal as miniſters of Chriſt, and liberty as Engliſhmen, againſt ſuch audacious reformers.

But, ſhould the defection among the clergy be as univerſal as deſired, which is a groundleſs ſuppoſition, can thoſe gentlemen dream that the laity are ſo far under prieſtly influence that they would tamely ſuffer a change in things which ſo intimately concerns them? Very far from it, I do not doubt but moſt of thoſe in middle life would conſider ſuch a ſtep in a light more horrible than a foreign invaſion. The matters to be given up are not the croſs in baptiſm, bowing at the name of Jeſus, &c. But it is razing foundations; counting that error, on which, with chearful hope,

we have reſted our ſouls, and for, and by the power of which, our fathers embraced the ſtake, and gladly endured the worſt of deaths. It is, indeed, an eſſential change which they attempt, viz. to pluck the crown from our great Redeemer's worthy head, and, like Herod, array him with mock majeſty; even HE, whom for ſo many centuries all real chriſtians have worſhipped as *God over all, bleſſed for evermore.*

We are alſo to make this ſacrifice to the reſveries of a *livery ſervant*; who, after many years brooding over the pages of hereſy, has at length had audacity enough to publiſh his crude conceptions to the world, and unnaturally attack his mother, the church of England. This tool of error have thoſe it's patrons (glad of the meaneſt pretence) loudly applauded, by huzzaing over their brother of the Rainbow tribe, while he is blindly raving for a reformation in our Liturgy; confirming his rant with "*well ſaid honeſt George!*" But, whatever *honeſty* may appear in his Pamphlet, I am certain there is no *humility*; which becomes every one who attacks received opinions in religion; (eſpecially perſons of his claſs) and not dogmatical concluſions. I think alſo, that the miniſter of his pariſh, by refuſing him communion, acted much more in character than George with all his *honeſty* did in deſiring it: for by joining in it, he muſt have acted the moſt ſolemn diſſimulation: becauſe the foundation of this ordinance, and the whole ſervice, is directly againſt his principles.

It would alſo be very juſtifiable in our ſuperiors, to exclude all thoſe, however learned, who, contrary to their moſt ſolemn oaths, go on to preach or publiſh ſuch principles. They and their abettors might term it *perſecution*, but every intelligent chriſtian would conſider *that* as only a ſenſeleſs clamour. Would it be deemed perſecution to diſmiſs every ſervant in the ſtate who was found to write againſt the oath of allegiance? By no means. It is equally as juſt and neceſſary to exclude every clergyman from the church, who will not conform to, or who publicly oppoſes, her laws and ordinances.

To me this declaration of Dr. Benſon's appears highly ridiculous. viz. *Some of the moſt learned, moſt ingenious, and conſcientious of the clergy (who are the glory of that church) find themſelves fettered by the dictates and determinations of our firſt reformers, and ſigh and long to emerge from their ſtate of bondage, into the glorious liberty of the children of God; to caſt off that yoke of bondage which neither we nor our fathers have been able to bear.* — Thus are our worthy anceſtors, who are now in glory, who moſt truly are *the glory of our church*, and who were our redeemers from Romiſh darkneſs and drudgery, vilely treated as a ſet of patrons of bondage and ſlavery! And thoſe their degenerate ſons, becauſe learned and ingenious, (I will not add *conſcientious*) muſt be deemed the glory of *that church* whoſe articles they deny! be aſtoniſhed at this! Is it poſſible for truth to change? Did not this truth ſave them? or, at leaſt, were not they ſaved who held thoſe doctrines? Undoubtedly: *Unde ergo lachrymæ iſtæ?* Wherefore is all this *ſighing* and *longing*? Do thoſe *wiſe children* want a higher ſeat in heaven

heaven than their fathers? Why are they ſo uneaſy at thoſe doctrines which they muſt allow to be conſiſtent with a ſtate of ſalvation?

But after all, how can they be eſteemed conſcientious men, who continue to write and act in open violation to their moſt ſolemn proteſtations? Let them declare their tenderneſs of conſcience, by quitting their lucrative benefices, or keep their ſighs to themſelves. No one endeavours to retain you, gentlemen, if there is that conviction and truth in your tenets, which you would make us believe there is: ſhake the duſt from your feet, and act conſiſtently, like honeſt men: This conduct will add ſome weight to your arguments; and without this, we ſhall eſteem all you ſay, but as the ineffectual teſtimony of perjured witneſſes, and the learned reſveries of perſons uninfluenced by the laws of honour or conſcience.

The eyes of both clergy and people of our church have chiefly been turned toward the Methodiſts: and thoſe *Reviewers* have not a little inſinuated the evil conſequences that may attend the growth of that ſect: But, whatever faults may be found among them, they never appeared on that ſide which thoſe bold innovators have taken. In their writings, (as far as I have ſeen) they ever ſpeak honourably of the articles and liturgy of our church, and, within the circle of my knowledge, they in general attend her ſervice and communion, and deſire no alterations in her eſtabliſhment. To ſuppoſe therefore the higheſt exaltation of this ſect, it could not be near ſo pernicious as the eſtabliſhment of thoſe gentlemen's principles: theirs being a defection from the head, even Chriſt, the founder of our religion, and from the word of God. Let not, therefore, the clamour of thoſe Hereticks againſt others, take off our ſtrict attention from their own evil deſigns: but, watching againſt, and nipping theſe and every other vile weed as it riſes; may we go on to ſay with all Saints, Glory be to the Father, to the Son, and to the Holy Ghoſt. Humbly truſting our ſouls in his hands, who died for our ſins; and yielding body and ſoul, as our reaſonable ſervice to *Him*, whom chriſtians in every age have adored, *as thegreat God our Saviour*. To whom be Glory for ever and ever.

☞ *We ſhall hope to have the pleaſure of hearing often from this correſpondent.*

VIII.

The MARRIED COUPLE's JOINT REQUEST unto GOD.

(See page 130.)

THOU (O moſt bleſſed God) did'ſt firſt ordain the married ſtate, and 'tis thy providence by which we that were two, are now made one fleſh, having mutually reſigned ourſelves each to the other, by our entrance into this holy league.

It is the deſire of our ſouls to live together, to thy glory, and to the comfort and contentment of each other; this we cannot do without thee (for of ourſelves, beſides ſin, we can do nothing). Unto thee, therefore, do we commend our moſt earneſt and humble ſuit, that it may pleaſe thee ſo to ſprinkle our ſouls with the dew of thy grace, that from thence may ſpring a plentiful increaſe of ſobriety, righteouſneſs, and holineſs in our lives. Allay

Allay in us all ſenſual and brutiſh paſſion, purifying and ſanctifying our affections, one towards another, that we may in nothing diſhonour this honourable ſtate, nor pollute the bed of marriage, which thou thyſelf, in thy holy word, haſt called *undefiled*; but may uſe this thine ordinance in ſuch holy ſort, that our carnal appetites may be ſlacken'd and ſubdu'd, not increas'd and inflam'd thereby. Make us to learn from thy holy word, what duty is required at our hands; what authority, tempered with love and compaſſion, and free from all bitterneſs, is committed to the huſband; what obedience and ſubmiſſion, with reverence, is commended in the wife; what faithfulneſs to matrimonial duties is enjoin'd to each: what providence and care is expected of the man, and what aſſiſtance and help of the woman.

And when we know, and have *learn'd* theſe things, grant that it may be our ſtudy to *practiſe* them; that ſo the huſband may be as a faithful guide to his wife, and the wife a crown and credit to her huſband.

Make us wiſe to obſerve the natures and diſpoſitions of each other, that in all lawful things the one may ſeek to pleaſe and content the other; the one may know how to bear with, and forbear the other, not winking at any evil in one another, but diſcreetly chuſing the fitteſt opportunities for mutual reproof, without all ſhew of tyranny in the one, or preſumption in the other. Open our hearts, that we may faithfully and chearfully communicate to each other that ſweetneſs we find in heavenly things, that ſo we may go hand in hand towards heaven; and that our chief love and delight in each other may be grounded upon the hope we have that we are heirs together of the grace of life.

In our family, link us in one common care to overſee our houſehold, and to ſeek the promoting and advancing of thy kingdom, in the good inſtruction and education of our children and ſervants.

Finally, O Lord, ſo unite us in fidelity and affection, that we may even devote ourſelves to the procuring each other's preſent and eternal good: that ſo, living here comfortably, we may reign with thee perpetually, in that thy kingdom, which the blood of thy Son hath prepared for thoſe that love and fear thy name: unto which kingdom, O Lord, reſerve us, even for thy Son's ſake, and for thy mercies ſake. Amen.

IX.

CONSOLATION. No. II, ACHMET. An EASTERN TALE. ACQUIESCENCE in our STATE INCULCATED.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I Have the pleaſure to convey to you an Eaſtern Tale, written by the very ingenious Lady, one of whoſe compoſitions I lately tranſmitted to you; and who I hope will pardon the liberty I have taken, as it cannot fail of affording entertainment and inſtruction to others, and doing honour to the author.

I am, Gentlemen,

Your ſincere well-wiſher, M. M

ACHMET aſcended the throne of Ormuz on the death of Mohammed his father. He was young, and his perſon was amiable; but, from an unbounded gratification of an immoderate thirſt for pleaſure, he diſreliſhed every endeavour to communicate happineſs. His ſeraglio ſhone reſplendent with the brighteſt beauties of the eaſt; but in the multiplicity of choice he was a ſtranger to the refinements of virtuous love. He became gloomy and diſſatisfied; Haly, his favourite, was made the confidant of his uneaſineſs: Thou ſeeſt me, ſaid he, ſurrounded with every bleſſing capable of promoting the happineſs of a monarch. The eye of beauty ſparkles at my approach, and the brow of diſcontent is ſmoothed in my preſence. The angel of peace extends his olive branch to a grateful people, and the ſovereign of Ormuz is the idol of his ſubjects: yet, Haly, Achmet is wretched! He languiſhes for that freedom which his ſubjects poſſeſs: the cares of grandeur imbitter the ſweets of love. A monarch is the miſerable, though glorious, victim of the ſtate. Muſt I conſume my youth in ambitious purſuits, or inceſſant ſtudies to promote the tranquillity of the nation? How joyfully would I relinquiſh every employment but the ſedulities of love! As ſultan, I may ſometimes indulge the ſoft inclination; who ſhall dare to controul me? But oh! Haly, I would reſign my crown, that the fatigues of royalty might never intrude upon my pleaſures.—— Whilſt Achmet thus ſlackened the reins of power, and permitted pleaſure to preſide over true glory, his infatuation excited the wiſh of a ſubject to render this degeneracy ſubſervient to his own ambition. Abdallah was handſome, endowed with courage, and a lively poignant wit; but, as an allay to his good qualities, he was haughty and impetuous. If I was monarch of Ormuz, ſaid he, I would not, like Achmet, enervate my mind with a ſucceſſion of frivolous amuſements. Women are only the proper toys of an idle hour; oh, was I ſultan! what a glorious revolution would I cauſe in the ſtate! --- His wiſh was ſcarcely pronounced, when a loud clap of thunder awakened him from his dream of royalty. As ſoon as it ceaſed, he beheld a form bright as the glowing ſun in his meridian luſtre, and whoſe countenance inſpired an awful reſpect. Abdallah proſtrated himſelf on the earth. The genius addreſſed him in a voice mild as the vernal zephyr, yet firm as the deep-rooted cedar in the foreſt of Natolia. "Thy wiſh is heard, and I am commiſſioned by the Moſt High to place thee in the elevated ſtation thou art deſirous to fill; but remember, Abdallah, thou wilt be expoſed to temptations of which thou haſt no apprehenſion, and environed by dangers thou doſt not foreſee. Wilt thou aſſume the ſhape of Achmet on theſe conditions?"—Abdallah, being recovered from his ſurprize, was dazzled with the propoſal, and accepted it without heſitation. Well then, ſaid the genius, thou no longer retaineſt the appearance of Abdallah, but haſt taken that of the ſultan of Ormuz, who, in conſequence of his own deſire, ſhall not interrupt thee. With theſe words he diſappeared, and Abdallah found himſelf in the exact reſemblance

of

of the ſultan.—Achmet was indulging the moſt pleaſing reſveries on the happineſs which would reſult from an undiſturbed gratification of his voluptuous deſires, when the genius appeared before him. Sultan, ſaid he, if thou art really ſolicitous to be diſengaged from the cares of empire, I will this moment place thee in a ſituation where thy wiſh will be obtained: Achmet joyfully conſented, and was inſtantly transformed into the likeneſs of Abdallah. Under that ſhape he gained an eaſy admittance into his ſubject's palace. He found not the numerous aſſemblage of beauties which graced his own ſeraglio, but he was unmoleſted in their poſſeſſion; and, as he was without ambition, he enjoyed for ſome time his change of ſituation.

In the mean time Abdallah, inveſted with his new dignity, ſoon found himſelf, by his undigeſted ſchemes, in danger of loſing the kingdom he had been ſo deſirous of governing. To extend his dominions, he invaded thoſe neighbouring princes with whom Achmet had lived in peace; but he was repulſed with intrepidity, and his thirſt of acquiring, what he had no right to poſſeſs, plunged him into difficulties which he had not apprehended. His army was routed, and he was conſtrained to have recourſe to flight for ſecurity. In deſpair at this bad ſucceſs, and deſirous of raiſing ſupplies to carry on another campaign, he levied ſuch heavy impoſitions on his ſubjects, that they, unable to ſupport ſo tyrannic an exertion of his power, determined on a revolt, and were about putting their deſign in execution, when it was imparted to Abdallah, who for the firſt time repented his precipitation. Whilſt the kingdom was groaning beneath the weight of undeſerved calamities, Achmet, at firſt, wholly devoted to pleaſure, was convinced by experience of the inſtability of it's duration. As a *monarch*, he had been accuſtomed to be received with ſmiles and blandiſhments. The glory of triumphing over the ſultan's heart repaid the moſt ſtudied artifices; he viſited his women only at particular hours, and each was careful to render herſelf amiable in his eyes, but, as *Abdallah*, the caſe was different. He ſaw his women more frequently, and was witneſs to diſſentions, which teſtified a rancorous malevolence of heart. They were all deſirous of being introduced to the ſultan, and he perceived, that to the profligacy of their manners was added an inſatiable ambition: The ſofter charms of female excellence were uncultivated and neglected. They ſtudied not to adorn their minds, but merely to ornament their perſons; the graces which nature had denied them were ſupplied by art: for, as they had no idea of captivating, but by external beauty, they looked upon the woman, who was deficient in charms of perſon, as unfit for ſociety. The fear of rivalſhip deſtroyed every friendly ſentiment; their higheſt ambition was to engage the ſultan's affection; yet this wiſh aroſe only from the dignity which ſurrounded the favourite ſultana. Love was either intirely baniſhed, or it was indulged for the meaneſt ſubject, when every ſtratagem was practiſed for it's gratification; or, if they met no return, the utmoſt cruelty was exerted to revenge the affront.

Achmet was aſtoniſhed at the depravity of their hearts, and contemned what he had ſo lately idolized. He was ſhocked at thoſe diſorders in his kingdom, which his wiſh had occaſioned: He proſtrated himſelf on the earth, and implored the Moſt High to permit him, for the good of his ſubjects, to return to his former ſtation. Immediately the genius appeared: Achmet, ſaid he, thou art taught by experience, that to deſert the rank which providence aſſigned thee, is inconſiſtent both with thy own true happineſs, and the welfare of thy ſubjects. A prince ought to ſacrifice private intereſt to public utility. The duties of each particular ſituation ſhould engroſs the man. What! continued he, in a ſeverer tone, did'ſt thou wiſh to be groveling on earth, in the indulgence of a ſenſual appetite, whilſt others are panting to obtain the glorious prize of immortality? Far from being exempted by thy exalted ſtation from obedience to divine laws, a king is Heaven's delegate to reſtrain vice, and by his conduct to influence others to virtue. Haſt not thou neglected the great vicegerency, and, inſtead of puniſhing, haſt thou not encouraged vice by thy example? Oughteſt thou to ſeduce that ſex, whoſe brighteſt ornament is virtue? The good of each individual conſtitutes the happineſs of the whole, and that happineſs muſt be founded on virtue. The undiſtinguiſhing multitude are more enſnared by examples which promiſe the indulgence of the paſſions, than influenced to an imitation of patterns of excellence, which require their ſubjection. Thou did'ſt wiſh to lay aſide the fetters of royalty, becauſe the public good demanded the ſacrifice of thy private inclinations. Shall a worm preſume to dictate to omniſcience? Shall a being of yeſterday preſcribe laws to that ſelf-exiſtent Power, whoſe duration comprehends eternity?—The indulgence of thy paſſions produced uneaſineſs and diſguſt: Conform therefore to thy ſituation. Let thy principal ſtudy be the happineſs of thy people: Redreſs the meaneſt perſon's grievance: Deſerve, and thou wilt acquire the glorious title of father of thy country. Train up thy ſubjects in the art of defence; but endeavour by thy prudent conduct to render it's exertion unneceſſary. The preſervation of peace will ſecure thee from a marriage founded on political obligations, and love may light the Hymeneal torch. Treaſure in thy heart this maxim: The preſent happineſs, as well as duty of a monarch, conſiſts in promoting the welfare of his ſubjects; and his future felicity muſt ariſe from the performance of his duty. Farewell! an unfeigned ſupplication for pardon will aſcend to the throne of mercy, for "the prayer of the humble "pierceth the clouds."

With theſe words the genius vaniſhed, and Achmet, who had reſumed the form of monarch of Ormuz, felt a noble ardour, which animated him to purſue the glorious path of immortality.—Whilſt the ſultan was indulging the moſt delightful meditations, Abdallah, perfectly cured of his vanity and ambition by their ill ſucceſs, ſupplicated the genius to reſtore him to his former ſituation, and his deſire was inſtantly performed: The genius then left him

him with this remonſtrance: "Thou ſeeſt the effect of an inſatiable vanity! Thou condemnedſt the ſultan's love of pleaſure, but haſt blindly committed errors more fatal to the peace of the ſubject: Learn hence, Abdallah, never to cenſure with ſeverity the conduct of others! Thy natural diſpoſition ſecured thee from the fault of Achmet, but thou art not leſs culpable than he. Thou didſt overlook his good qualities, and reveredſt in thyſelf an abſtinence from pleaſure, without examining whether thou wert not deficient in ſome equally eſſential part of duty. I will leave thee with this advice, which, imprinted deep in the tablets of thy memory, will inſure thy preſent eaſe and future felicity: Let the conſciouſneſs of thy paſt errors preſerve thee from arrogance, and the remembrance of thy inability to diſcharge the duties of an elevated ſtation inſpire thee with contentment in thy own: Reflect, that the Deity beſt knows what is fitteſt for thee! Be grateful for the bleſſings Heaven has imparted, and as thankful for what divine wiſdom ſees proper to deny thee".

[*To be continued.*]

POETRY.

Sacred to HUMANITY.

By Mr. DODD.

HOW much one good, well-natur'd deed
Exhilarates the mind!
Self-love ſhould prompt each human heart
To ſtudy to be kind!
Remembrance on a little act
Will always ſmiling look,
Which, though 'twas uſeful and humane,
Small coſt and labour took.
With lov'd MARIA by his ſide,
As happy as a king,
See chearful WILLIAM ſmiling ride,
To taſte the balmly ſpring.
Beſide earl TILNEY's park they rode,
Earl TILNEY's, grand and gay
When lo! within the pales they ſpied
A palmer, poor and gray!
Though aided by his oaken ſtaff,
His feeble knees did bow:
Fatigue and ſad anxiety
Were painted on his brow!
Cloſe by his ſide his aged dame
Sollicitouſly trod:
While, leſs concern'd, their little boy
Came tripping o'er the ſod;
He, careleſs of the wilder'd way,
Which caus'd his parents' woe,
Whiſtl'd, and play'd with ſportive *Tray*;
For *Tray* muſt with them go!
Our travellers the aged ſire
Diſcern'd, approaching ſoon;
When ſtrait he doff'd his ruſtic hat,
And ſtrait he begg'd a boon:
"Wearied we are, and ſore beſted,
In paths unknown we ſtray,
For kindneſs, gentry, ſet us right,
And guide us in the way:
Bewilder'd in this park, we ſeek
A paſſage out in vain;
And ah! I faint; my feeble feet
Will ſcarce my weight ſuſtain!
Full many a painful mile we've paſs'd,
Since roſe the morning ſun!
And my poor dame, as well as I,
Is now almoſt fore-done.
To *Eaſtern Ham* our courſe we ſteer,
A daughter lov'd to ſee;
But where we are, which way to go,
Who kens ſo ill as we!"
"Alas, old father, WILLIAM cried,
Indeed your courſe is wrong;
And either way, from out the park,
You'll find the journey long!"
"Woe worth the day—what ſhall we do,
Then ſigh'd the ancient dame;
For my poor huſband's wearied quite,
So long has he been lame?

"All

All winter laſt in pain he liv'd,
Nor work at all could he!
Such fatal ſorrow wrought us both
His falling from a tree!"
"WILLIAM! ſaid then MARIA, quick,
Full was her gliſtening eye;
Can you not help theſe poor old folk?
Do, think, my love, and try!"
"Comfort, ſaid WILLIAM, ancient pair,
I comfort ſee in time;
Juſt by, the topmoſt pales are broke,
And o'er them you may climb!"
"Alas! for my old ſtiffen'd limbs,
The aged man reply'd,
They cannot bend, I cannot climb,
And I am lame beſide!"
Then from his horſe did WILLIAM leap,
As nimbly as a deer;
"Come to the pales, I'll help you o'er,
Quoth he, good ancient pair!"
He took the old man in his arms,
And with much ſtrength and might,
His helpleſs ſtiff limbs dragging drew,
To t'other ſide outright.
The aged dame he alſo help'd,
Who ſmooth'd her coats, and o'er
Was likewiſe dragg'd full decently,
As was her ſpouſe before.
He gave the little boy his hand,
The fence who lightly ſprung;
Nor *Tray*, poor *Tray*, unaided left;
Shall *Tray* be left unſung!
MARIA, with her wonted grace
A welcome mite beſtow'd;
And WILLIAM, with minuteſt care
Directed them the road.
So, forward ſee the neat old pair
To Ham direct their way,
With bleſſings loading their good friends,
Their friends as pleas'd as they.

THE MORAL AUCTIONEER OR, LIFE A SALE.

By JOHN RHUDDE, M. A.
Addreſſed to a Lady.

LOT I. HONESTY.

[*Continued from page* 475.]

LET us begin with HONESTY —
Here, gentlemen and ladies, ſee!
INTIRE, though old, appears the name,
As when, from heav'n, the virtue came.
The lot will well inſpection bear,
Nor aught the worſe for mortal wear.
THIS article, as ſings the bard,
Merits our firſt, our chief regard*.
Without it, the great names, we boaſt,
Are flatly nullifi'd, and loſt.
Since, when we *this* no more obey,
Man turns a very beaſt of prey;
Commences fox, or wolf, or bear,
And, or by fraud, or force, makes war.
BUT, why ſhould I your time expend?
As well might I the light commend;
As well inſtruct the hours to run,
Or add new luſtre to the ſun.
WHO bids for this divine ally?
This fair deſcendant of the ſky?—
Among ſo much good company,
What, no demands for HONESTY!
How! muſt I ſet the lot aſide!
And, what, will then no body bid?
"SURCEASE your cant! nor longer here
Obtrude ſuch antiquated geer: —
Take it away, and don't be queer!
Whence could the batter'd baggage come?
Why, not a ſoul will give her room!
A ſneaking, miſchievous, old jade,
To wealth an enemy, and trade.
D' you think ſuch dainty folks, as WE,
Concern ourſelves with HONESTY?
We leave her to the low-born race,
While wealth and pow'r ſupply her place;
And 'tis the priv'lege of the great,
Without remorſe, or ſhame, to cheat."
AT length, through many a courtly ſcoff,
A country VICAR bore her off:
While the whole well-bred circle ſwore,
Nor face, nor name, were known before.
To Dorſet downs, they ſtraight repair,
To breathe content, and wholeſome air:
Sequeſter'd there, obſcure, ſhe ſings,
Nor envies pluraliſts, nor kings!

LOT II. POLICY.

POLICY, gentlemen, comes next:
(At leaſt, we ſay ſo, for pretext.)
NOR need I, long, expatiate here:
The caſe, 'tis own'd, 's exceeding clear.
In common life, in love, in war,
And ev'ry other great affair,
By *policy*, we ſtill muſt ſteer;
This is our chart, and leading ſtar.

* A wit's a feather, and a chief a rod:
An honeſt man's the nobleſt work of God.
POPE.

When

WHEN, lo! two rivals straight appear'd;
A LADY, this, and that, a LORD:
Both their demands exceeding great;
Retainers both to church and state.
The LADY, deep in court intrigues;
The MINISTER, in foreign leagues.
LONG, this brisk altercation last'd;
When, both their metal now exhausted,
Hark! unexpectedly, woe-worth!
A hollow voice, with guile, stole forth:
Just in that instant, dire to tell!
The hammer, luckless hammer! fell.
The *buyer* being enquir'd after,
Our *bidders* stand the butts of laughter.
The purchase straight to France transported
Is closeted, and duly sorted:
From thence, retail'd, for Europe's good,
In *forms of peace*, or streams of blood:
The rest (for other lots employ)
In UTRECHT, seek, or, FONTENOY.
THERE, ST. JOHN, thy ill-genius shone,
(The statesman's vices all thy own!)
Thou greatest, happiest, best, of men *!
So WISE, thou wast a FOOL again!
Guard us, kind Heav'n, from state physicians;
Such BOLINGBROKES of politicians!
Who, all their COUNTRY's int'rests, sell,
To purchase infamy, and hell!
HERE I——'s high courage glar'd:
How cautiously the hero dar'd!
Prudent reserve!——"who runs away,
"May live to fight another day."
Unless (such things, 'tis said, have been!)
A Hyde-park march should intervene.

LOT III. TIME.

THE next important lot we shew,
Is TIME—His various ensigns view:
His *scythe!*—How wide the sweep! how keen!
His *glass!*—The intercourse between
The diff'rent parts suggests to mind
His rapid course, swift as the wind!
Th' incessant trade to worlds, the way
To which lies open night and day.
Replete in years, the monarch stands,
And mocks the grasp of tardy hands.
SEE him advance, with hasty stride,
And spread his devastation wide;

* Alluding to Pope's extravagant rant, in honour of that disgrace of his country, and reproach of human nature, Lord BOLINGBROKE. ESSAY on MAN, *et alibi, in opp. passim.*

To female charms, a deadly foe,
He lays the killing beauty low;
Despoils her of her various pride,
And points to what she stands ally'd:
While MYRA's * each imperious boast,
In his destructive waste, is lost!
THEN fortify with other arms;
Aspire to VIRTUE's lasting charms;
And add, to CHLOE's † grace and art,
Add, LAURA's ‡ piety—*That better part!*

LOTS IV, V, VI.

TEMPERANCE, CHASTITY, PEACE.

BRING TEMP'RANCE, CHASTITY, and PEACE—
What say you, SIRS!—Who bids for these?
LADIES! 'tis hop'd these softer names
Will tally with your gentle frames.
Nor say: "These lots will go too high!"
Virtues are precious!—Bid, and buy!—
How! silent all!—What can you mean?—
We'll try your taste, and change the scene.

* MRS. PITT, lady of GEORGE PITT, Esq; knight of the shire for Dorset.

† MISS PHELIPPS; now MRS. HANHAM, lady of the reverend MR. HANHAM, of Dorsetshire.

‡ MRS. STRANGWAYS HORNER, of Dorsetshire; relict of THOMAS HORNER, Esq; of Mells, Somerset.

[*To be concluded in our next.*]

SOLILOQUY. III.

Praise to GOD the CREATOR.

By AMYNTA.

GREAT soul of nature! whose prolific ray
Gives life to light, and beauty to the day;
Who guid'st the various seasons as they roll,
Bid'st numerous parts to form a lovely whole!——Grant that whene'er I tread the verdant field,
And taste the sweets, that rural beauties yield,
Whene'er my eyes are charm'd with sylvan scenes,
With shining rivers, or the springing greens;
My grateful heart may praise th' ETERNAL MIND,
Profuse in blessings to the human kind!
Was it for *us* he spread the ample skies,
And bade the vegetable world arise?
And shall the *sons of men* neglect to raise
An anthem to the great CREATOR's praise?

The

The *ſtreams* praiſe HIM, who taught their waves to flow;
To HIM the *mountains* raiſe their aweful brow:
The *foreſt* nods his praiſe: *beaſt*, *bird*, and *worm*,
Inſect and *fly* the noble taſk perform,
And ſhame their haughty *Lord*, who lifts his eye,
And proudly bids defiance to the ſky;
Who waſtes his nobler powers on ſhining duſt,
And in the *creature* meanly puts his truſt.
Unmindful of his GOD, whoſe powerful breath
Can ſtay his tott'ring frame, or ſink him into death;
Whoſe guardian care directs his dubious way,
And guides his ſteps amidſt the blaze of day;
Who o'er his life a conſtant watch maintains,
When nature's veil'd in night, and ſolemn ſilence reigns.
Oh! may thy hand, great GOD! be ever ſeen,
Fear'd and ador'd by all the ſons of men?
Then may we hope, when this frail world decays,
To mount, and ſpend ETERNITY in praiſe.

To her Friend CAMILLA.

By the SAME.

WHILE you, ſecure from noiſe and ſtrife,
Serenely paſs in ſhades your life,
And walk, and chat, and work, and read,
Juſt as your inclinations lead;
Or 'mongſt the trees, and fruits, and flowers,
Sweetly ſpend the flying hours:
While no intruding cares moleſt,
Nor anxious fears diſturb your reſt:—
Poor I, confin'd to duſt and noiſe,
Debarr'd from all theſe harmleſs joys,
And vainly ſaunt'ring up and down
In this poor, empty, doleful town,
Can only at a diſtance view
The bliſs which fate hath granted you.
Yet, in my fancy, I can trace
The unknown beauties of the place;
Bid all it's flow'ry ſcenes ariſe;
—And BROAD-GATE ſtands before my eyes!
Oh! might I view the charming ſcene,
And wander o'er the verdant green;
Which ſtill more verdant would appear,
And charm me more, if *you* were there!
Heighten'd by friendſhip's ſacred power,
New charms would glow in ev'ry flower:
I'd teach the woods CAMILLA's name,
And that ſhould be my conſtant theme.
The warbling birds ſhou'd catch the ſound,
And chaunt it to the vales around.—
But ſince *theſe wiſhes* all are vain,
I make *one*, which I *may* obtain,
And wiſh you back to town again.

Sudden THOUGHTS on a bright WINTER's EVENING.

THE ſilver moon ſhines through the leafleſs trees,
Ruling the night with dignity and eaſe:
The ſtars, like well-ſet jewels, rich and clear,
Some to the eye, more thro' the glaſs appears:
All in their place heav'n's wide blue arch adorn,
And keep the watch till day-light's fair return:
A pleaſing ſtillneſs overſpreads the plains,
'Tis contemplation's hour—and ſilence reigns:
Yet ſilence moſt expreſſive!—aſk you why?
David and *Addiſon* can beſt reply:
Theſe num'rous orbs which thro' the concave ſhine,
Inform us, HE who made 'em, "is divine."

Oct. 16. A. O.

On DEAFNESS.

A Morning SOLILOQUY.

I.

NATURE! thy genial call I hear,
Which wakes the morn and me,
And ſeems to ſtrike upon my ear,
Though deaf to all but thee.
To me, the hours in ſilence roll away;
No muſic greets the dawn, or mourns the cloſe of day.

II.

To me the ſky-lark, poiz'd aloft,
In ſilence ſeems to play,
And hails no more in warblings ſoft
The riſing blaze of day:
To me in vain he ſwells his liquid throat,
Contemplative I muſe, nor heed the jocund note.

III.

To me the ſhepherd pipes in vain,
In vain the milkmaid ſings;
Loſt are the bleatings of the plain,
The gurgling of the ſprings:
No more I hear the nightingale complain,
When to the moan ſhe chaunts her ſweet love-labour'd ſtrain

IV.

And when with me LUCINDA ſtrays
Along the breezy grove,
In tranſport on her charms I gaze,
And think ſhe talks of love:
Ah! ceaſe, dear maid, to talk of love in vain,
For ſmiles alone to me the voice of love explain.

V.

Pygmalion thus, when he ſurvey'd
The work his hand had form'd,
Inamour'd, wiſh'd to ſee the maid
With mutual paſſion warm'd:
And, as he wou'd, his ear he oft inclin'd,
While yet no voice of love reliev'd his anxious mind.

VI. "Ceaſe

VI.

"Ceaſe thy complaints (methinks e'en now
The voice of REASON cries)
Diſpel the gloom that clouds thy brow,
Suppreſs thy heaving ſighs:
What fate decrees 'tis folly to bewail;
Weigh then the good and ill in wiſdom's equal ſcale." VII.

"No more in FRIENDSHIP's thin diſguiſe
Shall flattery ſoothe thine ear;
Experienc'd kindneſs makes thee wiſe,
To know the friend ſincere:
No more ſhalt thou attend to FACTION's cry,
The taunt of jea lous PRIDE, or ENVY's blaſting lye.

VIII.

No more ſhall now thy mind be toſt
By every breath of PRAISE;
No more thy judgment ſhall be loſt
In CONTROVERSY's maze:
Thou ſafe, thro' life's ſequeſter'd vales ſhalt go,
And learn from nature's works her wiſe decrees to know."

The MARRIED MAN.

I'M married—and happy—with wonder hear this,
Ye rovers and rakes of the age,
Who laugh at the mention of conjugal bliſs,
And whom only looſe pleaſures engage,
You may laugh, but, believe me, are all in the wrong,
When you merrily marriage deride;
For to marriage the permanent pleaſures belong,
And in them we can only confide.
The joys which from lawleſs connections ariſe,
Are fugitive—never ſincere—
Oft ſtollen with haſte, and oft ſnatch'd by ſurpriſe,
Interrupted by doubt—and by fear—.
But thoſe which in legal attachments we find,
When the heart is with innocence pure,
Are from every imbitt'ring reflection refin'd,
And while life can taſte joy, will endure.
The love, which ye boaſt of, deſerves not that name,
True love is with ſentiment join'd;
But your's, a wild paſſion, a feveriſh flame,
Rais'd without the conſent of the mind.
When, dreading confinement, ye miſtreſſes hire,
With this, and with that quickly cloy'd;
Ye are led and miſled by a flatt'ring falſe fire,
And oft by that fire are deſtroy'd.
If you aſk from what ſource my felicity flows—
My anſwer is ſhort—from a wife;
Whom, for chearfulneſs, ſenſe, and good-nature I choſe,
Which are beauties that charm us for life.
To make home, the bleſt ſeat of perpetual delight,
Ev'ry moment each ſtudies to ſeize;
And we find ourſelves happy from morning to night,
By *a mutual endeavour to pleaſe.* H.

A TRANSLATION of the SONNET by the young LADY of BERLIN. See p. 427.

RECITATIVE.

THOUGH true, where beauty plants her ivory throne,
Deſire and tranſport at her footſtool bend,
And cares aſſiduous their dependence own;
Yet ſoon the ſhort-liv'd fleeting pleaſures end:
For, mark the leſſon, which obſervance reads,
"To beauty's quick-ſpent day a tedious night ſucceeds!"

AIR I.

See the roſe on the ſtem,
How it ſhines like a gem,
Attractive in beauty's array;
Yet it's colour ſoon flies,
Lo! this moment it dies,
Nor waits for the ſetting of day.

AIR II.

Politeneſs, with bright reaſon join'd,
Diſcernment, modeſty of mind,
Secure the heart their prize:
Ah! Iris, how more laſting theſe,
How more abundantly they pleaſe
Than darts of killing eyes!

R. W.

On LIFE, DEATH, JUDGMENT, HEAVEN, and HELL.

BEGIN, my ſoul, the awful theme,
Say fleſh is graſs, and life a dream,
A fleeting breath, an airy gleam.

Each moment ſpeeds us to our tomb,
Where darkneſs reſts, and worms conſume
Till the dire trumpet burſt it's womb.

The ſons of Adam then ſhall ſtand,
Produce their life, hold up their hand,
And anſwer to a ſtrict demand.

Adjudg'd to bliſs the ſaints ſhall riſe,
To meet their Saviour in the ſkies,
And live where pleaſure never dies.

Condemn'd, the ſinners ſhrink to hell—
The ſad reverſe conſider well—
"With endleſs burnings who can dwell?"

J. M.

ELEGY.

To the memory of Miſs MARIA WESLEY
By Miſs CHARLOTTE BERKELEY.

IN vain this tear, lamented maid, is ſhed;
In vain this breaſt may ſorrow for thy doom;

The

The pang of woe can never reach the dead,
Or pierce the ſad receſſes of the tomb.
Yet, ſacred ſhade, the tributary ſigh,
Which friendſhip pays, in tenderneſs receive;
It is the lot of excellence to die,
And muſt be nature's privilege to grieve.
That tender boſom is no longer warm,
That cheek muſt bluſh no wond'rous graces more;
For death, alas! has triumph'd o'er a form
Deſign'd to conquer all the world before.
But here reflection eaſily may find
The ſhort duration of the human ſtate;
Since all the nobleſt virtues of the mind
Can ne'er exempt us from the ſtroke of fate.
Time's rapid courſe, myſterious, appears,
A new extenſion of our days to lend;
Yet every moment, added to our years,
Is ſent to draw exiſtence to an end.
Then, while the fates prolong my fleeting breath,
Bleſt maid, thy bright example let me ſee;
That I may learn to meet the ſtroke of death,
And ſhare eternal happineſs with thee!

A HYMN to the EVENING.

ERE yet the ſun's declining ray
Has left yon diſtant ſky,
And ere the parting ſtreak of day
Has ſhut upon the eye;
Come, modeſt evening, kindly ſpread
Thy duſk enſabled veſt,
And teach reflective thought to ſhed
Devotion on the breaſt.
O lift the mind to bleſs the Pow'r,
Whoſe mercy ſtill ſhall laſt!
And bid him ſeize the preſent hour,
Whoſe madneſs loſt the paſt.
Inſtructive, tell the pomp of ſtate,
The pride of mighty blood,
That none are ever truly great,
That are not truly good.
To all one admonition give,
Unfearful of reply,
That "he alone deſerves to live,
Who beſt prepares to die."

EPITAPH
On a VERY WORTHY WOMAN.

IF worth and virtue e'er deſerv'd a tear,
Stop, pious traveller, and pay it here.
For tho' no glare of title can beſtow
A fancy'd honour on the duſt below;
Fancy'd at beſt fame's moſt exalted breath,
For what is rank, or dignity in death!
Yet theſe cold reliques formerly poſſeſt
The nobleſt virtues of the human breaſt;
Roſe up the whiteſt character in life,
The tendereſt mother and the fondeſt wife;
So loth to blame, ſo ready to commend,
She never made a foe, nor loſt a friend:
To bear her laſh no hapleſs name was known,
Nor worth to paſs unnotic'd but her own.
To her, whoſe name muſt be for ever dear,
The wretched huſband rears the marble here:
Convinc'd all eyes muſt ſadden at the view,
And think *his* loſs is human nature's too.

HISTORICAL MEMOIRS.

THE king of Poland has behaved in ſuch a manner ſince his acceſſion to the throne, that he has gained the affections of his ſubjects of all ranks. Moſt of the principal nobles who were in the oppoſition, have diſbanded their troops, and paid their obedience to him. In a ſpeech which he addreſſed to the prince primate, and marſhal of the diet, his majeſty concluded with the following grand apoſtrophe. "Great God! O Thou, "who haſt thought proper to raiſe me to "the poſt in which I now am; Thou doeſt "nothing in vain; Thou haſt given me "the crown with an ardent deſire of re-"ſtoring the ſtate. Accompliſh thy "work; may the voice of may prayer "reach unto thee; accompliſh, great "God, thy work! Pour into the hearts "of the whole nation that love of the "public good with which mine is "filled,"

His Poliſh majeſty has ordered the Pruſſian Code to be tranſlated into Latin, and printed at Warſaw at the public expence; after which it is propoſed to offer both pecuniary and honorary rewards, to the beſt deviſer of a body of laws, founded on the brevity of the Pruſſian Code, but adapted to the genius and conſtitution of the Poles. By the Pruſſian Code, no law-ſuit can exiſt beyond a year and a day.

His Pruſſian majeſty has lately publiſhed a decree, by which the lords of manors are enjoined to treat their tenants or farmers with more mildneſs and humanity than in time paſt, and not to deliver them over to military puniſhment: it being his majeſty's pleaſure that the military jurisdiction

juriſdiction ſhould not be confounded with that of the civil; that each ſhould be confined within it's own precribed limits: and that when a lord thinks himſelf injured in any reſpect by a tenant, he ſhall cauſe him to be brought before a magiſtrate, to be dealt with in the ordinary courſe of juſtice.

The elector of Cologne, as metropolitan of Oſnabrug, has publiſhed a proteſt againſt the pretenſions of the chapter of that biſhopric to the adminiſtration of ſpiritual affairs during the minority of the prince-biſhop, ſon to the king of Great Britain; and, in conſequence, his ſerene highneſs has nominated to exerciſe the ſaid miniſtration, on his part, to the honorary biſhop of Ahauſen, with the title of pontical vicar, and the dean and canon Charles de Vogelius, with that of vicar-general; ordering all the inhabitants and ſubjects of the biſhopric to acknowledge them as ſuch, on pain of eccleſiaſtical cenſure, &c. The chapter of Oſnabrug is alſo in litigation with the king of Great Britain, in his quality of father and guardian of the young prince-biſhop, concerning the temporal adminiſtration, and the preſentation of the comitial ſuffrage in the diet of the empire.

Advices from Genoa import, that on 20th of October, the Republic received advice, that the ſuccours and reinforcement ſent ro the garriſon of San Fiorenza were got ſafe. Some Corſican ſoldiers, and the officer of the fort in Erbalonga, having determined to deliver the fort to the Genoeſe, a detachment of the Republic's troops was ſent from Baſtia on board veſſels to aſſiſt them; but the deſign of thoſe in the fort having been diſcovered, the male-contents came down from the adjacent villages, and prevented the Genoeſe from landing. The officer and ſoldiers, finding their deſign circumvented, began a parley with the other male-contents; but whilſt the officer was treating, he was ſhot, which ſo diſheartened the ſoldiers, that they offered to ſurrender up the fort on condition of their lives being ſpared, which was promiſed: but as ſoon as tho male-contents got poſſeſſion of the fort, they ſtabbed with ſtiletto's every one of the mutineers.

From Algiers, intelligence is received, that Mr. Harriſon, commander of a ſmall Engliſh ſquadron, has terminated with the Bey the differences which ſubſiſted on account of taking of a veſſel bearing an Engliſh flag, and for which that commander had orders to demand ſatisfaction. The Bey has reſtored the veſſel without requiring any money, which is thought very extraordinary, and contrary to the cuſtom of theſe pirates, to whom every thing appears lawful prize.

CHRONOLOGICAL DIARY.

Tueſday, October 30.

THE king of Denmark has received a mail frou the ſociety of learned men whom he ſent into Arabia. This mail contains five hundred volumes extremely antient, and written in Arabic, and amongſt them there are ſeveral bibles, one of which was wrote above a thouſand years ago.

On Friday laſt the the coporation of the city of Bath, unanimouſly voted, that the town-clerk ſhould wait on the Right Honourable Lord Chief Juſtice Pratt, their worthy recorder, with a letter, wherein they preſent their grateful acknowledgments of his upright and ſteady conduct, on trying occaſions in the high office he fills; and to entreat him to ſit for his picture, as a memorial of what ought never to be forgot by them or their poſterity. In anſwer to which, Lord Chief Juſtice Pratt repreſents by letter to the town clerk of Bath, how ſtrongly he feels the regard which the corporation are pleaſed to expreſs for him, by their unanimous reſolution; and deſires him to convey to them his beſt acknowledgments, for the notice whereby they have ſo obligingly diſtinguiſhed him.

This day were diſpatched to Harwich, to be forwarded to Poland, 300 medals in gold, and 1500 in ſilver. The former for preſents to the nobility, at the king's coronation there; the latter to be diſtributed among the populace. On the obverſe: The king's head in profile. Legend. STANISLAVS AVGVSTVS D. G. REX POLONIÆ. M. D. LITH.

i. e.

i. e. Staniſlaus Auguſtus, by the Grace of God, King of Poland, Great Duke of Lithuania. In very ſmall characters, on the edge of the king's buſt, T. PINGO F. On the reverſe, a crown with rays of glory round it. Legend. HANC IVSSIT FORTUNA MERERI. *This fortune willed to be the reſult of merit.* Exergue. El. vna voce vii Sept. coron. xxv Nov. M,DCC,LXIV. *Elected with one voice 7 September, crowned 25 November*, 1764.

Thurſday, Nov. 1. The famous Mulatto Man, who called himſelf King Kadgo, was committed to Newgate; he has for ſome time paſt preyed upon the public, pretending to be a king, or foreign prince, and hiring livery ſervants, taking genteel lodgings, obtaining rich cloaths from taylors, and ſuch like impoſitions; when apprehended (at which time he had two footmen to attend him) he had a crown upon his head, compoſed of rich gold lace, which, upon examination, appeared to have been ſtolen, a few days ago, from a maſter taylor, whilſt he was chuſing a pattern of lace for a rich ſuit of cloaths.

Orders are iſſued out by the magiſtrates ſitting at the New Guildhall, in King-ſtreet, Weſtminſter, forthwith to take up all kinds of vagrants, that ſhall be found in the city and liberties thereof.

A footman belonging to a lady of diſtinction, taking it into his head to fall in love with her ladyſhip, and finding his moſt amorous behaviour to win her heart prove ineffectual, at laſt tried menaces, and even threats; on which her ladyſhip thought proper to take him up with a peace-warrant, and ſent him to Sir John Fielding for examination, who committed him to Bridewell, till ſuch time as his love fit ſhould cool.

Friday, Nov. 2. By a letter from Peterſburgh we are informed, that the Empreſs of Ruſſia has nobly rewarded the Captain and Lieutenant who ſo faithfully checked the ſedition in which the unfortunate Prince Ivan loſt his life. The former has been made a general, and his companion a lieutenant colonel, excluſive of penſions for life, and preſents to the value of 10,000 rubles.

A young man was committed to New Priſon, by Saunders Welch, Eſq; for defrauding ſeveral people, under pretence of ſelling them tea, made up in paper parcels, containing ſome of that commodity at top, and the reſt filled with ſand.

Monday, 5. One half of the wheat in Mark-lane market was bought up, and carried at leaſt twenty miles out of town. An inſtance that has not happened, it is ſaid, ſince the year 1741, when there was a great ſcarcity in the country after the hard froſt. A new practice has alſo lately taken place, by ſundry millers and manufacturers buying up the wheat, and afterwards carrying it out of town, manufacturing it in the country, and ſending it to Birmingham, Sheffield, and other inland towns, where they get a higher price. This is a new ſpecies of monopolizing, which will ſoon affect the inhabitants of this metropolis.

The plan of a new town in Minorca, was lately brought to London, which is to be called George Town, in honour of his Royal Highneſs the Prince of Wales. There is a good harbour, and the ſituation well adapted for trade.

Tueſday, 6. One Dyke, a famous Dutch cheat, and who has by various ſtratagems obtained great quantities of goods from diverſ tradeſmen; having purchaſed of Mr. Habler, a watchmaker in Porter-ſtreet, St. Ann's, ſeventy pounds worth of watches, took Mr. Habler to lodgings in York-buildings, and prevailed on him to ſtay till after it was dark, and then going into a back room, called Mr. Habler after him, deſiring his aſſiſtance in drawing a bill, who innocently putting down his parcel of watches upon the table, and following the ſharper, he took an opportunity to turn round and lock the deluded tradeſman in in the room, then ſeized the parcel, and run out of the houſe with it, and has not ſince been heard of.

This morning about four o'clock, a ſhock of an earthquake happened at Oxford. It was perceptibly felt by moſt of the inhabitants of that city; many of whom aroſe from their beds in great conſternation. In ſome houſes the pewter, &c. was ſhook from the ſhelves.

A few days ago, a bailiff, who went to arreſt a collier at the pits on the Clee-Hills in Shropſhire, was killed by the ſaid collier, who has ſince been apprehended and committed to Shrewſbury gaol,

gaol, as have likewiſe four other colliers, who were ſpectators of the murder.

Friday, 9. They write from Sweden, that a fiſh about four fathoms long, was drove aſhore near Skonohr in that kingdom, which was with much difficulty killed by the fiſhermen. It produced a great quantity of blubber; when opened, a young fiſh was found in it's belly. It is ſuppoſed it went aſhore in purſuit of a ſhoal of herrings, as none of thoſe fiſh were ſeen on that coaſt for ſeveral days after.

A few days ago, as a farmer was filling his dung cart, in a lane between Ferry-bridge and Pontefract, in Yorkſhire, he heard ſomething cry out greatly, and, on looking over the hedge into a cloſe, he ſaw a large hare frequently jumping up a great height, leaping about, and crying lamentably; upon his making up to her he found, to his great ſurprize, that a weazle had ſeized her by the ſide of the neck, and was hanging thereon like a bull-dog, which ſo retarded the ſpeed of that ſwift and timid animal, that he eaſily took hold of it by the hind leg; but the weazle would not leave it's hold, until he ſet his foot upon it, when it inſtantly ſeized him by the ſhoe, and would not deſiſt till he ſqueezed it to death.

Sunday 11. As a man, who belongs to Quendon, in Eſſex, was walking in an intricate path near that place, he was ſtopt by two footpads, who demanded his money, which he readily gave them, being 5l. 3s. 6d. They then endeavoured to lame him, and cut his leg in ſuch a terrible manner, that the bone appeared. This not being ſufficient to ſatisfy theſe in human wretches, they attempted to cut his throat, which he happily prevented by faſtening his hand on his windpipe, which hand is cut to ſuch a degree, that he ſcarce ever will have the uſe of it again. The villains have not ſince been heard of; and the poor man lies in a moſt deplorable condition.

Tueſday 13. At nine o'clock this night died Sir Thomas Clarke, knt. maſter of the rolls, and one of his majeſty's moſt honourable privy council. He was ſuddenly ſtruck with a palſy, at the Rolls Chapel the Sunday before. He left, by will, the following legacies, viz. The right hon. the earl of Macclesfield reſiduary legatee. 30,000 l. to St. Luke's hoſpital; 1,000 l. to Mr. Seddon, one of his executors; 500 l. to his houſekeeper; 400 l. to Mr. Turner, his trainbearer; 100 l. to his porter of the lodge; and 20 l. to each of his ſervants.

On Saturday laſt Humphry Cotes, eſq. landed at Dover from France, and brought with him the corpſe of the late celebrated Mr. Churchill, ſo famous for his poetical and ſatirical works, who died of a malignant ſcarlet fever at Boulogne on the Sunday preceding. He has left all his manuſcripts to Mr. Wilkes.

Thurſday 15. The right hon. the earl of Halifax having appeared to the actions brought againſt him and ſeveral of his majeſty's meſſengers, by Mr. Beardmore and his clerk, the rev. Mr. Entick, and Meſſ. Wilſon and Fell, for falſe impriſonment; it is expected that theſe five cauſes will be tried in the Common Pleas the ſittings after this term.

A few days ago died at Newent in Glouceſterſhire, Joſeph Budge, a taylor, aged 107. He retained all his faculties till a few hours before his death. He had had two wives, by whom he had children, grand children, and great grand children, 102, and by his laſt wife had three children born after he was 80 years of age, the laſt of which was born when he was 85. Some time before his death he loſt the nails of his hands and feet, and afterwards had new ones, the ſame as a young infant; and, till about a year before his death, he had his mouth full of teeth, ſound good.

Saturday 17. St. James's. The King havs granted unto his dearly beloved brother prince William Henry, and to the heirs male of his royal highneſs, the dignities of a duke of the kingdom of Great Britain, and of earl of the kingdom of Ireland, by the names, ſtyles, and titles of duke of Glouceſter and of Edinburgh, in the ſaid kingdom of Great Britain; and of earl of Connaught, in the ſaid kingdom of Ireland.

Monday 19. A letter from Birr, in Ireland, runs thus:—A melancholy accident happened in this town lately: About ſix hours after a hole was opened to clear a pump, a lad about twenty years old deſcended a ladder, and when he had got about half down he was ſuffocated by the damp; a man who perceived him falling, without any conſideration, followed him down,

down, and fell likewiſe when he got about the middle of the ladder; another man, who came up to the place as the ſecond perſon fell, ran down the ladder as haſtily as poſſible, and ſhared the ſame fate. They are all three dead.

Tueſday, 20. They write from Vienna, that the unhappy city of Commora, which was almoſt demoliſhed laſt year by an earthquake, had been viſited again the latter end of the month by ſeveral more ſhocks, which had put the inhabitants into the greateſt conſternation.

Wedneſday 21. An exciſeman at Exeter ſeeing a country fellow driving four horſes loaded with cyder, aſked him for his permit; the man anſwered, he had none; on this the exciſeman made a ſeizure of the eight barrels, but the mob ſoon demoliſhed the barrels and let the cyder about the ſtreets, and then pelted the officer with apples, turnips, &c. till he was forced to fly for his life.

This day was tried, at the bar of the Common Pleas at Weſtminſter, before lord chief juſtice Pratt, a cauſe in ejectment, brought by William Whitaker, one of his majeſty's ſerjeants at law in right of his lady, one of the ſiſters and coheireſſes of James Burkin, late of North Burlingham, in Norfolk, eſq. deceaſed, for her part of her late brother's real eſtate; the whole of which Jeremiah Burroughes of Wymondham, eſq. claimed under Mr. Burkin's will; when, after hearing Mr. Burroughes's witneſſes in ſupport of the will, the jury withdrew for about a quarter of an hour, and gave a verdict againſt the will. The jury were all gentlemen of the county of Norfolk.

Yeſterday Mrs. Bouſie, who lived in Maudlin's rents, was murdered in her own houſe. She was cruelly beat and wounded in ſeveral parts of her body with a poker, and her head almoſt cut off with a razor, both which were found by her, and ſhe lying upon the floor in a pond of blood. The neighbours hearing her cries, looked through the key-hole of the ſtreet-door, and ſaw the villain in the very act of cutting her throat, who, hearing them attempt to break open the door, immediately ran up ſtairs with the candle, and, putting the ſame in the cloſet, broke through the window, got out backwards, and eſcaped.

Saturday 24. James Steuart, eſq. architect and painter, is appointed ſerjeant painter to his majeſty, in the room of William Hogarth, eſq. deceaſed.

Colonel Craufurd died at Mahon the 30th of October laſt. He was commanding officer in that iſland.

This day Mr. Williams the bookſeller, appeared again at the bar of the court of King's Bench, Weſtminſter-Hall, in order to receive judgment for republiſhing the North Briton, when, after ſeveral arguments, he was ordered to the King's Bench priſon, there to remain till next term, when he is to receive ſentence.

This night about ten, a fire broke out in the workſhop of Mr. Laiden, ſnuff-maker, at the back of the Caſtle and Falcon Inn, in Alderſgate-ſtreet, and burned furiouſly till four o'clock next morning; which conſumed that and ſeveral ſmall houſes in the ſame court. Cooke-Hall was reduced to aſhes. The flames reached a timber-yard, and conſumed a great quantity of mahogany and other wood, to the amount of ſeveral thouſand pounds value. Two houſes in the front of Alderſgate-ſtreet were damaged.

Sunday 25. There was a great court at St. James's, when his royal highneſs the duke of Glouceſter made his firſt appearance at court under that title; his royal highneſs went in a grand new coach, attended by the gentleman of his houſehold. And it being his royal highneſs's birth-day, their majeſties and the princeſs dowager of Wales received the compliments of the nobility and gentry on the occaſion.

Monday 26. The king has been pleaſed to appoint William Howe, eſq. to be colonel of the 46th regiment of foot, in the room of lieutenant-general Thomas Murray, deceaſed.

And Ralph Burton, eſq. to be colonel of the 3d regiment of foot, or the Buffs, in the room of colonel John Craufurd, deceaſed.

His majeſty has been pleaſed to appoint colonel Clinton and col. Ligonier, to be grooms of the bedchamber to his royal highneſs the duke of Glouceſter, and the rev. Mr. Dural, to be ſecretary to his royal highneſs.

Tueſday 27. The governors of the Charter-houſe met in the lord chancellor's room, Weſtminſter, and made choice

of

of his grace the duke of Marlborough to ſucceed the late duke of Devonſhire as one of their governors.

Lately died at Weybridge in Surry, the hon. lieutenant-general Thomas Murray, one of the oldeſt officers in his majeſty's ſervice.

A great number of French refugees have lately commenced merchants in London; and it is not a little ſuſpected that many of theſe are of the fraternity jeſuits, lately baniſhed from the dominions of France.

On the 11th inſtant a fire broke out at Moſchleben, a village near Gotha, which burned down the church, and 120 dwelling houſes, beſides ſtables, barns, &c. and the unfortunate inhabitants had not time to ſave any of their effects.

Wedneſday 28. Letters from Konigſberg, the capital of Pruſſia, dated the 12th inſtant, bring advice, that on the preceding evening, about ſeven o'clock, a terrible fire broke out there in a ſail-ſhop, near the herring-wharf, where it immediately deſtroyed about 3000 barrels of that fiſh; and running along the quay, conſumed the hemp, flax, and other warehouſes filled with all ſorts of mercandize. Afterwards the conflagration ſpread over the Kniphorff, the Old Town, and Levenhaupt, where it burned with an unextinguiſhable rapidity, reducing to aſhes all the houſes, hoſpitals, churches, and public buildings. A great number of inhabitants loſt their lives, and the reſt were reduced to the utmoſt miſery and want.

This day Mr. Kearſley appeared at the court of King's Bench, Weſtminſter-hall, to receive ſentence for originally publiſhing No. 45. of the North Briton; and was ſent to the King's Bench Priſon till next term; when judgment is to be paſſed.

By advices from Newport in Rhode Iſland, dated Sept. 10. we have the following account.—"By capt. Godfrey arrived here laſt Friday, in 46 days from the bay of Honduras, we learn, that the affairs there, reſpecting the cutting of logwood by the Engliſh, are not yet accommodated; on the contrary, in the anſwer the Spaniſh governor of Merida gave, when applied to by the perſon who was ſent thither from Jamaica, in order to ſettle matters, the baymen were limited to 20 leagues up the ſouth-ſide of the New River, and if catched on the north-ſide to be arreſted, and their negroes ſeized: In the river Balis, and four leagues to the ſouthward of it's mouth, to be allowed free liberty without interruption; but if diſcovered to be any further to the ſouthward, they ſubject their effects to confiſcation."

Friday 30. A very ſtrict guard is kept in the dock-yard at Portſmouth, and centinels are placed in every part of it at 100 yards diſtance from each other. All perſons coming into the yard are examined. This precaution is taken on account of private intelligence received from France, that ſome perſons intend ſetting fire to it. The like guard is kept on board all his majeſty's ſhips in the harbour; and at night their ladders are pulled on board, and the ports ſhut.

By letters from Geneva, of the 20th ult. we learn, that the profits of the edition of the great Corneille's *Theatre*, with M. de Voltaire's comments, which has lately made it's appearance there, are deſigned to procure for Mademoiſelle Corneille, the neice of the French Sophocles, a maintenance worthy of the great name ſhe bears. The French king has ſubſcribed for 200 copies, and made a preſent of 150 to the above lady. The empreſs of Ruſſia has extended her generoſity in the ſame manner. M. de Voltaire has ſubſcribed for 200 copies, and numbers of all ranks have followed his example.

Capt. Penford, of the Nancy, lately from Gambia, informs us, that ſoon after he had left the coaſt he had the misfortune to loſe his bowſprit, and five of his men ſeized the veſſel, with an intention to go a pirating on the Spaniſh main; they had taken the opportunity, while the captain, mate, and two men, were below, to collect what offenſive weapons they could find, and then called in an inſolent manner for them to come on deck; but capt. Penford, hearing they intended to throw him over-board, and thoſe who would join to oppoſe them in their villanous ſcheme, he endeavoured to retake the veſſel, aſſiſted by the two men. They ſtabbed one of the villains, and another jumped over-board; the reſt were eaſily ſecured and chained to the deck. After this they were reduced to the moſt miſerable diſtreſs, being ſix

weeks

weeks without bread, and having but four pound of beef divided among eleven men, and one pint of water per day. The 4th day of September they had the happineſs to make the iſland of Teneriffe, after a paſſage of 113 days, having loſt but two ſlaves, notwithſtanding they all had the ſmall-pox during the voyage, and no doctor to attend them.

Extract of a private letter from on board the Medway, dated Calcutta, March 20, 1764.

"We were juſt going to ſail for Madras, when we had advices commanding our ſtay here, in order to protect this ſettlement, as freſh diſturbances are gathering up the country, another power having been prevailed upon by Coſſim Aly Cawn to join him, in order to try a ſecond campaign. However, we hope this will not produce any bad effects, as our laſt accounts from Madras give us reaſon to hope that Coſſim himſelf would ſoon be obliged to leave the country, as his ſtay muſt neceſſarily endanger his being taken priſoner. It is now computed, that, of black and white people in our intereſt, he has maſſacred in cold blood about 4000, excluſive of the many deſtroyed in battle."

LIVINGS in the PATRONAGE of the CROWN.

(Continued from p. 432.*)*

COUNTY of *NORTHAMPTON.*	*Deanery.*	*Diocese.*		*Val. in K Books.*
Eydon	Peterbor.	Brackley	R.	16 16 3
Norton Davy, al. Green's Norton with Whitebury and Silveſton ch.			R.	38 0 0
Patiſhull one Part } jointly with a pri-			V.	6 11 10½
Patiſhull other Part } vate Patron			V.	6 11 10½
Woodford			V. d	
Welton		Daintree	V. d.	
Holdenby		Haddon	R.	20 2 11
Whatford (74l. 8s. 8d. cert. val.)			V.	11 7 8½
Lilburne			V. d.	
Raunds (49l. 9s. cert. val.)		Higham-F.	V.	11 9 7
Ruſhden (75l. cert. val.)			R.	12 16 3
Stanwick			R.	12 9 4½
Hardingſton		Northampt.	V.	13 5 0
Oundle (See Ecton)		Oundle	V. d.	
Thrapſtone			R.	14 5 5
Colliweſton		Peterbor.	R.	12 9 7
Alderton, al. Aldrington (73l. cert. val.)		Preſton	R.	12 0 0
Aſhney, al. Aſhton			R.	10 0 0
Curtenhall			R.	12 10 10
Quinton (67l. 9s. 9d. cert. val.)			R.	11 3 9
Brayfield upon the Green			V. d.	
Gratto King's			R. d.	
Barton Earle's		Rothwell	V. d.	
Daiſborow, al. Deſborow.			V. d.	
Dodington			V. d.	
COUNTY of *RUTLAND.*				
Wardley (with Eelton chap)	Peterbor.	Okeham	V. d.	
Winge (74l. 11s. 2d, ½ cer. val.)		Rutland	R.	7 5 5

[*To be continued.*]

THE

Chriſtian's Magazine.

For DECEMBER, 1764.

SYSTEMATICAL DIVINITY.

CHAP. LV.

On TEMPERANCE.

IN treating upon Purity of heart we remarked, how neceſſary an attendant TEMPERANCE is upon Purity; ſo neceſſary, that, without it, we can never hope to keep ourſelves chaſte; for INTEMPERANCE is the fuel of uncleanneſs.

We propoſe, therefore, to treat of the virtue of TEMPERANCE, by ſhewing, firſt, in what it conſiſts. Secondly, What obligations we are under to cultivate it; and, thirdly, By laying down ſome general rules for thoſe who deſire to be *temperate in all things*.

Firſt, then, of the virtue of TEMPERANCE; "a virtue, as "Sir William Temple remarks, without pride, a fortune with-"out envy; which gives eaſe to the body, and tranquility to the "mind; is the beſt guardian of youth, and the ſupport of old "age."

As man conſiſts of a body, as well as a ſoul, there is a duty, no doubt, owing to the former, as well as the latter: eſpecially, as theſe two parts of the human frame, are ſo connected together, that they have a mighty influence upon each other. But, as the ſoul is, confeſſedly, the ſuperior, and more important part; it is evidently our duty to attend to the body, as ſubordinate to it; and to take care of the health and well-being of the body, with a view to maintain the conſtant dominion of the ſoul.

So long as this dominion of the ſoul and the proper exerciſe of all it's faculties, are maintained, ſo long we may be juſtly ſaid to be TEMPERATE. The moment we deſtroy this ſubordination, and dethrone the ſoul from the regular exerciſe of it's powers, thus giving the animal part the ſuperiority; that moment we may be ſaid to deviate from the rules of TEMPERANCE; and, the more we degrade our ſoul and darken our reaſon, and the more frequently we do ſo, the wider is our deviation from TEMPERANCE, and we are proportionably guilty of greater degrees of exceſs.

Now, from this right idea of TEMPERANCE, every rational perſon may eaſily eſtimate his own conduct: for, it is certain, that no exact rule can be laid down with regard to the preciſe quantity of meat and drink neceſſary for each individual: what is bare nouriſhment to one, may be exceſs to another; conſtitutions, ages, and other circumſtances among mankind are ſo different: nay, the ſame conſtitution being ſo different from itſelf at different times and ſeaſons. But every honeſt and conſcientious chriſtian may eaſily direct himſelf by the notion of TEMPERANCE juſt given; eſpecially, if, further, he bears in mind the ends, the only allowable ends of eating and drinking. Theſe are, in the firſt place, the preſervation of life and health. God hath appointed eating and drinking as the natural and neceſſary means, whereby the animal frame is to be nouriſhed and ſuſtained; but, always indulgent to his creatures, HE allows them to go ſomething beyond the bare neceſſities of nature: for another end and deſign of eating and drinking is the refreſhment of our waſted ſpirits, as well as the fitting and preparing us for the buſineſs of that ſtation in which God has placed us. The ſupports of nature are deſigned, by the God of nature, to make us fit for the ſervices and duties of life; and the refreſhments of it are ordained by the ſame author of nature, to render us chearful in the diſcharge of thoſe duties. The one is neceſſary to give us a capacity to perform, the other, proper to render the performance eaſy and delightful to us; to intermingle our labour with ſuch innocent ſatisfactions, as may awaken our thankfulneſs to the bounty of our creator. All his creatures are good if received with thankfulneſs: this if we omit to do, orrender ourſelves incapable of doing ſo, by the uſe of thoſe very creatures, we ſhamefully offend againſt TEMPERANCE.

Here then again we have another rule, whereby to prove our TEMPERANCE; if we keep within the limits of theſe proper ends of ſupport, if we eat and drink to live, and do not live to eat and drink. if we only aim at refreſhing our wearied ſpirits, not intoxicating and maddening them; if we deſign only to render ourſelves fit for the duties of our ſtation; not to render ourſelves incapable of thoſe duties; we then certainly keep within the proper bounds of TEMPERANCE.

From theſe, the only allowable ends of eating and drinking, we eaſily diſcern how great is the guilt of intemperance, how vile an abuſe it is of the bleſſings of God; not only as it occaſions a forgetfulneſs of their proper ends, but a perverſion of them to

ends

ends diametrically oppoſite: turning that to the deſtruction of life, which God gave for the preſervation of it; making that the means of ſtupifying the ſpirits, which he deſigned to raiſe and refreſh them; cauſing men to transform themſelves into the ſtate of brutes by the very helps which God beſtows for a more active diſcharge of the duties and offices of a rational creature; and rendering that the occaſion of indiſpoſing for the buſineſs of life, which was graciouſly and bountifully given to ſuppo rtunder it.

Thus then TEMPERANCE conſiſts in a conſtant and regular preſervation of the dominion of the ſoul, and the clear exerciſe of the rational powers; allowing to itſelf the uſe of animal ſupport only for the ends deſigned by God; namely, preſerving life, refreſhing the ſpirits, and fitting men for the duties of their ſtation: whatever is contrary to this may juſtly be deemed intemperance; which clearly cuts off all their pretences, who think that no man is to be ſtyled intemperate, but he who diſguiſes himſelf ſo much as to be devoid almoſt of all animal, as well as rational, powers. The prophet denounces a *woe* upon ſuch *as are mighty, to drink wine, and men of ſtrength to mingle ſtrong drink:* enjoyments, therefore, of this kind can never be reckoned innocent, becauſe men are able to go away with a tolerable ſhare of reaſon and underſtanding; which, in many caſes, is owing only to cuſtom, or an uncommon ſtrength of nature. All indulgencies what nature fairly requires, and more than are a real refreſhment to body and mind, are ſinful in the eyes of God, and lay men under the ſame condemnation, in kind, though not in degree, with drunkenneſs itſelf.

II. Having thus ſhewn the nature of TEMPERANCE, we are next to ſet forth ſome of the obligations we are under to cultitivate this excellent virtue.

Now, if we liſten to the voice of reaſon, ſurely it ill becomes a human creature to endanger the welfare of all it's powers, by enſlaving them all to the ſingle ſenſe of taſting: the indulgence is too mean for a man, much more for a chriſtian; "I am greater, "ſays Seneca, and born to greater things, than to be a ſlave to "this periſhing body; or to live merely to become a ſtrainer of "meats and drinks." The wiſeſt men and beſt writers of all ages, even in the heathen world, have paſſed their heavy cenſures on thoſe impure and brutal follies, whereby men reduce themſelves to the rank of beaſts; nay, indeed, ſink below them; for there are but few of the brute creation which will glut themſelves beyond the demands of nature, or, at leaſt, beyond what nature is able to bear. What rational being then can ſupport the thought of degrading himſelf beneath the rank of the beaſts that periſh? Yet thus they do, who live merely to eat and drink: o ſhameful and ridiculous INTEMPERANCE!

Beſides, doth not reaſon convict us of the greateſt ingratitude to God, when we abuſe, to our preſent and future prejudice, thoſe favours and comforts, which, in liberal bounty, he hath granted for our ſupport and refreſhment? Can any thing be more

vile, than to diſhonour the generous and beneficent giver even with his own gifts? And can one help wondering, that when men eat and drink ſo much, and to ſuch exceſs for pleaſure's ſake, they will not, for the ſake of the ſame pleaſure, omit to do ſo, and apply to the delights of TEMPERANCE; ſince, to be healthy and to be holy, is certainly the higheſt pitch of earthly pleaſure.

But, if *reaſon* alone requires ſuch TEMPERANCE, how much more are we obliged to it by the *goſpel* of our LORD, JESUS CHRIST! This will appear from the ſubſequent chapter.

[*To be continued.*]

BIOGRAPHY.

The LIFE of St. ATHANASIUS, BISHOP of ALEXANDRIA: with ſome brief ANECDOTES of ARIUS.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THAT I may contribute my mite to your valuable treaſury, I have here ſent you a ſhort hiſtory (the beſt that I have been able to collect) of the Life of the great St. ATHANASIUS, a man whom the divine Providence ſeems to have raiſed up on purpoſe to defend the true chriſtian faith, reſpecting our Saviour's divinity, at a time when the fraud and malice of it's enemies were deeply engaged with a view to it's deſtruction. One cannot help regretting that the narratives extant concerning this excellent perſon are ſo very broken and imperfect, containing little elſe but accounts of the ſeveral attempts of his reſtleſs adverſaries to compaſs his deſtruction, and of the manner in which he was driven *to* and *fro* by their malice: but, with regard to his own particular tranſactions, a hiſtory of which would have ſet forth his virtues to public view, and thereby have conveyed much uſeful inſtruction, they are almoſt all paſſed over in ſilence.

We live an age, whoſe diſtinguiſhing characteriſtic is indifference to religion; an evil to which it is neceſſary to apply every remedy, God grant that the following, and other memoirs of the ſame kind, contained in your uſeful performance may ſtimulate ſome at, leaſt to, contend earneſtly for the faith once delivered to the ſaints, and to poſſeſs themſelves of thoſe virtues required by their profeſſion, as it is ſuch a conduct only that can give any one juſt reaſon to expect the favour of their Creator in a day of future retribution.

I am, &c.

A LOVER of PRIMITIVE CHRISTIANITY.

ST. ATHANASIUS, ſurnamed the GREAT, was born at Alexandria about the end of the third century, of parents who are ſaid to have been eminently remarkable on account of their piety and virtue. His extraordinary abilities, even in his early days cauſed him to be taken ſo much notice of by Alexander, biſhop of the place abovementioned, that he firſt made him one of his own family, appointing him his ſecretary, and afterwards ordained him to be one of his deacons.

On the riſe of the Arian controverſy he diſplayed the greatneſs of his capacity in the various conflicts which he had with the abettors of thoſe impious notions, and particularly when they came to be examined in the famous council of Nice, where the ſuperiority of his genius appeared ſo manifeſt, that it drew upon him the irreconcileable enmity of the leaders of that party, and cauſed them to ſtudy every method to diſquiet him, even to his dying day.

On the death of Alexander, he was, by the unanimous conſent of the people, appointed his ſucceſſor in the ſee abovementioned, in which ſtation he behaved with great prudence and fidelity, carefully attending to the concerns of thoſe committed to his charge. But the reſtleſs malice of the Arian faction continually purſuing him, they accuſed him to the emperor of ſundry pretended miſdemeanors, and particularly of treaſon, as having, according to them, ſent a cabinet full of gold to a perſon named *Philumenus*, on purpoſe to enable him to uſurp the government. In conſequence of theſe calumnies he was obliged to appear at *Pſammathia*, in order to juſtify himſelf; which he did ſo effectually, that his enemies were put to ſhame, and himſelf was honourably diſmiſſed by the emperor, who gave him a letter to his own people, in teſtimony of his innocence. His adverſaries being thus diſappointed, and yet unwilling to deſiſt from the proſecution of their malicious deſigns, they next combined together to charge him, among other particulars, with murdering a Melitian biſhop, named Arſenius, and cutting off one of his hands: and to make this appear with the greater ſhew of reaſon, they firſt prevailed upon the ſaid Arſenius to ſecrete himſelf in Ægypt, and then procured a dead man's hand, in order to produce as evidence againſt ATHANASIUS at a ſynod, which they had cauſed to be packed at Tyre. But, by the good providence of God, it came to paſs, that ſome of the friends of this good biſhop having diſcovered that Arſenius was come to Tyre (being tempted thither by his curioſity) they procured him to be ſeized, and kept in ſecret cuſtody till the trial came on, at which time, when the charge abovementioned was exhibited againſt ATHANASIUS with great confidence, he ordered Arſenius to be brought into court, and aſked the judges, whether any of them knew the perſon of whoſe murder he ſtood accuſed of? This being anſwered in the affirmative, he immediately compelled him to appear, and, ſhewing them both his hands, to the utter confuſion of his enemies, "Is "this, ſaid he, the man whom I ſtand charged with murdering,

"and

" and afterwards cutting off one of his hands? See, he has " them both, and where the third was, which I cut off, I leave " to my accuſers to diſcover."

The council having met again to conſider of other matters, and ATHANASIUS finding that his adverſaries were determined, if poſſible, to wreak their malice upon him, either by an unjuſt ſentence or private murder, he departed privately from Tyre, and went to Conſtantinople; which the ſynod being informed of, they immediately deprived him of his biſhopric, and reſtored the Arians again to communion. The emperor Conſtantine being made acquainted with their proceedings, he ſummoned the members of this ſynod to appear before him, who perceiving that their perfidious dealings were diſcovered, in order to ſcreen themſelves from the emperor's diſpleaſure, they exhibited a freſh accuſation againſt ATHANASIUS, namely, that he had threatened to ſtop the tranſportation of corn from Ægypt to Conſtantinople. This was intirely falſe, though it had it's deſired effect, for the emperor being highly incenſed hereat, according to ſome, he baniſhed him to Triers in France, though others aſſert (and among them the emperor Conſtantine the younger) that his real motive for ſo doing was to prevent his falling a ſacrifice to the malice of his enemies.

After ATHANASIUS had continued about a year and a half at the laſtmentioned place, the emperor Conſtantine departed this life, whereupon his eldeſt ſon, who governed the weſtern part of the empire, immediately reſtored this venerable ſufferer to the poſſeſſion of his biſhopric, of which he had been ſo unjuſtly deprived, and, at his departure for Alexandria, he gave him a letter to the following purport:

" Conſtantine Cæſar to the People of Alexandria.

" I ſuppoſe you are not ignorant that ATHANASIUS was ſent " into Gaul for a time, leſt the fierceneſs of his bloody enemies " might bring incurable miſchief upon him, to prevent which he " was ſent out of the reach of thoſe who had deſigns upon his " life, and was commanded to remain under my juriſdiction, " that ſo in this city he might be furniſhed with all neceſſary ac- " commodations; though ſuch is his incomparable virtue, that " he made light of his afflicted fortune: now, for as much as " our father was fully reſolved to reſtore him to his biſhopric, " but was prevented by death from ſo doing. I thought myſelf " concerned to fulfil ſuch his intention, and with how much " reſpect and reverence he has been treated by us, himſelf at his " arrival among you will particularly declare. Dated at Triers, " the 15th of the calends of June."

ATHANASIUS being furniſhed with this letter, he returned to Alexandria, and entered immediately on the diſcharge of his duty. He was received by his people, of all ranks and degrees, with every imaginable expreſſions of joy and gladneſs, which gave no ſmall mortification to his Arian adverſaries, who did not ſuffer him to be long at peace. Having gained over to their opinion the emperor

emperor Conſtantius, the empreſs, and ſeveral great men of the court, they raiſed freſh tumults, and inſinuated to the emperor, that, notwithſtanding he had been ſynodically depoſed, he had taken upon him to return to the exerciſe of his office, without a ſentence of abſolution, which he ought firſt to have obtained: they charged him moreover with having been the cauſe of much ſlaughter and bloodſhed, and, having convened another ſynod of their confederates at Antioch, they depoſed him once more, and appointed one Gregory, an Arian, to ſupply his place. ATHANASIUS being made acquainted with their proceedings, departed from Alexandria, and went to Rome, where Julius, who was then biſhop of that city, aſſembled a council, in order to examine his caſe. The members of this aſſembly pronounced him innocent of the crimes laid againſt him, and ordered him to be again reſtored to his charge. But, notwithſtanding this, the Arians having the civil power on their ſide at Alexandria, he was obliged to continue at Rome for ſome years, and, during the time of his abſence, the Arian faction, at the place beforementioned exerciſed their cruelty on their oppoſers in a moſt dreadful manner, killing, wounding, whipping, and impriſoning all who came in their way, without any reſpect either to ſex or age; and this for no other reaſon, but becauſe they would not join with them in their impious communion.

Things being in this confuſion, the emperor Conſtans was prevailed upon by ATHANASIUS to call a general council, which accordingly met at Sardica, a city of Illyricum, in the year 347. This ſynod entered on a very careful examination of the affairs of ATHANASIUS, whom they pronounced intirely innocent of all the pretended crimes which had been alledged againſt him, and appointed him, once more, to the poſſeſſion of his biſhopric, of which they declared him unjuſtly deprived; and Conſtans warmly eſpouſing his cauſe, he informed his brother Conſtantius, that unleſs he would permit him, and ſuch other biſhops as the Arians had depoſed, to return to their reſpective ſees, he would employ the whole force of his government in order to put them in poſſeſſion of what they had been ſo injuriouſly deprived of. Conſtantius being intimidated with this threatening, he ſent three ſeveral letters to ATHANASIUS, in each of which he kindly invited him to return to Alexandria, and granted him, at the ſame time, the uſe of the public carriages, in order to his more ſpeedy conveyance to Antioch, where that emperor then kept his court. In conſequence of this invitation, therefore, he ſet out for Ægypt, and coming to Antioch by the way, he was very honourably entertained by Conſtantius, who gave him letters to the ſeveral governors of the reſpective provinces through which he was to paſs, containing commands to them to conduct him ſafely to his dioceſe. On his arrival at Alexandria he was welcomed with great demonſtrations of joy by perſons of all ranks, ſexes, and ages, each one ſtriving to out do the other in expreſſing their thankfulneſs to heaven for his ſafe return to them again. For ſome time the church

of

of Alexandria enjoyed a profound peace. But on the death of the emperor Conſtans, who was treacherouſly ſlain by Mezentius the tyrant, it quickly appeared, that all the courteſy which had been ſhewn by Conſtantius to ATHANASIUS was feigned only, for ſoon after the death of the above prince he joined again with his Arian aſſociates in ſeeking his deſtruction, firſt ordering him to be depoſed from his biſhopric, and then that he ſhould be put to death wherever he ſhould be found; and that he might effectually put his deſigns in execution, he ſent to Alexandria a commander of the army, named Syrianus, for that very purpoſe. This man, at his firſt coming to that place, behaved himſelf very peaceably; but being informed that the people were met together one evening, with ATHANASIUS among them, in order to perform their devotions, he ordered a party of his ſoldiers to compaſs the church, while himſelf, with the reſt, broke in among the congregation. A dreadful ſlaughter enſued, but the Divine Providence interpoſed for the preſervation of the biſhop, who was, by ſome of his clergy, forced out of the aſſembly, and carried in the tumult quite through the guards. Having thus eſcaped *this* ſnare, he retired into the wilderneſs, where he ſecreted himſelf among a ſociety of devout aſcetics during all the reſt of Conſtantius's reign. While he continued here, he ſpent his time in the exerciſes of piety and devotion; and though he was very eagerly ſought after by his enemies, and ſometimes in imminent danger of being diſcovered, yet it pleaſed God to render the ſearch fruitleſs, and to keep him in ſafety till they gave over their purſuit.

Immediately after his retirement the Arians, under the conduct of George, their new biſhop, let looſe their fury on the catholics in a moſt dreadful manner, ſcourging, impriſoning, and murdering numbers of thoſe whoſe miſtortune it was to fall into their hands. Having ſeized upon a ſubdeacon, named Eutychus, a man of an excellent character, they whipped him till he was quite ſenſeleſs, and then attempted to carry him to the mines, but death interpoſed and put an end to his miſery; and ſome perſons had venturing to interceed in his behalf, they were ordered to be firſt ſcourged, and afterwards caſt into priſon for ſo doing. Many had their houſes broke open and rifled, while others, to avoid the diabolical fury of theſe heretical monſters, left their all and either fled into the deſart, or elſe committed themſelves to the mercy of the ſea.

In the year 361 Conſtantius departed this life, and was ſucceeded by Julian, whereupon ATHANASIUS returned to Alexandria again, where he met with a moſt joyful reception, the ſtreets were crouded with people from all the neighbouring parts who were divided in claſſes, in the ſame manner as was uſually practiſed at a time of a public triumph, and ſuch was the magnificence with which the ſolemnity was conducted, that it became a proverb in after times: "The great ATHANASIUS was not brought into "Alexandria with more ſplendour."

ATHANASIUS being thus restored again to his people, he began immediately to rectify the irregularities which, during his long absence, had crept in among them; and this was performed with so much prudence and gentleness, that even his very enemies could not but applaud his conduct. He was congratulated on his return by letters from the most eminent persons in the christian world, several of whom came to visit him in person; but after he had continued at home a short time a fresh conspiracy was formed against him, in which both the Arians and heathens joined together. During the time of his abode at Alexandria he had converted a number of gentiles to the christian faith, and among the rest several honourable Greek ladies. At this so much umbrage was taken, that a complaint was exhibited against him to Julian the emperor, who was informed moreover at the same time, that if he was suffered to proceed in the manner in which he went on, there would not be a pagan left in all his diocese. Julian being highly exasperated at this intelligence, wrote to Ecdicius, the governor of Alexandria, to the following effect: "Although you wrote nothing else, you ought to have informed us "concerning ATHANASIUS, the enemy of the gods; with respect "to whom, I call the great Serapis to witness, that if he is not ba- "nished from all Ægypt before the first of December next, the "regiments under your command shall be fined an hundred "pounds of gold. It is no small trouble to me, that, by his "means all the gods should be set at nought. Of all your "services none would be more acceptable to me, than to hear "that he is driven out of all Ægypt." ATHANASIUS, finding the storm arising, prepared for his departure; telling his friends, however, in a kind of prophetic manner, "that this was but a "little cloud, which would soon blow over." Having taken a boat, he sailed down the Nile towards Thebais. Which he had no sooner done than an officer came to Alexandria, in order to apprehend him; but hearing that he was gone, he departed in pursuit of him with all the expedition imaginable. This ATHANASIUS and his friends being informed of, he was persuaded by them to go on shore, and retire to the desart; but instead of so doing, he commanded the steersman to turn the boat, and sail back again towards Alexandria, saying: "Let us rather go and "meet this executioner, that he may know that the God who is "for us is greater than he who is against us." This proved the means of his safety: for the officer and his company meeting the boat, and not thinking that he would attempt to sail that way, he only inquired: "Whether they had seen ATHANASIUS?" and being answered: "that he was not far off," they continued their pursuit; while he, in the mean time, returned safely to Alexandria, where he continued in private all the rest of Julian's reign.

On the death of Julian, who was slain in a battle with the Persians, a person, named Jovian, was advanced to the empire. This gentleman was tribune of the soldiers, and in the foregoing reign had been, in intention at least, a kind of sufferer for the christian

cauſe: for the emperor having publiſhed an edict, importing, that all thoſe who would not renounce chriſtianity and embrace paganiſm, ſhould be diveſted of their military employments, he immediately threw down his belt as a token of reſigning his commiſſion; but the ſituation of affairs not permitting Julian to part with him at that juncture, he was continued in his employment. At his entrance on the government he publicly declared himſelf a chriſtian; and immediately commanded that the exiled biſhops ſhould be forthwith reſtored to their ſeveral ſees: after which he wrote letters to ATHANASIUS (who was eſteemed the principal defender of the orthodox faith at that time) deſiring him to ſend him an exact account what the true chriſtian belief really was. ATHANASIUS being glad of this opportunity, directly convened a ſynod of neighbouring biſhops, who drew up a letter to the following purport, which he, together with ſome others, was ordered to preſent to the emperor in the name of the aſſembly.

"To the moſt religious Prince Jovian.

"A mind actuated with an earneſt deſire after the knowledge of divine things, is highly becoming a religious prince; for ſo ſhall your heart truly be in the hand of God. Foraſmuch, therefore, as your piety deſires to learn from us the faith of the catholic church; we, after rendering for this our thanks to God, have reſolved to lay before your devout mind the faith which was publiſhed by the fathers at Nice; which, ſome having rejected, and thereupon endeavoured, by a thouſand artifices, to undermine us, becauſe we went not along with the Arian ſect, who have introduced ſchiſms and hereſies into the church. But the true and holy faith in our Lord, Jeſus Chriſt, is manifeſt unto all, being read in the holy ſcriptures: in which faith holy men have ſuffered martyrdom, and are now at reſt in the Lord. But a certain perſon, named Arius, having corrupted this faith, by aſſerting, that the Son of God was a creature, and made out of nothing; our ſaid Nicene fathers being aſſembled together, condemned the Arian hereſy, and conſigned to writing a confeſſion of their faith; which being every-where publiſhed, extinguiſhed the hereſy aforeſaid; and this faith is every-where known and preached throughout all the churches in all the world, namely, by thoſe of Spain, Britain, Gaul, Italy, Campania, Dalmatia, Dacia, Myſia, Macedonia, and all Achaia; by thoſe of Africa, Sardinia, Cyprus, Crete, Pamphylia, Lycia, Iſauria, Ægypt, Lybia, Pontus, and Galatia, and in ſhort, by all the churches in the eaſt, a few only excepted, who embraced the ſentiments of Arius. The opinions of all the churches abovementioned we are able to produce, having their letters by us. Now, that your piety may know what the faith publiſhed by the 318 fathers at Nice really was, we have ſent you their confeſſion, which is as follows: *We believe in one God, the Father Almighty, maker of all things, viſible and inviſible: and in one Lord, Jeſus Chriſt, the Son of God, the only begotten, begotten of the Father, that*

is

is, of the ſubſtance of the Father : God of God, light of light, true God of true God, begotten, not made, conſubſtantial with the Father, by whom all things were made, things in heaven and things on earth : who for us men, and for our ſalvation, came down and was incarnate, and became man, ſuffered and roſe again the third day, and aſcended into the heavens, and will come to judge the quick and dead: and in the Holy Ghoſt. And the catholic and apoſtolic church does anathematize thoſe perſons who ſay, that there was a time when He, the Son of God, was not: that he was not before he was born ; that he was made of nothing, or of another ſubſtance or being ; or that he is created, or changeable, or convertible.*

" In this faith, Sir, we ought to continue, as being divine and apoſtolical ; nor may any man alter it by plauſible pretences, or ſophiſtical reaſoning, as the Arians have done ; who affirm, that the Son of God was made out of nothing. But the council condemned that hereſy, and affirmed him to be conſubſtantial with the Father, which is the property of a true genuine ſon, begotten of a true natural father. Nor did they ſeparate the Holy Ghoſt from the Father and the Son, but rather glorified him together with them ; there being but one Godhead in the Holy Trinity."

The emperor having peruſed this epiſtle, ATHANASIUS was honourably diſmiſſed by him, with great commendations of his wiſdom and virtue, his integrity and piety.

After Jovian had governed the empire for the ſpace of eight months he departed this life, and was ſucceeded by Valentinian, who made his brother Valens his partner in the government. This Valens being an Arian, and the eaſtern provinces falling to his ſhare, he iſſued out orders that all the orthodox biſhops in thoſe parts, who had been baniſhed by Conſtantius, and reſtored by Jovian, ſhould be driven again from their reſpective churches. In conſequence of this order, ATHANASIUS was obliged to retire once more ; but after about four months abſence, on the interceſſion of his own people, he was allowed by the emperor to return again, and with them he continued the remainder of his life ; for being full of years, and broken with labours and hardſhips, he departed this life about the year 373, having been biſhop of Alexandria forty-ſix years. Thus the great St. ATHANASIUS, after all his various conflicts with the enemies of his God and Saviour, at length ended his days in peace among his own people.

He was a perſon of very ſtrong natural parts, being en-

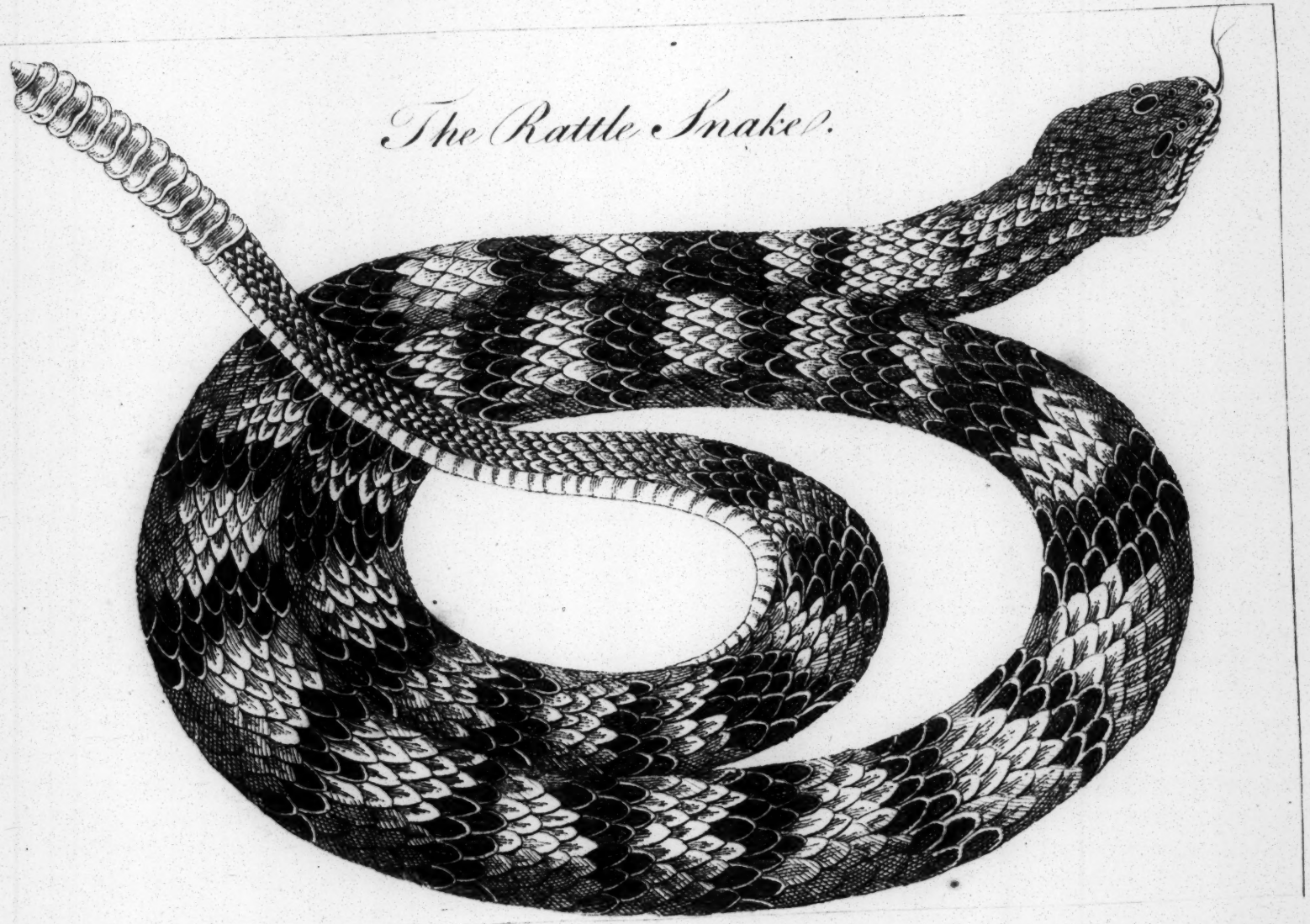
* It might be well if a certain gentleman amongſt us, who has lately taken upon him to call the eternal generation of Chriſt nonſenſe, and has ſentenced to endleſs perdition all thoſe who do not entertain his tritheiſtical fancy of three ſelf exiſtent perſons, would compare his ſentiments with this creed ; the compilers of which would moſt aſſuredly have anathematized any one, who had offered to have vended ſuch novel and dangerous notions in thoſe early and better ages of the church: it being obvious that three independent principles (and every ſelf-exiſtent principle cannot but be independent) muſt, of neceſſity, imply three Gods. See *Romaine*'s ſermon on the *ſelf-exiſtence* of Jeſus Chriſt

dowed with a piercing wit and ſolid judgment, both which were heightened by acquired inſtruction. He was well acquainted with the holy ſcripture of both teſtaments, and likewiſe with the ſentiments of the catholic fathers of the chriſtian church. His piety was great and unfeigned, and his courage in defending the truth unconquerable. He was a moſt profound divine, an excellent preacher, and a prudent governor. To the poor he was an unwearied benefactor, an huſband to widows, and a father to orphans. It is ſaid concerning him by Nazianzen: "that to commend ATHANASIUS was to commend virtue itſelf; the courſe "of his life being ſuch, as cauſed it to be eſteemed a kind of "pattern for thoſe of the epiſcopal function to follow; yet, notwithſtanding his great qualities, he was of a very humble mind, "eaſy of acceſs, and courteous to all. He was undoubtedly, both "by his underſtanding and reſolution, the principal pillar and "ſupport of the true catholic faith in the times in which he "lived; which, as it cauſed him to be very highly eſteemed then, "will alſo render his name venerable to the lateſt poſterity."

ARIUS (whoſe falſe doctrines he ſo ſtrenuouſly oppoſed) was a preſbyter of Alexandria, and, it is ſaid, was poſſeſſed of a tolerable good underſtanding, and ſome learning; but being diſappointed in his expectation of ſucceeding to that biſhopric on the deceaſe of Achillas, he ſet on foot his hereſy, affirming "that our Saviour was a mere creature," in oppoſition to Alexander, who was choſen in his ſtead; and great diſturbances ariſing in conſequence of his new opinions, the emperor Conſtantine was conſtrained to call a general council, in order to have them examined. This aſſembly which conſiſted of 318 biſhops, beſides a vaſt number of preſbyters and deacons, met at Nice in Bythinia, and, after a careful examination, condemned the tenets of Arius; and, on his refuſing to retract them, he was, by the emperor, ſent into baniſhment, but, after he had been ſome time in exile, he got ſome of his party to inſinuate at court that he had been miſrepreſented. On which, being recalled, and brought before the emperor, he exhibited a confeſſion of faith drawn up in ſeemingly orthodox terms, and, at the ſame time, called the ſearcher of hearts to witneſs, that that paper contained his real opinions. Being in conſequence hereof reſtored to the favour of Conſtantine, an order was ſent to Alexander, biſhop of Conſtantinople to admit him to communion: but that prelate, being firmly perſuaded that Arius was inſincere, refuſed to comply with the injunction: whereupon the partizans of Arianiſm made preparation to introduce him into the church by force of arms the next day: but, as they were going along, he was ſuddenly ſeized with a pain in his belly, and going to a privy hard by, it is ſaid, he voided all his bowels, and died upon the ſpot.

Thus the heretic Arius ended his days by a death ſomewhat ſimilar to *his*, who, after having ſacrificed his Lord to his covetouſneſs, burſt in ſunder, and all his bowels guſhed out.

PHYSICO


The Rattle Snake.

PHYSICO-THEOLOGY.

I.

ACCOUNT of the SURPRISING EFFECTS Of the RATTLE-SNAKE's POISON.

CAPTAIN HALL, a judicious and accurate obſerver, being in South-Carolina, procured a fine healthful rattle ſnake, about four feet long, and with one Mr. Kidwell, a ſurgeon, and three or four other gentlemen, made ſeveral experiments, to try the effects of it's poiſon. They got three cur dogs, the largeſt not bigger than a common harrier; and the ſnake being tied and pinned down to a graſs plat, they took the largeſt of the dogs, and, having fixed a cord round his neck, ſo as not to ſtrangle him, the Captain held one end, and another perſon the other. Immediately, on bringing the dog over the ſnake, he raiſed himſelf near two feet, and bit the dog, as he was jumping. The dog yelped, by which the Captain perceived he was bitten, and, pulling the dog to him as faſt as he could, he found his eyes fixed, his tongue between his teeth, which were cloſe; his lips drawn up ſo as to leave his teeth and gums bare; and, in ſhort, he was quite dead in a quarter of a minute. They could not ſee where the bite was, nor obſerve any blood; upon which, ordering ſome hot water, to ſcald the hair off, they diſcovered only one puncture, with a bluiſh green colour, appearing a little round it. This was juſt between his forelegs and his breaſt, where the hair was thinner than in ſome other places.

Half an hour after this, they took a ſecond dog, which was ſomewhat ſmaller, and brought him, in like manner, over the ſnake, which bit his ear, ſo that all the company ſaw it. The dog yelped much, ſhewed ſigns of being very ſick, reeled and ſtaggered about for ſome time, then fell down and ſtruggled, as if convulſed, and two or three times got up again, each time wagging his tail, though ſlowly, and endeavouring to follow a negro-boy, who uſed to make much of him. They then put him in a cloſet, and ordered the boy to look after him, who brought word, in two hours after, that the dog was dead.

About an hour after the ſecond dog was bitten, they took the third, in like manner; which the ſnake bit on the right ſide of the belly, ſo as to draw blood. The dog, for about a minute, did not ſeem to be hurt, ſo they let him go and ſaw no more of him: but, the next day, a woman, who owned him, came to the Captain, complaining of his cruelty for killing her dog.

Four days afterwards, they procured two more dogs, as big as common bull-dogs; and the firſt, which the ſnake bit on the inſide of his left thigh, died exactly in half a minute, according to the watches

watches of two gentlemen preſent: there were two very ſmall punctures in his thigh, which looked livid, though no blood was drawn. The ſecond dog was bit an hour after the firſt, on the outſide of his thigh, where they perceived blood at two places; he ſoon ſickened, and died in four minutes. As they thought the ſnake's poiſon was not ſpent, they procured a cat, which he bit an hour after: ſhe grew very ſick, and they put her into a cloſet; but by ſome means or other, ſhe got out, and, the next morning, was found dead in the garden.

A month after theſe experiments were made, the Captain procured a common black ſnake, not of the viper kind, about two feet and an half long, and juſt taken; and, putting this and the rattle ſnake together, he ſo irritated them, that they bit each other. He perceived that the black ſnake had drawn blood of the rattle ſnake, before he took them aſunder: the black ſnake died in leſs than eight minutes, but the rattle ſnake did not ſeem ſick, or at all the worſe for his wound.

The laſt experiment the Captain made with this creature, was to try, whether it's poiſon would not prove mortal to itſelf. In order to this, he hung it up, in ſuch a manner, that it was not above half it's length on the ground, and then ſo exaſperated it, by pricking and ſcratching it with two needles, faſtened to the end of a ſtick, that it ſoon bit itſelf, after having ſeveral times attempted to bite the ſtick. He then let it down, and it was quite dead in eight or ten minutes. The ſnake was then cut into five parts, and given to a hog, the head part firſt, in the ſight of ſeveral people. The hog ate up all the ſnake, and, ten or twelve days afterwards, the Captain ſaw the hog alive and healthful.

Amongſt the numberleſs bleſſings, which attend our nation and climate, it's freedom from envenomed animals of this kind muſt not be reckoned the leaſt: happy ſhall we be, if, ſenſible of all our felicities, we prove grateful to God for them.

II.

REMARKS on SWALLOWS on the RHINE.

In a letter from Mr. Achard, *to Mr.* Peter Collinſon. *Dated Sept.* 7. 1762. *and read before the Royal Society, April* 21, 1763.

SIR,

IN the latter end of March, I took my paſſage down the Rhine, to Rotterdam. A little below Baſil the ſouth bank of the river was very high and ſteep, of a ſandy ſoil, ſixty or eighty feet above the water.

I was ſurprized at ſeeing, near the top of the cliff, ſome boys, tied to ropes, hanging down, doing ſomething. The ſingularity of theſe adventrous boys, and the buſineſs they ſo daringly attempted, made us ſtop our navigation, to inquire into the meaning of it. The watermen told us, they were ſearching the holes in the

the cliff for *ſwallows* or *martens*, which took refuge in them, and lodged there all the winter, until warm weather, and then they come abroad again.

The boys, being let down by their comrades, to the holes, put in a long rammer, with a ſcrew at the end, ſuch as is uſed to unload guns; and, twiſting it about, drew out the birds. For a trifle I procured ſome of them. When I firſt had them, they ſeemed ſtiff and lifeleſs. I put one of them in my boſom, between my ſkin and ſhirt, and laid another on a board, the ſun ſhining full and warm upon it; and one or two of my companions did the like.

That, in my boſom, revived in about a quarter of an hour: feeling it move I took it out to look at it, and ſaw it ſtretch itſelf upon my hand; but, perceiving it not ſufficiently come to itſelf, I put it in again: in about another quarter, feeling it flutter pretty briſkly, I took it out and admired it. Being now perfectly recovered, before I was aware, it took flight: the covering of the boat prevented my ſeeing where it went. The bird on the board, though expoſed to a full ſun, yet, I preſume, from a chillneſs of the air, did not revive, ſo as to be able to fly.

OBSERVATIONS on the ACCOUNT, by Mr. COLLINSON.

WHAT I collect, from this gentleman's relation, is, That it was the practice of the boys, annually to take theſe birds, by their apparatus and ready method of doing it; and the frequency of it was no remarkable thing to the watermen. Next, it confirmed my former ſentiments, that ſome of this ſwallow-tribe *go away, and ſome ſtay behind, in theſe dormitories, all the winter. If my friend had been particular, as to the ſpecies, it would have ſettled that point.*

ANTIQUITIES.

I.

An HISTORY of the INQUISITION.

CHAP. X.

The CONCLUSION.

SUCH was the riſe and progreſs of the INQUISITION. Policy had, at firſt, as great a ſhare in it's eſtabliſhment, as a zeal for the preſervation of religion in it's purity. As it owes it's original to politics, this has always been it's ſupport ſince that time, and has raiſed it to that height of power and authority, which makes it ſo formidable at this day. The court of Rome conſiders the INQUISITION as the maſter-piece of it's invention, and the moſt ſubſtantial ſupport of it's power both ſpiritual and temporal.

There is nothing it attends to more than the preſervation of it's authority in both: and, indeed, the INQUISITORS have brought matters

matters to that paſs, in thoſe countries which ſubmit to their authority; that, though they offer to ſtretch their prerogative never ſo far, every one favours their pretenſions; or, at leaſt, no man dares to contradict them; and, on theſe occaſions, they go what lengths they pleaſe: nothing is able to oppoſe them, but all muſt ſubmit: the moſt extravagant maxims are looked upon as indiſputable, and the moſt ill-grounded claims, as juſt: hence, INFALLIBILITY, with reſpect to actions; the ſuperiority of the Pope over general councils; his right to all the poſſeſſions of the ſeveral churches in the world; a power of diſpoſing of them at pleaſure; his pretended power over the temporality of ſovereigns; the unwarrantable prerogative he aſſumes of depoſing them, of abſolving their ſubjects from their oaths of allegiance, and of diſpoſing of their dominions to whomſoever he thinks proper. Theſe are all maxims, of which if any perſon preſumes to doubt the validity in thoſe countries where the INQUISITION prevails, they dare not, however, oppoſe them; ſince they would thereby expoſe themſelves to the ſevereſt rigours of that DREADFUL TRIBUNAL.

The blind and paſſionate attachment of the INQUISITION, to all that concerns the intereſt of the court of Rome; the warmth and eagerneſs with which it ſupports all their pretenſions, and it's uninterrupted endeavours to enforce that unlimited authority which the Popes arrogate to themſelves, are the principles to which it owes it's prodigious influence and numberleſs privileges; and which have rendered it ſo formidable, as to be dreaded even by thoſe very Princes who have received it into their dominions.

The court of Rome is anxiouſly deſirous of having it received in all places which are yet free from it's ſhackles; and would ſpare no pains, were there the leaſt hopes of ſucceſs in ſuch attempts; and, indeed, could this once be brought to bear, we might almoſt admit the buſineſs to be done.

But, as the rational world is perſuaded, that religion is able to ſupport itſelf in it's purity and dignity, as it hath hitherto done, and ſtill continues to do, in many countries, without employing ſuch violent expedients; and that ſo powerful and deſpotic a body as the INQUISITION — (which has ſo great a number of agents and perſons in it's dependence; ſo many maxims which claſh and interfere with the *rights*, and ſo many engagements, which are directly oppoſite to the *intereſts* of ſovereigns; and which, moreover, binds the people, by the ſtrongeſt and moſt indiſſoluble ties, viz. thoſe of religion and conſcience;)—would not fail, whenever opportunity offered, to interrupt the tranquility of government. All theſe things conſidered, it is highly probable, that it will make no farther progreſs.

To this it might indeed be anſwered, that it were an eaſy matter to preſcribe ſuch laws to it, to limit it's authority in ſuch a manner, and to take ſuch juſt meaſures, as to render it ſerviceable to religion, and, at the ſame time, incapable of prejudicing the ſtate.

But

But experince ſhews, that, on what conditions, or under what qualifications ſoever it may be received, and whatever laws may be preſcribed to it; yet it never fails at length to obtain an abſolute and unlimited power. The court of Rome, whoſe intereſt it is, that it ſhould flouriſh, never fails to ſide with, and are always ſure to favour the INQUISITION, in oppoſition to ſovereign princes: nay, the moſt wiſely eſtabliſhed laws, the due execution whereof is of ſuch mighty conſequence to the peace of kingdoms; are, in the hands of INQUISITORS, only ſo many inexhauſtible ſources of quarrels and diviſions: ſources, which they never fail to make uſe of to curb the authority of ſovereigns.

What has been related in the foregoing chapters concerning the INQUISITION may poſſibly ſeem incredible to thoſe who inhabit thoſe countries where it is not admitted; but all perſons who have viſited any parts of Italy, or lived in Spain or Portugal, know, and could teſtify the truth of every particular throughout our whole narration.

Hence then it is manifeſt, that the tribunal in queſtion very unjuſtly aſſumes the title of HOLY OFFICE, ſince it's conduct is directly contrary to that which the ancient fathers of the church employed againſt heretics, and quite repugnant to that ſpirit of mercy, gentleneſs, and love, which our bleſſed Saviour breathed not only with regard to heretics but even in favour of perſecutors. Nay, ſo far from meriting, in any degree, the appellation of HOLY, it is a ſcandal to human nature; and the higheſt affront to, and blaſphemy againſt, the Almighty; eſpecially as it's abominable miniſters pretend to act under his influence and direction. In proof of this, the words of a late celebrated writer * are very ſtrong though conciſe: "The popiſh "INQUISITORS, ſays he, while they deliver over to the flames a "poor wretch, already half dead with fears, famine, and torture; "beſeech and adjure the *civil* magiſtrate, who muſt ſee to his "execution, by the love of GOD, and the bowels of Jeſus "Chriſt, not to hurt his life or limb." How ſhocking is this grimace! how blaſphemous ſuch hypocriſy! May divine providence for ever keep this horrid tribunal at the fartheſt diſtance from this our happy nation, and liberty ſhield it to the lateſt ages from the horrid incurſions of popery and perſecution!

Thus we have given our readers as complete an *hiſtory of the* INQUISITION as the nature of our work would admit; and which we hope will anſwer the deſign with which we undertook it; that is, the eſtabliſhment of proteſtants, in a good opinion of their own cauſe, and a detection of the falſe ſpirit of popery; for ſurely, nothing further can be neceſſary to detect that ſpirit than to conſider the nature of this horrid tribunal, which is as contradictory to the laws of humanity, as it is to the whole tenor of the goſpel of the merciful JESUS, and we flatter ourſelves that this

* Mr. Trenchard. See *Cato's letters*, 5th Edit. Vol. I. p. 43.

undertaking of our's will be ſtill more acceptable; as the artifices of Jeſuits and the inroads of popery in our iſland, are become matters of loud and daily complaint.

II.

A Continuation of the principal HEATHEN ACCOUNTS in Proof of the DELUGE.

From CATCOT's TREATISE on the DELUGE.

[*See page* 499, &c.]

FROM *Perſia* we will enter the *Eaſt-Indies*, which country being vaſtly extenſive, the inhabitants numerous, and of different ſects and orders, it is no wonder that ſome, as is aſſerted, deny a deluge, and others affirm that there has been one: but, if the tradition of it has reached this part of the world, it will be ſufficient for our purpoſe.

LORD, in his *Diſcourſe of the Banian religion*, chap. vi. and vii. informs us, that "The *Bramins* ſay, that the four *tribes* or *caſts* "of which the firſt race of men conſiſted, degenerating from their "primitive innocence; the prieſt neglecting his piety, the ſoldier "becoming inſolent and tyrannical, the merchant practiſing de-"ceit in trade and uſing falſe balances, and the artiſan ſpending "the profits of his inventions in riot and exceſs; their impiety "and wickedneſs grew at length to ſo inſufferable a height, that "GOD's indignation was juſtly provoked, and he ſent a *flood*, "which *deſtroyed all nations, without exception*. After which GOD, "to repair mankind, created three perſons of greater excellency "than thoſe of the former generation; to one of whom, named "*Bremaw*, he gave the power of creating men and animals, "which he executed accordingly: the firſt human pair proceed-"ing one from his right ſide, the other from his left. The man "was called *Manow*, and the woman *Ceteroupa*, and by them "was the earth repleniſhed." See Univ. Hiſt. vol. i. p. 229.

Father *Bouchet**, ſpeaking of the *Indians*, eſpecially thoſe who live about *Maduras* and *Carnate*, writeth more largely thus: "They ſay that *Parabara-vaſion*, i. e. *the ſupreme God*, has created three inferior divinities, viz. *Bruma*, *Vichnou*, and *Routren*. To the firſt, he has given the power of *creating*; to the ſecond, of *preſerving*; and to the third, that of *deſtroying*. — That the God *Routren*, who is the *grand deſtroyer* of all created beings, reſolved one day to *drown all mankind*; pretending he had juſt reaſons to be diſſatisfied with their behaviour. This deſign was not kept ſo ſecret, but that it was found out by *Vichnou*, the *preſerver* of all creatures, who diſcovered the very day on which the *flood* was to happen. Though his power did not extend ſo far as to ſuſpend the *execution* of what the God *Routren* had reſolved upon; yet, as he was the GOD *preſerver* of all created beings,

* See his *Letter to the biſhop of Avranches*, printed in Picart's *cerem. abrid.* p. 379.

this

this gave him a right to prevent, if poſſible, the pernicious effects of it. The method he took for that purpoſe was as follows: He one day appeared to *Sattiavarti* his great confidant, and privately aſſured him, that an *univerſal flood* would ſoon happen; that the earth would be covered with water; and that *Routren*'s deſign was no leſs than that of deſtroying all mankind and every kind of animals. He nevertheleſs aſſured him, that he himſelf need not be under the leaſt apprehenſions; for that in ſpight of *Routren*, he would find opportunity to preſerve him, and to take ſuch meaſures, that the world ſhould afterwards be re-peopled. His deſign was to make a *wonderful bark* riſe up on a ſudden, at a time when *Routren* ſhould leaſt ſuſpect any ſuch thing; and to ſtore it with a large proviſion of ſouls, and ſeeds of beings, eight hundred and forty millions at leaſt. As for *Sattiavarti*, he, at the time of the flood, was to be upon a very high mountain, which he pointed out to him very exactly; ſometime after, *Sattiavarti*, as had been foretold him, perceived a numberleſs multitude of clouds drawing together; but beheld with unconcern the ſtorm which was gathering over the heads of the guilty; when the moſt dreadful rain that had ever been ſeen, poured down from the ſkies; the rivers ſwelled, and ſpread themſelves with rapidity over the ſurface of the whole earth; the ſea broke it's appointed bounds, and, mixing with the rivers, which now had left their channels, ſoon covered the higheſt mountains, Trees, animals, men, cities, kingdoms, were all drowned; in a word, all animated beings were inſtantly deſtroyed. In the mean time, *Sattiavarti*, with ſome of his penitents, had withdrawn to the appointed mountain, where he waited for the ſuccour which God had promiſed him. However, this did not prevent his being ſeized with ſome ſhort intervals of horror. As the waters gathered ſtrength continually, as they rolled, and each moment drew nearer to his *azylum*, he was every now and then in a panic. But that very inſtant which he thought would be his laſt, he beheld the *bark* that was to ſave him: no ſooner did he ſet his eyes upon it, than he immediately got into it, with all the devotees in his company, and alſo the eight hundred and forty millions of ſouls and ſeeds of beings. The difficulty now was how to ſteer the bark, and to preſerve it from the impetuoſity of the waves, which raged with prodigious violence: but *Vichnou* took care of this; for, immediately aſſuming the ſhape of a fiſh, he ſteered the ſhip with his tail, as though it had been a rudder. The God, who was now both fiſh and pilot, performed his part ſo well, that *Sattiavarti* waited very quietly in his *azylum* till ſuch time as the waters were run off from the ſurface of the earth."

We come now to *China:* among whoſe inhabitants we find the knowledge of the deluge ſtill remaining; only ſome aſſert that it was but *partial*; though others maintain that it was *general*. The authors of the *Univerſal Hiſtory*, vol. i. p. 204. quoting *Anciennes relations des Indes & de la Chine*, p. 67. write thus: "An *Arab*, "who travelled into *China* about the beginning of the ninth

" century, giving an account of a converſation he had with the " emperor, among other things, ſays, that, mentioning the flood " to that prince, on occaſion of a picture of *Noah*, which he " ſhewed him, and telling him that that prophet, and thoſe " who were ſaved with him in the ark, peopled the whole earth; " the emperor laughed and ſaid, Thou art not deceived as to " the name of Noah; but, as to the *univerſal deluge*, we " know nothing of it. It is true, that the *deluge* [ſo even theſe " allow a *deluge*] did *drown* a *part* of the earth: but it did not " reach ſo far as *our country*, nor yet to the *Indies*." Which laſt circumſtance is juſt as probable, as what thoſe among the *Perſians* who denied the *univerſality* of the deluge, aſſerted, viz. that it reached no further than *Hulvan*, a city on the confines of their country. See page 499. But the *impoſſibility* of *ſuch* a deluge, appears from Gen. vii. 17, and ſeq. and therefore this confeſſion muſt refer to the remains of the flood in the time of Noah. And that it really is ſo, or that the tradition of the flood, as held by ſome of them, is the ſame with Noah's, ſeems certain; becauſe as *Martinius* obſerves, *Sin. Hiſt.* lib. i. p. 12. "The *Chineſe* hiſ- " tory of the deluge falleth in nearly with the *time* of the *Noachian*, " for it preceded the common chriſtian æra about 3000 years." Beſides, many reaſons may be given to prove that their firſt king *Fohi*, was no other than the ſcripture *Noah*: " For firſt (to uſe the " words of Dr. Shuckford on this occaſion, in his *Connexion of* " *ſacred and profane hiſtory*, vol. i. p. 29, 102.) the *Chineſe* antiqui- " ties reach no higher than the times of *Noah*, for *Fohi* was their " firſt king. Their writers in the general, agree, that *Fohi* lived " about 2952 years before Chriſt: the author *Mirandorum in Syria et* " *Europa*, computes him to reign but 2847 years before our Saviour, " and Alvarez Sevedo, places his reign not ſo early, imagining it " to be but 2060 years; and all theſe computations agree well " enough with the time of Noah; for Noah was born, according " to archbiſhop Uſher, 2948 years, and died 2016 years before " Chriſt. So that all the ſeveral computations fall pretty near " within the compaſs of Noah's life. And therefore we may con- " clude Moſes's *Noah*, and the Chineſe *Fohi* to be the ſame per- " ſon. But, 2dly, They ſay *Fohi* had no father; i. e. *Noah* was " the *firſt man* in the poſt-diluvian world; his anceſtors periſhed " in the flood, and no tradition thereof being preſerved in the " chineſe annals, *Noah*, or *Fohi*, ſtands there, as if he had had " no father at all. 3dly, *Fohi*'s mother is ſaid to have conceived " him, *encompaſſed with a rainbow*; a conceit, very probably, " ariſing from the *rainbow*'s firſt appearing to Noah, and the " Chineſe being willing to give ſome account of it's original. " 4thly, *Fohi* is ſaid to have carefully bred *ſeven ſorts* of crea- " tures, which he uſed to *ſacrifice* to the *ſupreme Spirit of heaven* " *and earth*; and Moſes tells us, that *Noah took into the ark, of* " *every clean* beaſt *by* ſevens, *and of fowls of the air by* ſevens. " *And after the flood built an altar, and took of every clean beaſt,* " *and every clean fowl, and* offered burnt-offerings. 5thly, The

" Chineſe

" Chineſe derive the name of *Fohi*, from his oblation, and Moſes " gives *Noah* his name upon account of the grant of the crea- " tures for the uſe of men, which he obtained by his offering. " And, laſtly, the Chineſe hiſtory ſuppoſes *Fohi* to have ſettled " in the province of *Xenſi*, which is the north-weſt province of " China, and near to *Ararat*, where the ark reſted."

[*To be concluded in the ſupplement.*]

MISCELLANEOUS DIVINITY,

I.

QUÆRE on EXODUS XXVIII. 30.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I HAVE often thought on the ſubject of URIM and THUMMIM, mentioned in the xxviiith chapter of Exodus, at the 30th verſe, and have not been able to ſatisfy myſelf reſpecting them. —What is the meaning of theſe words? — In what reſpect did they differ from the high prieſt's breaſt-plate of judgment? — And in what manner were anſwers given by them? — It would be eſteemed a favour if you will indulge me with a reply to theſe inquiries, who am,

Gentlemen,

Snareſbrook, Dec. 2, 1764. Your conſtant reader, W. JACKSON.

ANSWER.

WE know not how to ſatisfy our correſpondent's inquiries more conciſely and fully, than in the words of Mr. Parkhurſt; who, in his Hebrew-Lexicon, p. 19. obſerves: that " the " Hebrew words URIM and THUMMIM, ſignify LIGHTS and PER- " FECTIONS.

" Now, firſt, as to their *form* and *ſubſtance*, it ſeems highly " probable, that they were no other than the *twelve precious ſtones*, " inſerted into the high prieſt's breaſt-plate, mentioned ver. 17, " &c. on which were engraven the names of the twelve tribes of " Iſrael: for,

" 1ſt. It is written, ver. 29. *Aaron ſhall bear the names of the* " *children of Iſrael* (viz. thoſe engraven on the ſtones) *in the breaſt-* " *plate of judgment upon his heart, when he goeth into the holy place,* " *for a memorial before the Lord continually.* And, to enjoin this " the more ſtrongly, the ſame thing is expreſſed in this 30th verſe: " *And thou ſhalt put in the breaſt-plate of judgment, the* URIM *and* " *the* THUMMIM, *and they ſhall be upon Aaron's heart, when he go-* " *eth in before the Lord: and* [or *ſo*] *Aaron ſhall bear the judgment of*

" *the*

" *the children of Iſrael, upon his heart, before the Lord, continually.*
" Who, that compares theſe two verſes attentively together, but
" muſt ſee, that the URIM and THUMMIM are the *ſubſtance* and
" *matter* upon which the names were engraven.

" 2dly, In the deſcription of the high prieſt's breaſt-plate, given
" chap. xxxix. 8. & ſeq. The URIM and THUMMIM, are not
" mentioned, but *the rows of ſtones* are; and, *vice verſa*, in the
" deſcription, Lev. viii. 8. The URIM and THUMMIM are men-
" tioned by *name*, and the ſtones not, therefore, it is probable,
" that the URIM and THUMMIM, and *the precious ſtones*, are only
" different names for the ſame thing.

" 3dly. If the URIM and THUMMIM be not the ſame with the
" *precious ſtones*, then we muſt ſay, that Moſes, who hath ſo par-
" ticularly deſcribed the moſt minute things relating to the high-
" prieſt's dreſs, hath given us no deſcription at all of this moſt
" *ſtupendous* part of it, which ſeems highly improbable.

As to the laſt queſtion, *how*, or *in what manner* prophetic anſwers were delivered by URIM and THUMMIM, he obſerves, that,
" it ſeems determined, beyond diſpute, that it was by an *audible*
" *voice* (as at other times, ſee Numb. vii. 89.) for, when David
" conſulted the Lord by the ephod of Abiathar, we read, 1 Sam.
" xxiii. 11. *The Lord* אמר [*omar*] ſaid, *he will come down.* So
" again ver. 12. Compare alſo, 1 Sam. xxx. 7, 8. 2 Sam. ii.
" 1—5. 23, 24. Judg. i. 1. xx. 18.

" Thus, then, it was THE LORD, who returned anſwer by
" an *audible voice*, when the prieſt preſented himſelf before him,
" adorned with the URIM and THUMMIM.

" Who can doubt but that the *typical* high prieſt's appearing
" continually before the LORD, with the names of the children of
" Iſrael upon his heart, prefigured the appearing of the *real* high
" prieſt in the preſence of God, as interceſſor for ever, in behalf
" of the *true Iſrael*; even of all thoſe *who come unto God by him?*
" Who can doubt but that JEHOVAH's being *ſometimes* (ſee 1 Sam.
" xxviii. 6.) pleaſed to anſwer by URIM and THUMMIM, was a
" ſhadow of that ſpirit of *truth* and *prophecy*, which was to be in-
" herent in JEHOVAH incarnate? See Deut. xxxiii. 8.

" There was a remarkable imitation of this ſacred ornament
" among the Ægyptians; for, we learn from *Diodorus* and *Ælian*,
" that their chief prieſt, who was alſo their ſupreme judge, in ci-
" vil matters, wore about his neck, by a golden chain, *an orna-*
" *ment of precious ſtones*, called TRUTH (αληθεια, the very word by
" which the LXX render תמים, THUMMIM, in this verſe, and
" and Levit. viii. 8.) and that a cauſe was not opened, till the
" ſupreme judge had put on this *ornament*. It ſeems probable,
" that the Ægyptians carried off this, as well as other ſacred rites,
" from the diſperſion at *Babel*; for it is, by no means, credible,
" that they ſhould take it from the Iſraelites after the giving of the
" law. And the ſuppoſed priority of it to that time, will account
" for Moſes's firſt making mention of it, in this place, as it were,
" occaſionally, as of a thing well known. I would beg the rea-

" der

" der to conſider, whether a more rational account can be given " of the uſe of many *ornaments* of the like kind, worn by kings " and prieſts, among all nations, in all ages, than by ſuppoſing " they were originally of *divine inſtitution*, *perverted* afterwards, " more or leſs, by *human imagination*." See Lexicon, under the word אור.

II.

REMARKS on LUKE XVI. 13.

NO man can ſerve two maſters: for, either he will hate the one, and love the other; or elſe, he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

To a tranſient obſerver, there ſeems to be a needleſs tautology in this verſe: but, upon a more cloſe inſpection, we ſhall diſcover it to contain the two different and oppoſite characters of the worldling and the chriſtian, beautifully drawn in miniature. To diſtinguiſh one from the other, it muſt be remarked, that it is uſual, in the New Teſtament, when two perſons, or things, are ſpoken of, to begin the diſcourſe with what relates to the laſt; as thus, Matt. vii. 6. *Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine; leſt they* [the ſwine] *trample them under their feet, and* [the dogs] *turn again, and rent you.* Hence, God, being placed in the latter part of this verſe, before mammon, ſhews that the laſt character in the preceding period, belongs to the ſervant of God — *he will hold to the one* [*God*], *and deſpiſe the other* [*the world*]: and the former to the ſervant of mammon — *he will hate the one* [*God*], *and love the other* [*the world*].

That the lovers of the world hate God, is evident from their contempt of the Son of God, and the expreſs teſtimony of ſcripture. *The world*, ſays Chriſt to his brethren, *cannot hate you, but me it hateth. If you were of the world*, ſays he to his diſciples, *the world would love his own: but, becauſe I have choſen you out of the world, therefore the world hateth you.* St. James tells us, *the friendſhip of the world is enmity with God*; and St. John, *If any man love the world, the love of the Father is not in him.*

But, the chriſtian, being transformed into the divine image, *hateth* no man, but *loveth* even his enemies, bleſſeth them who curſe him, doth good to them who hate him, and prayeth for them who deſpitefully uſe and perſecute him; in imitation of his heavenly Father, who maketh his ſun to riſe upon the evil and the good, and manifeſted the exceeding greatneſs of his love to mankind, by ſending his only begotten Son into the world, that the world, through him, might be ſaved. And the things of this world, with which Providence hath intruſted him, he uſeth to the glory of God, and the good of his fellow creatures: thus making to himſelf friends of the mammon of unrighteouſneſs, that, when he fails, they may receive him into everlaſting habitations. But, when his temporal intereſt comes in competition with his duty to God, or he is expoſed to ſufferings, for the ſake of a good conſcience;

ſcience; then, like the author and captain of his ſalvation, he endureth the croſs, and *deſpiſeth* the ſhame, eſteeming the reproach of Chriſt greater riches than any earthly treaſure; becauſe he knows it will work out for him an exceeding and eternal weight of glory.

This paſſage, then, contains a *full*, though *conciſe*, deſcription of the two characters intended to be delineated therein, and is, I conceive, amongſt many others, a ſtriking inſtance of the great propriety of expreſſion made uſe of in thoſe ineſtimable writings, which are deſigned to make us wiſe unto ſalvation.

B. T.

III.

QUÆRE, (See page 501) on LUKE XXIII. 31. anſwered.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS I am very ſenſible, and I hope I ſpeak the ſentiments of many, of the utility of that part of your excellent magazine, which is appropriated either to explain difficult paſſages of ſcripture, or elucidate thoſe that are ambiguous, I congratulate you on account of the increaſing number of your correſpondents in this province. and heartily wiſh them ſucceſs in their future labours. Undoubtedly there are many (ſome within the ſphere of my acquaintance) who are not acquainted with the ancient languages, and by that means are incapable of explaining ſome paſſages in the ſacred writings, which perhaps appear difficult only by not attending to the original. Your correſpondent F. Y. I apprehend, is in this claſs, who deſires a ſolution of theſe words of our Saviour: Luke xxiii. 31. *For if they do theſe things in a green tree, what ſhall be done in the dry?* Had the Greek word been δενδρον, which is the proper tranſlation of a tree, I confeſs the reading would certainly have been intricate; but as we find ξυλον, *wood*, the difficulty immediately vaniſhes. *If they do theſe things in the green wood, what ſhall be done in the dry?* If ſuch agonies as theſe fall upon me, who am not only an innocent perſon, but God's own Son, when I put myſelf in the ſtead of ſinners; what will become of thoſe wretches, who can feel none of my ſupports and conſolations, and whoſe perſonal guilt makes them as proper fuel for the divine vengeance, as dry wood is to the flames.

Winwick, Nov. 12, 1764.

I am gentlemen, with much ſincerity,
Your friend and ſervant,
H. P.

QUÆRE

IV.

QUÆRE to Mr. PARKHURST. reſpecting HEBREW VERBS, &c.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

UPON the credit of your recommendation in a former volume, [vol. III. p. 76.] I purchaſed Mr. *Parkhurſt's Hebrew-Engliſh-Lexicon*; and though I cannot but wiſh the author had been leſs attached to a ſyſtem; yet I am, upon the whole, very thankful to you for the recommendation, as that work, without queſtion, has much merit. Not having the pleaſure of being known to the author, I beg leave, by the channel of your magazine, to aſk information of him, reſpecting the *tenſes* of the *Hebrew verbs*. Upon a peruſal of his *grammar*, as well as of others, who reject the vowel points, I do not find the tenſes determined with any preciſion; nor, indeed, the moods, upon which, very frequently the whole turn and accuracy of a ſentence depends. I ſhould eſteem myſelf, therefore, very much obliged to this worthy and able Hebraiſt, if he would inform me, by means of your pamphlet, how, upon his plan, I may diſtinguiſh, for inſtance, the *imperfect* and *pluperfect*, from the *perfect* tenſe? How the *future-perfect* from the *future-imperfect*? Or, indeed, how the *perfect* from the *preſent*? And ſo alſo, with reſpect to the *moods*; for he ſpeaks only of three, the *indicative*, *imperative*, and *infinitive*; whereas, the *ſubjunctive*, or *potential* mood, is of great efficacy in language. It ſhould be obſerved too, that he ſpeaks only of three *tenſes*, *paſt*, *preſent*, and *future*; and theſe, as I humbly conceive, not accurately and completely diſtinguiſhed.—I have no doubt but Mr. Parkhurſt will clearly underſtand my meaning; and there are many, I know, to whom a ſolution of this difficulty would be equally acceptable as to myſelf.

I ſhall make no apologies to Mr. Parkhurſt for my quære, as my intention is only to gain an improvement in that language; for which he has exerted ſo good and uſeful endeavours.

I am, gentlemen,

Dec. 10, 1764. Your moſt obedient humble ſervant.

HENRY PHILLIPSON.

V.

THOUGHTS concerning the ORIGIN of the WORSHIP of OXEN.

Containing ſome probable reaſons, why, not only the ÆGYPTIANS, and other nations; but alſo the ISRAELITES themſelves, were led to offend GOD by this worſhip.

By a LADY of QUALITY, of FRANCKFORT upon ODER.

IT is firſt to be laid down as a fixed principle, that GOD, immediately after the fall, promiſing to our firſt parents, *the ſeed of the woman*, appointed ſacrifices to be offered, and deſtined to this purpoſe, that ſpecies of animals, of whoſe *ſkins* cloathing was

made for Adam and Eve. Our reaſons for this opinion, are as follow:

I. As often as GOD entered into any covenant with man, he choſe ſome viſible ſign of that covenant: for example; covenanting with *Noah* and his poſterity; he made the *rain-bow* the ſacrament of his covenant, Gen. ix. 3—17. Covenanting with *Abraham*, he inſtituted *circumciſion* as the ſign, Gen. xvii. and, renewing this peculiar covenant with the poſterity of Abraham, Deut. v. 2, 3. The viſible ſign was the *ark* of the covenant. It could not therefore be, that GOD, in the firſt covenant, and that which, doubtleſs, was of the greateſt moment, which he made with the human race after the fall, wherein he promiſed, that the ſeed of the woman ſhould come and *bruiſe the ſerpent's head*, ſhould have added to this promiſe, no viſible and external ſign. But if this was done, which cannot be doubted: then neither can it be doubted, that ſacrifices were moſt proper for that purpoſe, when the holy ſcripture, in expreſs words, aſſerts that they were types of Chriſt*, Heb. ix. There muſt then have been ſome juſt reaſon why Moſes thought it beſt not to mention in that firſt covenant of GOD with man, the *viſible ſign*; which, upon no other occaſion, he has omitted to mention.

II. A ſecond reaſon may be deduced from thoſe words, which the ſacred writer uſes immediately after his account of the firſt covenant; *The* LORD GOD *made for Adam, and his wife, coats of ſkins.* Now, upon theſe words we obſerve, that our firſt parents, no doubt, fixed their habitation in ſuch a climate, as rendered cloaths unneceſſary; of which kind of climates many remain to this day, even after the deluge: they therefore had need only of a girdle or *apron* to cover that *nakedneſs*, whereof they were *aſhamed* after the fall; and which could very eaſily be formed of reeds, leaves, or branches of trees; ſuch as they had procured in paradiſe, and ſuch as well ſuited their ſtate and condition: whence it is clearer than the light, that there could be no neceſſity for ſlaying animals, that our firſt parents might be ſupplied with their *ſkins*; and that the animals ſo ſlain were deſtined to another uſe. Now, it being alſo delivered in expreſs words, Gen. ix. 3. that GOD permitted men only after the deluge to feed upon the animals; you can conceive no other than that the animal, of whoſe *ſkin* GOD made garments for Adam and Eve, was uſed in ſacrifice, and hence became a ſign of the covenant into which GOD now entered with them ‖.

III. Our

* It is hence very probable that this ſacrifice was like thoſe, which afterwards were made by *Manoah* and his wife, in the preſence of the angel of GOD, Judg. xiii. 16—23. for many things were neceſſary to perſuade our firſt parents, that they and their poſterity ſhould be delivered from the miſeries into which they had fallen after their lapſe; which, however, was abſolutely neceſſary to be done to procure their ſalvation.

‖ As GOD covered the nakedneſs of the body, with the *ſkin* of the animal, which he had uſed for ſacrifice; and ſo, for a *ſign* of a covenant, this

III. Our third reaſon is this. Not only the ſons of Adam, *Cain* and *Abel*, but *Noah* alſo, and all nations of the moſt remote antiquity, ſacrificed animals, ſuppoſing that they ſhould placate the Deity by this rite; which, certainly had no foundation in human reaſon: for it is unintelligible, how the great Creator of all things could be placated for crimes committed, by ſlaying and burning of animals. GOD therefore, Himſelf, muſt have made known his commands concerning this matter, together with the *reaſons* for thoſe commands to man; nay, to the very firſt man; becauſe his ſons obeyed theſe commands.

You have three here arguments of no light weight, ſufficiently proving that the Lord of heaven and earth, was the author of all ſacrifices. But now the point is, *what animal* the Supreme appointed for the firſt ſacrifice: an anſwer to which queſtion would be utterly hopeleſs, if we did not find it related, that both the ancient *Ægyptians* (to whom religion was, as it were, handed down by tradition, by the ſons of *Noah*, who lived *before* the flood; and, by that means, were well acquainted with all things which had happened to man from the very beginning) and the *Iſraelites* alſo, who never wanted the knowledge of the true GOD, twice *adored an *Ox* or *Calf*: this affords room for conjecture, that GOD choſe an OX for the firſt ſacrifice; and that the poſterity of Adam, abuſing it to ſuperſtition, did, as the papiſts, and the vulgar, in almoſt all religions are too apt to do, lay a greater ſtreſs upon the *ſign* of the covenant, than upon the true *ſcope* and *end* of that covenant itſelf. The tranſactions at the time when the poſterity of Abraham offended GOD with thoſe unholy rites, ſhew this opinion not to be wholly without foundation; for, we read, Exodus xxxii. that when Moſes firſt continued with GOD in the Mount forty days and forty nights, the people came unto Aaron and ſaid, *Up, make us* GODS *which ſhall go before us; for as for this Moſes, the man who brought us up out of the land of Egypt, we know not what is become of him.* In theſe words, they demand of Aaron the *viſible ſign* of the GODS, who had promiſed to go before them; becauſe they knew not what had happened to *that ſign* which they had uſually ſeen; and which theſe GODS had hitherto uſed. It is here firſt to be obſerved, that the GODS to go before them in an inviſible manner were well known to them; for JEHOVAH, by Moſes had declared to them. Exodus xxiii. 20—22. *Behold I ſend thee into the place which I have prepared: beware of him, and obey his voice; provoke him not: for he will not pardon your tranſgreſſions: for my name is in him; but if thou ſhalt indeed obey his voice, and do an* ANGEL *before thee, to keep thee in the way, and to bring*

this was an excellent *ſymbol* of that holineſs, which their ſoul had loſt by the fall; but which was to be recovered, by *the ſeed of the woman* promiſed, and now obumbrated in ſacrifice, which *garment of ſalvation*, and *robe of righteouſneſs*, we read of in Iſai. lxi. 10.

* This learned lady mentions the Iſraelites offending twice by this ſpecies of idolatry: but, thinking the *firſt* example ſufficient to prove her point, ſhe has omitted any further mention of the *ſecond*, recorded, 1 Kings, chap. xii.

all that I ſpeak [GOD always places himſelf and his *Angel*, as it were in a parallel line] *then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.* Compare with this chap. xiv. v. 19. Nor moreover were they ignorant that this *Angel* of their nation appeared to Abraham their father, and promiſed him, that from his poſterity, the bleſſing of all nations ſhould ſpring; and that this angel alſo had wreſtled with Jacob; for the memory of theſe things was too recent to eſcape them: Hence, therefore, they demand of Aaron this *ſign of their Gods*, which might be viſible before their eyes; Aaron requires of them *to break off the golden ear-rings*, which he received of them, and *faſhioned with a graving tool, after he had made it a molten* CALF. Now, how could Aaron, the joint performer with Moſes of the miracles in Ægypt; who had SEEN the GOD *of Iſrael*, Exod. xxiv. 9, 10. chuſe an *Ox* or *Calf* as a ſign of that which ſhould be expoſed before their eyes; unleſs an ancient hiſtorical tradition had been extant, from which he well knew that GOD had ſometime appointed this animal, a type of the MESSIAH, now going before the people? For which purpoſe no time could be more oportune than that in which GOD promiſed to fallen mortals by the engagement of a covenant, the *ſeed of the woman to bruiſe the head of the ſerpent*, the ſeducer of men; and for a ſign of this covenant commanded an OX to be ſacrificed. This divine mandate, in the courſe of time, cauſed that animal, which GOD appointed as the ſign of his firſt covenant with fallen man, to be held in great and general veneration, which, by degrees, degenerated into idolatrous worſhip. *Then*—ſo proceeds the ſacred writer—*they ſaid*, i. e. the whole people; *Theſe are thy Gods, o Iſrael! which brought thee up out of the land of Ægypt.* How could they ſay this of the *Calf*, which Aaron himſelf had formed of golden ear-rings in their ſight, ſome months after their departure from Ægypt?—There muſt therefore have been a ſufficient reaſon for which they eſteemed this animal the *ſign* and *ſymbol* of HIM, who had brought them up out of Ægypt: to which alone a ſacrifice of the ſort whereof we have ſpoken could miniſter an occaſion: *when Aaron ſaw it*, ſays the ſacred writer, *He built an altar before it; and made proclamation, and ſaid, to-morrow is a feaſt to* JEHOVAH: who, therefore, was to be worſhipped in the *Calf*. Hence we learn why Moſes mentions no *ſign* of the firſt covenant. He ſaw the ſuperſtition to which the men of his times abuſed that ſign; and therefore, knowingly and prudently omitted the whole hiſtory of the firſt ſacrifice, leſt a more prolix deſcription of it ſhould encreaſe and perpetuate the ſuperſtition of the Gentiles. As *Hezekiah* broke the *brazen ſerpent*, becauſe the people had abuſed it to idolatry, 2. Kings xviii. 4. although that alſo had heretofore been appointed by GOD a *ſymbol* of the covenant, and was a type of the MESSIAH, Numb. xxi. 8. 9. John iii. 14. 15. It is moreover worthy obſervation, that GOD preſcribing ſacrifices of different kinds, commands the chief prieſt in expreſs words, always to offer for his own ſin, *a young bullock* in ſacrifice, the *blood* of which was to be brought into the ſanctuary, Le-

vit.

vit. iv. 3. xvi. 6—11. As, therefore, Adam, may well and properly be reckoned the firſt *high-prieſt*, it is probable, that his ſacrifice for ſin alſo, was a *young bullock*.

VI.

CHRISTIANITY *the* ONLY RELIGION, *&c.*

[*Continued from* p. 508.]

II.

WE promiſed to give ſome poſitive reaſons, to prove that the Chriſtian Religion is calculated to be univerſal: after having ſhewn, that neither the ſyſtems of the Heathens, nor the Jews, nor Mohammedans are ſo.

I. Now of theſe reaſons, we ſhall principally urge two: the firſt is, that by the Chriſtian religion, rewards and puniſhments are appointed agreeably to the nature of virtue and vice. Virtue and vice are eſſentially the ſame in all ages, and in all countries; and where rewards and puniſhments are not generally ſuited by religion to theſe, for all times and all places, that religion cannot be univerſal, nor calculated for all ages, and all countries.

Now no rewards and puniſhments of this world can be adequate to the nature of virtue and vice, inaſmuch as this would, in a great meaſure, ſuperſede the neceſſity of a future exiſtence. None therefore but a religion, which propoſes future rewards and puniſhments, can be univerſal. For though virtue, in ſome ſenſe, may be ſaid to carry it's own reward along with it, yet it's ſelf-ſufficiency does not infer, that vice is alſo equally puniſhed; nor have mankind indeed agreed upon this, as a fact to be reaſoned from.

The Heathens had very groſs notions of a future ſtate; ſome doubted, moſt denied, the exiſtence of it; and thoſe who believed in it, proportioned rewards and puniſhments to virtue and vice, rather ſuiting their own conſtitutions, than agreeable to their general nature.—They had no idea of the reſurrection of the body, and of it's mutual dependence on the ſoul, and therefore the puniſhing or rewarding the ſoul in that body, or in a body ſimilar to that wherein it had acted, they were intirely ignorant of: yet this ſeems very neceſſary to the nature of virtue and vice; at leaſt it is an extenſion agreeable to our general notions of them, and ſuited to the common apprehenſion of mankind.—The ſame may be applied to the ſyſtem of Mohammed, whoſe rewards are rather calculated for thoſe with whom he had to do, than for men in general. A voluptuous people, or men indued with frailties and paſſions, might find ſatisfaction in his paradiſe; but what connexion they have with the happineſs of refined and pure ſpirits, in a future exiſtence, it is impoſſible to conceive.

As in the Jewiſh religion, we find no mention of future rewards and puniſhments, we have no reaſon to believe them among their religious dogmas, however they might be influenced by the tradition of their fathers, and however ſome of them might act with a view to them,—It is plain, the nature of them is not aſcertained by

by that ſyſtem, nor does it point them out ſo as to make them a principle of action.

The ſecond proof of the univerſal intent of chriſtianity is: That it's doctrines are rendered probably practicable by human nature, and agreeable to it's real good, by their being exemplified in the life and conduct of Jeſus Chriſt.—No founder of any ſyſtem, ever openly practiſed all thoſe duties, which he recommended to others, or was himſelf an example of thoſe rules, which he laid down as a ſtandard for the reſt of mankind, except the author of the chriſtian religion, who himſelf practiſed all the diſtinguiſhing parts of his inſtitution; eſpecially what might be reckoned it's auſterities (if any ſuch there be) and what, in all probability, would be thought the moſt difficult for human nature to compaſs.—So that, in the higheſt ſenſe, he was a pattern as well as a teacher of his laws.

Though there are only two poſitive reaſons mentioned here, yet the ſimplicity of the chriſtian precepts and worſhip, and the moral tendency of it's doctrines, to promote the general good and happineſs of mankind, whether conſidered as beings independent of each other, or as rational creatures intended for ſocial happineſs, affords another very ſtrong proof of it's being a ſyſtem calculated for univerſality. But this has been ſo handled by itſelf as a particular proof, that it would be needleſs to introduce it here.

It will only remain to conſider the objections that may be alledged, which are not very numerous, nor very material.

Firſt. Is not the religion of nature calculated for univerſality, ſince the ſame objections do not lye againſt it, as againſt the other ſyſtems?

One might fairly aſk, what is meant by the religion of nature. Is it the religion of Socrates, of Zeno, of Cato, of Seneca? If it be peculiar to them, it is only their religion, not that of nature.—Could it be proved that the religion of nature put on the ſame appearance at different periods; or that it's profeſſors had agreed upon the ſame ſet of principles at all times, perhaps an argument might be formed from it.—But ſo various is human nature, and ſo many different faces it has put on, that every age wonders at the difference betwixt it and the laſt: and how nearly religious ſentiment is allied to, and how much affected by conſtitution and habit, is not to be doubted. Even what influence the climate has upon the mind, is almoſt improbable to believe, were it not juſtified by fact. To a man inhabiting an agreeable clime, where the elements conſpire to produce a perpetual verdure, the mind is enlivened with the warmeſt emotions of love and gratitude; every thing wears a benign aſpect; and he accordingly repreſents the deity as a merciful and beneficent Being, overflowing with goodneſs; and never takes into the account his more awful attributes. Whereas one who lives in a more rugged region, where ſtorms and tempeſts frequently awaken his reflexion, views the deity as a terrible and juſt God, uncontroulable and ſevere, without making

proper

proper allowance for the exertion of his more amiable perfections. Natural religion then with theſe two men would be very different; and ſuch difference, taking mankind as they are, really muſt exiſt.—Again, were the dictates of nature, or the exerciſe of reaſon ſufficient to evolve all the difficulties that occur with reſpect to the nature of virtue or vice, and their rewards and puniſhments; perhaps this objection might have it's weight.—Or did the chriſtian religion ſuperſede any part of the religion of nature, conducive to man's happineſs, it would have ſome influence; but inſtead thereof, it does not only enforce them all; but alſo other things equally neceſſary, which nature unaided never could have ſupplied.—Biſhop Sherlock obſerves in proof of the neceſſity of revelation, that the religion of nature muſt plainly be defective. "For, ſays he (ſerm. vol. IV.) how can we ſuppoſe that vice "will be pardoned on the principles of reaſon? Some pretend, "that it may be proved from the mercies and goodneſs of God: "if ſo, there can be no ſuch thing as natural religion: for it is "demonſtrable, from the juſtice of God, that he muſt reward "virtue, and puniſh vice; and if it be demonſtrable too from his "mercy, that he muſt forgive ſin, then natural religion contains "the greateſt contradiction in nature; that ſin neceſſarily muſt, "and neceſſarily muſt not be puniſhed. If it be ſaid, that it is "probable, that a merciful God will pity the weakneſs and folly "of human kind, and recede from the ſtrictneſs of juſtice in his "dealing; yet this probability will not infer neceſſity: it muſt "depend on the will of the divine Being, whether he will do it "or not, and the religion of nature cannot unfold it;" conſequently is defective in a material point, which renders it unfit for being the religion of mankind.

The ſecond objection ariſes from the myſteriouſneſs of ſome of the doctrines of chriſtianity.

If revelation delivered nothing but what reaſon unaſſiſted could have diſcovered, it would be an idle refinement; and if it pretended to dictate any thing contrary to reaſon, it would doubtleſs be deſervedly ſet aſide. But that it muſt contain truths above our inveſtigation, conſidering how feeble our powers are, is what no body acquainted with reaſon will diſpute. But when all it's parts are fairly expoſed to the view of mankind, all it's duties, ſuch as every one may with proper application be enabled to practiſe; and all it's doctrines, whether plain or abſtruſe, whether peculiar to it or not, are laid open to the inquiry of all it's profeſſors, and of all the world beſide, that revelation ſurely cannot be called a veiled or concealed one. Were there any part of chriſtianity intended to be underſtood by the clergy, and another by the laity; and one ſyſtem of duties calculated for any one claſs, which was not alſo calculated for all: ſuch part, or ſuch precepts might be concluded myſterious by the reſt: but where the whole is on the ſame foot, certainly there can be no ground for an objection.

A third objection which ariſes from Mr. Monteſquieu's aſſerting, that nature ſeems to have ſet bounds to the chriſtian religion;

as if there were certain duties inconſiſtent with certain climates, is hardly worth notice, and every way unworthy of the penetration of the author of The Spirit of Laws.

Polygamy, by his own acknowledgment, is not at all agreeable to the political ſtate of the world, as has been often proved to a demonſtration; and this is the only cauſe that he alledges for the confining of chriſtianity to a particular climate. As to the modes or forms of government that prevail, they are ſo various, and ſo changeable that they cannot be taken into account. And though they might be a reaſon againſt it's getting foot now, in a few years can he determine that the ſame objection will ſtill remain? But even he kindly acknowledges, that chriſtianity is the moſt favourable of any ſyſtem to freedom.

Unleſs other objections occur, it appears the general argument will hold, viz. That chriſtianity, by it's nature, is calculated to be an univerſal and perpetual religion: for perpetuity ſeems neceſſarily to follow univerſality; as the ſame reaſons, which render it once univerſal, will always do ſo.

☞ *We have many apologies to make to the ingenious correſpondent who favoured us with this piece, for delaying it ſo long; but this aroſe from ſome events too minute to be related, which we hope the learned writer will excuſe, permitting us to aſſure him, that we are very ſenſible of the merit of his performance, and ſhould think ourſelves much obliged by any future favours from his pen.*

VI.

On the BELIEF of THINGS above REASON. By the AUTHOR of the DISSERTATION on CURSING the FIG-TREE, &c.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS I obſerved in your magazine for June, p. 270. ſome arguments againſt the belief of things above reaſon, and the notion of a Trinity, ſufficiently ſpecious to deceive ſuch of your readers as have not acquired much cloſeneſs of thought and accuracy in reaſoning, and find they have not yet received any anſwer, I ſhall now endeavour to unravel their ſophiſtry, and expoſe their futility. For it is undoubtedly the duty of every chriſtian to ſhew that his faith is built upon reaſon, and that his conviction is founded on argument.

This writer, in his firſt quære, aſks, whether "By things "above reaſon" be meant, "Thoſe things, which, by the help "of our reaſon alone, we cannot diſcover," or, thoſe things "which to our reaſon appear quite contradictory and falſe." I anſwer, the former, and the doctrine of the Trinity is one of thoſe kind of doctrines which are "above reaſon." He, on the other hand aſſerts, that the doctrine of the Trinity is "contrary to "reaſon," becauſe it is repugnant to reaſon that three and one ſhould be the ſame, or that the ſame thing ſhould be three individual

vidual beings at the ſame time. Now, that theſe propoſitions are abſurd, and contradictory I readily allow, and therefore that the belief of the Trinity would be *contrary to reaſon*, if, in order to maintain *that* we muſt aſſert, that three perſons are one perſon, and three Gods are one God. But all that the notion of a Trinity implies, is, that *three perſons are one God*. Which propoſition is as intelligible, and contains no more of a contradiction in it, than if I ſhould ſay, that *three perſons are one ruler*, in a nation in which the ſupreme power is lodged in three perſons conjointly.

In his ſecond quære he aſks, whether, "That which is unintelligible be the object of faith." If he means by this queſtion to inquire, whether a *propoſition* which is unintelligible can be the object of faith, I anſwer, no: if he means by an unintelligible propoſition, a propoſition compoſed of words of which we do not know their ſignification. But to ſay that I believe that three perſons are one God, is not to believe an unintelligible propoſition in this ſenſe, as I underſtand the meaning of the words which compoſe this propoſition. If he only means by an unintelligible propoſition, a propoſition whoſe truth we cannot diſcern; and would aſk whether ſuch a propoſition can be the object of faith, I anſwer, yes. For propoſitions are of two kinds, the one are capable of demonſtration, the other only reſt upon probable evidence, one ſpecies of which is the teſtimony of others. The former, we may ourſelves *know* to be true, the latter we *believe* to be ſo, though we are not capable of perceiving their truth ourſelves; and when we aſſent to a propoſition of the latter kind, upon the teſtimony of one who can neither err nor deceive, our certainty of the truth of that propoſition is as great as if we ourſelves could demonſtrate the truth of it. For, if we ourſelves can diſcern the truth of a propoſition, we can no longer be ſaid to *believe* that propoſition to be true, for we *know* it to be ſo. Our not diſcerning therefore the truth of a propoſition, is ſo far from being a reaſon for our not *believing* it to be true, as this gentleman and ſeveral others have ſuppoſed, that it is *that* very circumſtance, without which we could have no belief; for, as I before ſaid, if we diſcerned it's truth we could have no faith.

In his third quære, this gentleman aſks, "Whether there are "any myſteries, properly ſo called, in what is truly a revela"tion? How can that which is ſtill a myſtery be a revelation? "It cannot be ſaid to be revealed to me, becauſe I am ſuppoſed "to be neceſſarily ignorant of it." In anſwer to which I muſt firſt obſerve, that there is ſcarcely any more common ſource of falſe reaſoning, than for writers, either deſignedly or ignorantly, to confine a word, which admits of different ſignifications, wholly to one meaning in particular, and from thence to argue againſt a true opinion, which is founded upon a different ſignification of the ſame word. And this I apprehend to be the caſe of this gentleman in the preſent quære, in reſpect to the words *myſtery* and revelation. For the word *myſtery* may either ſignify a matter of fact, which not being capable of demonſtration could not be

known to exiſt before we had a declaration of it's exiſtence from God, or a matter of fact, of the exiſtence of which we had ſome probable evidence previous to revelation, which, notwithſtanding, when it is even more fully declared to us by revelation we only believe to exiſt, but are entirely ignorant of the *manner* in which it exiſts: or it may ſignify a matter of fact, which though we could not know, or at leaſt, not ſo well know that it exiſted without a revelation, but of which, when revealed, we can form ſome idea of the *manner* in which it exiſts. The word *revelation* ſignifies either a bare declaration from God of the *exiſtence* of a matter of fact, or, it not only ſignifies the declaration of the *exiſtence* of a matter of fact, but likewiſe a diſcovery of the *manner* in which it exiſts. It is evident, therefore, from the different ſignifications of theſe words, that in one ſenſe, that which is ſtill a myſtery *cannot* be a revelation, and that in another ſenſe what is ſtill a myſtery *may be* a revelation. For, undoubtedly, the exiſtence of that thing is *no longer* a myſtery, the *manner* of whoſe exiſtence has been diſcovered to us; and the exiſtence of that matter of fact is *ſtill* a *myſtery*, the *exiſtence* of which is only declared to us, but *not* the *manner*. The doctrine of the Trinity is of the latter kind, and therefore this writer muſt either draw this illogical concluſion, that what is revealed in the latter ſenſe cannot be a myſtery, *becauſe* what is revealed in the former ſenſe cannot; or he muſt allow that the doctrine of the Trinity *may be revealed though it is a myſtery*.

Fourthly, this gentleman inquires, "What good end can be "propoſed by endeavouring to perſuade mankind that they ought "to believe things above reaſon?" I anſwer this; leſt they ſhould reject revelation for containing things above reaſon. But "will it not tend, ſays he, to lead thoſe perſons who are in-"fluenced by it, to remain content with their preſent notions, "however ridiculous and abſurd they may really be?" Surely, no: for ridiculous and abſurd notions are not *above*, but *contrary*, to reaſon, and telling people that they ought to believe things *above* reaſon, is not teaching them to believe things *contrary to* reaſon.

Fifthly, He aſks, "Whether it can be of any real advantage "to mankind for the deity to ſend meſſengers to deliver to them "a number of what they call truths, but which it is impoſſible "in the nature of things, for any of them to underſtand?" Now, if he means by *truths*, true propoſitions, then I will venture to affirm, that the deity never ſent meſſengers to deliver to mankind propoſitions which it was impoſſible to underſtand. For they underſtand the propoſitions, though they are incapable of demonſtrating their truth, but believe them to be true upon the word of God. And if he aſks of what advantage it can be to mankind to ſend meſſengers to deliver to them ſuch propoſitions, I will anſwer this queſtion by aſking another: of what advantage are all real kinds of artiſans, who believe, upon the word of men, a number of propoſitions to be true, the truth of which they are incapable of perceiving or demonſtrating?

Sixthly,

Sixthly, He inquires: "Whether, if the ſame words, which "are part of an intended revelation, can be fairly interpreted in "a plain intelligible manner, it is not more reaſonable to ſup-"poſe their true meaning to be that which is really intelligible, "than that which is abſolutely and neceſſarily unintelligible?" If he means by the words, *pretended revelation*, a revelation which has, in every other reſpect, all the marks of being genuine, *then* it is certainly more reaſonable to ſuppoſe the meaning of the words is, that "which is really intelligible, than that which is abſo-"lutely and neceſſarily unintelligible." For words which are *abſolutely and neceſſarily unintelligible* are *nonſenſe*, and have *no meaning*; and words without meaning can never be part of a divine revelation, or any revelation at all. But no concluſion can from hence be deduced againſt the Trinity, for that *three perſons are one God* are by no means unintelligible words, though the *manner* in which *three perſons are one God*, is entirely incomprehenſible.

As this writer's laſt quære contains nothing but what has been already anſwered in my replies to the foregoing, I ſhall return no particular anſwer to that; but I hope what I have already written will be ſufficient to ſhow, that the belief of the doctrine of the Trinity is by no means a proof of a childiſh credulity and weak underſtanding, as the conceited half-thinkers of the age endeavour to repreſent it. And I am perſuaded that the *faſhionable* diſbelief of this, and ſome other tenets, which are ſuppoſed by the church of England to be the doctrines of ſcripture, is a melancholy proof of the defect in our general received methods of education, in neglecting to cultivate the reaſon of youth, and to call forth the faculties of their minds; and that any one who is a tolerable proficient in logic will find that their operations are but diſingenuous caviis or weak ſophiſms. But, on the other hand, May the church of England remember, that every man will be finally acquitted or condemned by his acting, or not acting, in conformity with his own reaſon! May ſhe ever pity the errors, but never ſo far forget the genuine ſpirit of chriſtianity as to dare to puniſh the diſſentions of her enemies. And may her miniſters and defenders be ever ready to convince the underſtandings, but heaven forbid that they ſhould ever attempt to force the conſciences of her oppoſers!

I am, gentlemen,

Your moſt obedient humble ſervant,

S. C.

VIII.

CONSOLATION. No. XII.

ADARIO. A MORAL TALE.

By the AUTHOR of ACHMET, &c.

ADARIO was a merchant in Hamburgh, who, after a ſeries of undiſturbed proſperity, received information, that ſeveral well-freighted ſhips had been loſt in their paſſage, and found him-

ſelf reduced to penury and diſtreſs. In this ſituation the only relief which preſented itſelf was an application to thoſe friends who had ſhared his wealth, and who, in proſperous days, had been laviſh in their offers of ſervice: he repreſented to them that his difficulties were not a conſequence of his imprudent conduct, but of unavoidable misfortunes inflicted by Providence; he harangued on the opportunity his miſery afforded them of realizing their repeated proteſtations of friendſhip, and performing an act agreeable to the deity in relieving the indigent. But no eloquence has power to affect hearts devoted to avarice and pleaſure! Finding him no longer in a ſituation to gratify thoſe inſatiable paſſions they made no ſcruple of diſmiſſing him without relief, and ſome of them, by terms of reproach and contempt, heightened their inhumanity. Adario was irritated at their behaviour. Wretches! exclaimed he, who have rioted at my expence, who have been prodigal in unneceſſary profeſſions, how dare you diſclaim me when I want your aſſiſtance! What is to become of me? continued he, how am I to ſubſiſt? The diſorder of his mind led him to arraign the diſpenſations of Providence. I have always diſtributed the goods of fortune, and I have not defrauded any one. Can, then, the deity be juſt to deprive me of what I uſed ſo worthily?

As he was thus accuſing the Supreme Being, Cleon, who had always been his faithful ſervant, adminiſtered to him the balm of comfort. Adario, ſaid he, forgive the zeal of your ſervant. I have overheard your complaints, and am come to offer you the trifling aſſiſtance of a ſmall ſum, which I have gained in your and your father's ſervice. Accept it I intreat you; I owe all to your family, and ſhall be happy in reſcuing the ſon of Euſtathes from diſtreſs. Adario was ſo aſtoniſhed at the generoſity of the old man, that he ſtood ſome time ſpeechleſs. At laſt, Is it poſſible, ſaid he, is it poſſible, that after having been repulſed with diſdain by thoſe who profeſſed themſelves my *friends*, I ſhould meet with ſuch fidelity, ſuch matchleſs proof of affection in a *ſervant?* But, added he, I will not injure ſuch a generous friend. Tell me only, Cleon, how I have deſerved to be abandoned by Providence? If I may be permitted to ſpeak to you without reſerve, reſumed Cleon, I will acquaint you with my real ſentiments. It may appear preſumption in me to offer advice to my maſter, but your father (to whom I am indebted for inſpiring me with virtuous principles) exhorted *me*, on his death-bed, to ſupply his place to you, and requeſted of *you* to liſten to my admonitions: It is not, then, *Cleon*, but *your father*, who endeavours to reconcile you to your preſent circumſtances, and to make convinced, that this ſituation may prove infinitely advantageous to you. You complain of the ſtate to which the Almighty has reduced you, but, Sir, you have no reaſon to arraign the wiſdom of Providence. You ſay you have diſtributed the goods of fortune, but pardon me if I tell you it was not real charity, but oſtentation, that influenced

fluenced you, elſe you would not have choſen thoſe times when the eyes of men beheld your actions. True charity withdraws from public obſervation, and feels it's reward in an heart-applauding conciouſneſs: it ſeeks not the praiſe of men, but aſpires to the glorious approbation of God. You have never defrauded any one, but I have heard you acknowledge that your pride ſecured you from committing actions which, if diſcovered, muſt ſubject you to ignominy. I have frequently taken the liberty of admoniſhing you for your arrogant and oſtentatious behaviour, and adviſed you to be more careful in your choice of friends, but the pride of flattered wealth and the impatience of youth prevented the effect of my counſels. It was only adverſity which could teach you what you owe to yourſelf, your fellow-creatures, and your God.

Adario liſtened to the diſcourſe of Cleon with fixed attention. He frequently changed colour as he proceeded, but, touched at laſt with conviction of his error, Cleon, cried he, thou art indeed a friend! I cannot ſufficiently expreſs my gratitude! I acknowledge I have not rendered due praiſe to the ſource of thoſe bleſſings I lately poſſeſſed. Your opinion of me is too favourable, for let me add, to what you have alledged, that my reliſh for the pleaſures of life had extinguiſhed every generous and benevolent ſentiment: I laviſhed indiſcriminately my wealth, I abuſed the goodneſs of God; and therefore ſubmit to this ſtroke of divine juſtice. Yes, Cleon, I confeſs my preſumption! How did I dare to accuſe the diſpenſations of the moſt High! Happy, replied Cleon, happy is that man who is taught by adverſity the true value of life! Proſperity is enſnaring, a round of amuſements diſſipates the attention to the momentous concerns of eternity! Whilſt ſucceſs crowns every purſuit, and pleaſure in every ſhape ſeduces the mind, we forget that man was not formed for the mere indulgence of ſenſible enjoyments, and that he ought to conſider himſelf as in a ſtate of trial and probation for one of infinite perfection. The beſt of human beings are too apt to be intoxicated with proſperity, and whilſt ſurrounded with the bleſſings which Providence beſtows to ſweeten this life, loſe the deſire of rendering themſelves worthy of a better. Adverſity, on the contrary, purifies the mind. The faint gleams of illuſive fancy are diſſipated by the effulgence of uncloudeed reaſon. Adverſity teaches us our dependence on God. It corrects all arrogant conceptions of our innate greatneſs, and ſhews us the inſufficiency of human pleaſures. Even under the infliction of the heavieſt misfortune we may patiently ſubmit to the fate of mortality, by exalting an eye of hope to that place where the good will be rewarded with an uninterrupted ſeries of felicity.

The wiſe counſels of Cleon had the deſired effect on the mind of Adario. He enjoyed a ſerenity of ſoul never taſted in his more affluent circumſtances. His ſubmiſſion to the will of heaven was ſoon rewarded by an unexpected piece of intelligence. The ſhips

which

which he had been informed were loſt, all arrived ſafely in the port, having only been retarded by contrary winds, and Adario found himſelf once more to live, not only without having recourſe to his pretended friends, but even in the ſumptuous manner to which he had been accuſtomed. This, however, was far from his intention. On the contrary, he ſummoned Cleon to his apartment to acquaint him with his purpoſe. I am now in a ſituation, ſaid he, to reward, in ſome meaſure, thy faithful ſervices: an adequate return is not in my power, for thou haſt awakened me from my dream of intoxication, and made me ſenſible how much I have deviated from my duty; to thee, my beſt friend, I will communicate my reſolutions. I will leave Hamburgh for ever. I cannot bear to live amidſt a ſet of harpies, who only ſeek to devour my ſubſtance; I will retire with thee from buſineſs to my country-houſe, from all human ſociety but the neighbouring poor, whom I will aſſiſt from motives of benevolence only. Permit me, reſumed Cleon, to ſupport the character of a friend, by aſking why you would retire from the world? You have been deceived, but as you are not diſpleaſed with the voice of truth, I muſt tell you, it was unreaſonable to expect any other treatment from connexions contracted at a feaſt, and nouriſhed only with the fumes of luxurious plenty. Far be it from me to adviſe your renewal of acquaintance with thoſe who ſhunned you in your diſtreſs, but judge not of mankind in general from the conduct of a few individuals, there are perſons capable of alleviating all your cares by a friendly participation, and of heightening every ſatisfaction by ſharing them. Cultivate an acquaintance with the truly deſerving, and the painful remembrance of ingratitude will ſoon be loſt in the reciprocal endearments of ſincere friendſhip. I am charmed with your charitable intention, and congratulate you on your ſuppoſed loſs, as it has contributed to your real acquiſition of wiſdom and happineſs.

Adario, convinced by Cleon's remonſtrances, ſoon acquired the friendſhip of men of true merit. Thoſe perſons who had deſerted him in affliction now endeavoured to reinſtate themſelves in his good opinion, but he treated them with deſerved contempt ſettled in virtuous principles, he ever after regulated his behaviour by the ſtricteſt rules of piety, benevolence, and juſtice. Thus was Adario taught by adverſity a juſt eſtimation of the bleſſings he had abuſed in proſperity, whilſt the faithful Cleon enjoyed the friendſhip and confidence of his maſter, who always acknowledged his obligations to him for inſpiring him with ſentiments, which not only enabled him to ſupport with fortitude an unexpected indigence, but to rejoice with moderation in his ſudden re-eſtabliſhment of fortune.

POETRY.

POETRY.

THE MORAL AUCTIONEER OR, LIFE A SALE.

By JOHN RHUDDE, M. A.

[*Concluded from page* 475.]

LOTS VII, VIII, IX, X, XI.

VICE, PLEASURE, INDOLENCE, PRIDE, LUXURY.

HERE VICE exhales her ſtrong perfumes,
And PLEASURE ſpreads her gaudy plumes.
See INDOLENCE her charms unfold,
And PRIDE diſplay her tinſel gold.
Lo, LUX'RY, battening in ſtate
(Officious vaſſal of the great!)
With numbers more, of viler birth,
The monſtrous ſpawn of groſſer earth:
Since I forbear to tire or tell,
Of all the ſubt'ler fiends of hell;
HATE, ENVY, CALUMNY, and STRIFE,
(That vip'rous brood, empois'ning life!)
Shades of eternal night, who ſtray
And haunt us mortals in our way,
Brood o'er the night, and ſcare the day!

HE warmly ſaid — but ne'er the near,
(For none ſo deaf as who won't hear)
They give the ſage advice to wind,
To all their trueſt int'reſts blind,
When, burſting from th'impatient croud,
Pretence and claim are heard aloud:
While this lewd coxcomb tears his throat,
And that coquet exalts the note:
While all, t'outbid each other try,
And, with inceſſant clamour, vie.
VIRTUE'S a ſtale commodity:
'Tis prais'd; but few, alas! will buy;
While eager multitudes purſue
VICE, under ev'ry ſhocking view.

LOTS XII, XIII, XIV, XV.

LIFE, DEATH, HEAVEN, HELL.

THE laſt great lots of this day's ſale,
Are LIFE and DEATH, and HEAV'N and HELL.

BE wiſe, ye mortals! and attend
The int'reſts of your latter end.
In theſe your ev'ry care employ,
Eternal ſource of grief, and joy.
Nor, from yourſelves, deluded fly,
But learn to LIVE, and learn to DIE.

SEE LIFE advance! nor can it fail
To mark the graduated ſcale:
While ſwift we fly from ſtage to ſtage,
And nimbly turns the fleeting page.
Our youth, alas! it ſoon diſarms,
And riots in our tranſient charms:
While each increaſe of growing years
Proportion adds of riſing cares,
Of fancy'd hopes, and real fears:
'Till, groaning on the weary road,
We tire, beneath th'increaſing load;
And, putting off our mortal forms,
We fall a prey to earth and worms.
'To earth and worms a prey we fall —
And ends it there? — And is THAT all?
Ah! no. — We fall, to riſe! — I hear
The ſolemn trump! — The Judge appear!
And, to wide earth's remoteſt ends,
The all-commanding call extends;
While, ſwift as light, the ſummon flies:
"Awake, ye dead! — To judgment riſe!"

SEE DISTRIBUTION'S righteous hand
Balance the ſeparative wand!
While, in each glowing, conſcious breaſt,
The moral character's impreſt;
And SHEEP, or GOAT, for ever ſtands confeſt!

YE trifling race! ye dull, unknowing!
See, LIFE'S a going, going, going.
Attend th'irrevocable flow,
And dread the long-impending blow.
Though time, in ſunny circles, play,
Night will ſucceed the brighteſt day.
Your wretched waſte of life deplore,
Ere yet your ſun ſhall riſe no more.
In virtue's int'reſts ſpeak your claim,
And vice, put off, and guilt, and ſhame.

YE fair, ye gay, ye vain, ye young,
Attend the moral of my ſong.
And, ere yet fled, beyond your pow'r,
Improve, to worthieſt ends, the hour;
The preſent, flying, hour improve;
Ere DEATH brings on the laſt remove.
Nor let this ſentence ſeal your fate;
And you be told — "You ſpoke too late."

SEE, how the ſenſeleſs ſons of clay
Laviſh the lots of life away;
Though rich and valuable the prize,
They will not BID; they will not RISE.
For toys and trinkets, they're profuſe;
While TIME, and HEALTH, and LIFE, they loſe,

Fair

Fair VIRTUE's cauſe, too oft, betray,
And throw their INNOCENCE away.

CONCLUSION.

BE none of theſe reflexions THINE;
But, one unclouded ſteady ſhine
Gild your long life's extended day,
And flow'ry proſpects charm the way;
While VIRTUE, each advance, ſecures,
And every better LOT of LIFE is YOURS.

A HYMN, or CAROL, FOR CHRISTMAS-DAY.

BY

The Rev. REES PRITCHARD.

[See p. 375.]

PART I.

LET ev'ry one who hears my voice,
And underſtands my lays, rejoice,
Let ev'ry one applaud with me
The ever-bleſſed TRINITY.

O turn, and tune your hearts aright,
In pſalms and hymns let's all unite,
In honour of the SAVIOUR, born
To us, on this auſpicious morn!

This is th'important day, which brought
To ev'ry CHRISTIAN what he ſought;
This is the day which gave the blow
Foretold unto our mortal foe.

This is the day which did retrieve
The happineſs we loſt through EVE
And ADAM's fault; — ere JESUS came
To ſave our ſouls from death and ſhame.

This is the day which broke the net
Wherewith we all were once beſet;
This is the day, ſo fraught with woe
To SATAN, our deluding foe.

This is the bleſs'd momentous morn
Whereon the SON OF GOD was born,
The WOMAN'S SEED, ordain'd of yore
To overturn the SERPENT'S pow'r.

Then let us, with united voice,
Upon this hallow'd day rejoice,
And ne'er diſmiſs the pleaſing thought
Of that relief our SAVIOUR brought.

O let us then exalt his fame,
And magnify his glorious name,
Each day and night, and ev'ry hour
We live, unto our utmoſt pow'r.

But, chiefly on this ſacred morn
Let us exult, when he was born,
Until our ſong to heav'n reſounds,
And angels catch the pleaſing ſounds.

Ere firſt the cock ſalutes the day,
Ariſe at once, without delay,
That, at it's dawning, you may ſing
The praiſes of your Lord and King.

And, when it is no longer dark,
Then, in her mattins, join the lark;
And laud the glorious ſource of light
Who turn'd to day the gloom of night;

Then, with the blackbird, on the ſpray,
Continue from the noon of day
Your lengthen'd ſtrains, till, in the ſkies,
You ſee the twinkling ſtars ariſe,

Then, with the nightingale, ſing on,
Until the moon and ſtars are gone;
Sing on, ſing on, the livelong night,
Until the gloom has left you quite.

From morn, to noon,—thence, to it's end,
Our CHRISTMAS-DAY we thus ſhould ſpend,
In chanting our CREATOR'S praiſe,
In tuneful hymns and ſacred lays.

This is the day, when we were bought;
This is the day the patriarchs ſought,
When GOD to MAN a friend was made;
This is the day which brought us aid;

The day, which rais'd us up on high,
From hell's abyſs, unto the ſky;
The day which made us each a ſon
Of GOD — what wonders has it done!

This is the great, the glorious morn,
Whereon the LAMB OF GOD was born,
Who man's offences only knew
To bleach, though of a ſcarlet hue.

This day, throughout, we ſhould adore
With ceaſeleſs praiſe, the filial pow'r,
For all the goodneſs he has ſhewn,
And all the wonders he has done.

PART II.

O think, what our ſalvation coſt
Think on the precious drops he loſt;

When

When, from his ſide, the ruſhing gore
Stream'd faſt! — think on the pains he bore!

As pelicans are, with their blood,
Said to ſuſtain their tender brood;
So his heart's blood our SAVIOUR gave
His ſinful brethrens' ſouls to ſave.

He quitted his celeſtial train,
And to Judæa's happy plain
Deſcended from the realms on high,
With his own blood, mankind to buy.

From his high throne in paradiſe
He flew, and left, in haſte, the ſkies,
In MARY'S womb our form to take,
And ſuffer for his ſervants' ſake.

He took upon him all the woes
The loweſt abject undergoes,
And all the weighty puniſhment
Due to our ſins, he underwent.

His ſide was wounded by a ſpear,
And he was forc'd our ſins to bear;
Yet, by the ſtripes, which he endur'd,
Were all our rankling bruiſes cur'd.

For us he likewiſe bore the loſs
Of his heart's blood upon the croſs:
To GOD, the FATHER, ever bleſs'd,
He made us ſons, from foes profeſs'd.

O let us then his praiſe proclaim,
And, night and day, exalt his fame:
For you extremely blind muſt be
If you cannot ſuch goodneſs ſee.

But let us keep this ſacred feaſt
That bears his name, above the reſt;
With every virtue from above
With ſmiling concord, joy and love.

Let us thereon ſhun all exceſs,
All rioting and wantonneſs;
And to the church together go,
As all good chriſtians ought to do.

It is not meet a chriſtian choir
Should roll in ſin, like ſwine in mire,
And this great feſtival abuſe,
As if they were as bad as Jews.

But paſs theſe holidays throughout,
Entirely ſober and devout;
As children of their Sire above,
In perfect charity and love.

And to the temple evry day
They conſtantly ſhould go, to pray,
Their MAKER'S praiſes to proclaim,
And to exalt his glorious name.

He ne'er, at any time, demands
Another off'ring at our hands;
But likes to hear his praiſes there;
For they are grateful to his ear.

"Then enter in his gates with praiſe,
"And in his courts your voices raiſe:
"At early morn, and ev'ning late
"Your great CREATOR celebrate!

Theſe are the thanks, which at our hands
He, as a recompence, demands!
'Tis all he now expects above
For his vaſt ſufferings and his love!

Then let us clap our hands, and give
Him all due honours, whilſt we live;
And, in his courts, his name applaud:
For that is pleaſing to our GOD.

Nor let us ever dare blaſpheme,
With lips prophane, our LORD ſupreme,
Leſt we ſhould be oblig'd to go
To Judas, in the realms below.

Now, to the bleſſed THREE-IN-ONE,
The FATHER, HOLY-GHOST and SON,
Let us our bounden homage pay,
Each hour, each moment of the day!

RUSTICATUS.

WE are greatly obliged to this correſpondent, and deſire a continuation of his favours: we have inſerted this poem firſt, as moſt ſuitable to the ſeaſon; though we admire moſt the other in hand; namely, the conſolatory epiſtle, *which ſhall be inſerted in our next, as it contains the moſt excellent advice and comfort to the afflicted: we hope he will excuſe the liberty we have taken with this, ariſing from it's length.*

Written at the HERMITAGE of
SMARTLETHIEULLIER, Eſq.
At Alderſbrook, in Eſſex.
By Mr. C. 1760.

COURTIER or ſwain! whom chance, perhaps, may bring
To view the hermit's loneſome reſidence,
His ſhade of tall elms, and his ſilver ſpring;
Void of celeſtial thoughts depart not hence
Ye!

Ye may have heard, that, in a venal age,
Wiſe SCIPIO * from the walls of Rome withdrew,
'Midſt ſilent woods, oft, meditating ſage,
He lov'd the tranquil virtues all to woo.

Fair virtues! yet, at early dawn eſpy'd
In yonder grove, impervious to the ſun:
And yet on yonder hillock's moſs-grown ſide
Or where the ſmooth tranſlucent riv'lets run.

O hermit! ne'er forſake thy lone abode,
But roam theſe wilds, and meditate on GOD!

* In the woods of Linternum: Nunquam minus ſolus, quam cum ſolus, was the favourite adage of that juſtly celebrated and memorable perſonage.

A MORNING WALK.

AT the ſeaſon when nature deſcends,
And ſcatters the plain with ſweet flow'rs;
When PHOEBUS his influence lends,
And the earth is refreſh'd with ſoft ſhow'rs.

In the morning, purſuing their walk,
Young Strephon and Daphne I ſaw;
How engaging they ſeemed to talk!
While their eyes told each other their joy.

By the ſide of the hedge they ſtep'd ſlow,
Nor ſuffer'd, neglected to die,
The herbs, that, profuſely wild grow,
Known alone to the curious eye.

Now over the gate they reclin'd,
Intent on the huſbandman's toil;
Who when earth, ſoft relenting, proves kind,
Plows, cleanſes, or ſows his rich ſoil.

Then down to the mead they would ſtray,
Where the verdure refreſhes the ſight;
But frequently paus'd by the way,
With apt words to expreſs their deſight.

To the hill now their walk I purſu'd,
Where new objects new pleaſures impart;
And, as nature's fair portrait they view'd,
This leſſon they read to my heart.

DAPHNE.

With theſe beauties how charm'd is the eye!
The proſpect how varied and gay!
My Strephon, the ſcenes we eſpy,
Though ſpeechleſs, inſtruction convey.

The fields, kept ſo neat and ſo clean,
Which the farmer each day doth inſpect,
Remind me of home, that within
There ſhould nought be conſum'd by neglect.

The ſtream that glides ſmoothly along,
Bids me never meet paſſion with rage;
If you frown — I will ſing a ſoft ſong;
Your anger ſoft words ſhall aſſuage.

The ſheep which enliven the plain,
Nor far from their ſhepherd will roam,
Seem to ſay, that true pleaſure in vain
Is ſought for, if abſent from home.

STREPHON.

Dear DAPHNE, that village obſerve,
There, how happy the few who reſide!
They live without guile or reſerve,
At a diſtance from folly and pride.

SIMPLICITY walks with the clown,
Coy MODESTY dwells with the fair;
For CHARITY, look to yon dome;
The Vicar and ſhe ſhould be there.

Mark yon cot, rear'd for plain humble ſwains,
Where bleſſings, though few, greatly pleaſe;
'Tis the lot of the peaſant, who gains,
With his ev'nings, CONTENTMENT and EASE.

There, TEMPERANCE, healthful and gay,
Smiles at LABOUR, though coarſe be his meat;
With a ſong he ſalutes the new day,
And his bread and his reſt are both ſweet.

There obſcur'd, modeſt WORTH ſteals through life,
With PEACE, ſmiling peace, at his board;
To the gay buſy crowd they leave ſtrife,
Nor envy the miſer his hoard.

There PRUDENCE too, meekly array'd,
Has found a ſnug wholeſome retreat;

Her

Her care ſhe owns fully repaid,
If COLIN ſtill finds her diſcreet.

Let the hero ſtake life for a name;
Let ambition court guilt, pomp, and glare;
Let the gay waſte their days in love's flame;
Can they ever with Virtue compare?

That Virtue which ſeeks yon retreats!
That devotion thoſe ſcenes muſt inſpire!
O! let me enjoy their bleſs'd ſweets!
Thoſe pleaſures which ſages admire!

They illumine the mind with their ray,
And point to the firſt-forming cauſe;
From each inſect, and every ſpray,
Reflexion an inference draws.

Hail, nature! or, rather, to thee,
JEHOVAH! our praiſes be paid;
Whoſe WISDOM in nature we ſee,
Whoſe GOODNESS in all is diſplay'd.

Chicheſter, 1764. *L.*

EPITAPH.

ON

A GRAVE-STONE,

IN A

COUNTRY CHURCH-YARD.

THE maid who owns this humble ſtone,
Was ſcarce in yonder hamlet known;
And yet her ſweets (but heav'n denied)
Had grac'd the cot where late ſhe died.
Behold how freſh the verdure grows,
Where Peace and Innocence repoſe.

Thou too, not unimprov'd depart;
Go, guard like her the rural heart:
Go keep her graſs-grown ſod in mind,
Till death the foe whom thou ſhalt find,
Bedew'd with many a ſimple tear,
Shall lay thy village virtues here.

HISTORICAL MEMOIRS.

BY advices from Warſaw we have the following account of the coronation of the new-elected king of Poland: on the 25th of November, being St. Catherine's day, at nine o'clock in the morning, the clergy and eccleſiaſtical ſenators, in their proper habits, waited on his majeſty, to conduct him to the church of St. John the Baptiſt, to which his majeſty went, walking under a magnificent canopy, ſupported by ſix Caſtellans, preceded by a body of Poliſh troops, with their enſigns diſplayed, by the ſtandard-bearer and ſword-bearer of Poland and Lithuania; alſo by the marſhal of the Grand Dutchy, accompanied by the ſenate and nobleſſe. His majeſty's garment was richly embroidered with ſilver, and was made in ſuch a manner, as to have the appearance of a ſuit of armour: he wore a head-piece, ſurmounted by a white feather, and a long mantle embroidered like his garment. Immediately before his majeſty proceeded the waywodes of Poſnania and Sendomir, with the Caſtellan of Wilda, each of which carried on very rich cuſhions the enſigns of royalty, the crown, ſceptre, and globe. When his majeſty was come to the foot of the great altar, the prince primate, who waited there, began the ceremony of the coronation and conſecration; which being ended he repeated aloud, *Long live the king!* the whole church immediately re-echoed with ſhouts of applauſe and joy; and the heavy artillery continued firing whilſt the *Te Deum* was ſung, and high maſs celebrated.

His majeſty then being cloathed with the royal mantle of purple velvet, trimmed with ermine within and without, ſeated himſelf on a magnificent throne erected in the choir, and bearing his crown, with the ſceptre in one hand and the globe in the other, attended to a diſcourſe preached by M. Kraſicki, principal canon of Gueſna. When the diſcourſe was ended the marſhal of Lithuania cried, *Long live the king!* and the artillery was again diſcharged. Finally, his majeſty was reconducted to the palace with the ſame ceremonies and in the ſame order as before his coronation. He there received the homage of the ſenators and the compliments of the foreign miniſters and principal nobility. His

majeſty then ſent for the ambaſſadors from Peterſburgh and Berlin, prince Adam Czartoriſki, general of Podolia, and count Poniatowſki, Biſhop of Cracow, his brother, whom he inveſted with the enſigns of the order of the white eagle; after which there was an elegant entertainment at court: his majeſty dined alone under a canopy at a ſmall table raiſed on a platform, and was ſerved by the three great officers of the crown. The ſenators and miniſters of ſtate took their places at two other tables one on each ſide of the king. The principal officers of the crown dined at a fourth table in the form of the letter S in another apartment, and in another room at a large table dined the principal nobility; at every health the artillery made a diſcharge and martial inſtruments played. After dinner his majeſty retired to his apartment, and in the evening went to ſee the magnificent illuminations in the city and ſuburbs. The next day the regency and commonalty paid homage in the public parade; at night the town-houſe was illuminated; there was a grand ſupper at court, with a maſked ball for the nobility, public miniſters, and foreigners of diſtinction.

Accounts received from Munich import, that by an ordinance of the elector of Bavaria, which was made public the 13th of November, for reviving and extending the mortmain law of 1672; it is ordered, that no convents or eccleſiaſtical communities ſhall, under any pretext whatever, whether for the purpoſe of maſſes, anniverſaries, pious works, or exerciſes of devotion, obtain a title for more than 2000 florins at any one time, either in money or effects: that no one perſon ſhall make a ſecond donation, ſo as to exceed that ſum: that no penſion to a relation who hath taken the vows ſhall be above 100 florins a year, and then to revert back to the lawful heirs: and that all eſtates of inheritance which ſhall fall to a religious, ſhall likewiſe paſs to the heirs. The foundling hoſpitals and eſtabliſhments for the poor and ſick, pariſh churches, eccleſiaſtical ſeminaries, ſchools and benefices founded by ſecular prieſts, are not included in this ordinance. Temporal eſtates in foreign countries are not prohibited. Fraternities approved by the ſovereign are not to acquire more than 50 florins at a time. Offences againſt this ordinance are to be puniſhed by forfeiting double the ſum obtained, over and above the allowance of 2000 florins.

The Landgrave of Heſſe-Caſſel has ſent a letter to the dictature of the empire, proteſting againſt the ſteps taken by the princeſs his conſort and the hereditary prince his ſon, on the 13th of October laſt, in relation to the regency of the county of Hanau.

We learn from Porto Ferraro, that on account of the approaching arrival of ſome French troops in the iſland of Corſica, the government thought it neceſſary to convoke an aſſembly of the principal members of the ſtate to deliberate upon the meaſures neceſſary to be taken upon ſo important an occaſion. They met accordingly the 23d of October, and the reſult of their deliberations was, that though his moſt chriſtian majeſty's intention ſeemed to be only to defend the places which the Genoeſe are poſſeſſed of in that iſland, they thought it neceſſary for the public ſafety to take the following precautions:

Firſt, That a military committee, compoſed of ſubjects from each of the provinces be formed, in order to inforce the obſervation of the regulations, which forbid all communication between the inhabitants of Corſica, and thoſe of the places belonging to the Genoeſe. Secondly, that the French be prohibited coming into the country on any pretence whatſoever. Thirdly, that all propoſals for peace with the republic ſhall be abſolutely rejected, unleſs they will previouſly agree to the preliminaries propoſed in the general aſſembly at Caſinca. 1761. Fourthly, that Paſhcal Paoli ſhall be charged to make in the name of the whole country, the moſt reſpectful remonſtrances to his moſt chriſtian majeſty, upon the damage he will do the country, by ſending his troops at a time when the Corſicans were upon the point of driving the enemy intirely out of the iſland. Fifthly, That in order to give weight to theſe repreſentations, Paoli ſhall be charged at the ſame time, to apply to the powers in friendſhip with this country, for their mediation with his moſt chriſtian majeſty, and to implore their protection, for the defence of their rights and liberties.

Letters

Letters from Paris of the 7th inſt. ſay, that an edict of the French king's has juſt been regiſtered there in parliament, whereby his majeſty diſſolves the ſociety of Jeſuits for ever, but permits them, nevertheleſs, to reſide in his kingdom as individuals under ſubjection to the ſpiritual power of the prieſts of the places where they reſide, on conforming themſelves to the laws, and behaving in all reſpects as becomes good ſubjects. By the ſame edict an intire and perpetual ſtop is put to all criminal proceedings that have been commenced againſt them on any account whatſoever.

CHRONOLOGICAL DIARY.

Saturday, Dec. 1.

A FEW days ago, a gentlewoman, paſſing from London to Leith, had carried a young child along with her. Upon her arrival at Leith, the mother happened to come up upon deck, leaving the child aſleep in the cabin below; a monkey, which was at the ſame time in the cabin, in the mother's abſence fell upon, and ate off moſt of the child's face; of which the infant died ſoon after.

Tueſday 4. This morning the wife of Mr. William Plomer, clerk to Mr. Willet, in Corn-ſtreet, Briſtol, was delivered of a girl, and in about twelve hours afterwards ſhe was alſo delivered of two more and a boy. They were baptized by the names of Hannah, Sarah, Mary, and William. The children were larger than many twins; they at firſt ſeemed hearty and likely to live, but died ſome days after.

Wedneſday 5. Letters received by the ſociety for promoting chriſtian knowledge from Madraſs in the Eaſt-Indies, dated May 25, 1763, contain an account, that their miſſionaries had ſtretched a great way into the country among the heathens, making many proſelytes. Thoſe miſſionaries ſay, that the rev. Dr. Francke, in Germany had ſent them a number of Tamulian types, with a promiſe of more, which they were to be enabled to uſe; the government having erected a printing-office in the city of Madraſs, and had given the care and inſpection of the ſame to them.

This day at a general court of the governors of the London Hoſpital, his royal highneſs the duke of York was choſen preſident of the ſaid hoſpital, in the room of the duke of Devonſhire, deceaſed.

At a council at a Liverpool, the hon. Charles Yorke, eſq. and Sir Fletcher Norton, his majeſty's attorney-general, were admitted honorary freemen of that borough and corporation.

Friday 7. By letters from Berlin we are told, that near all the ſick people in the general hoſpital, which was deſtroyed by the dreadful fire at Konigſberg, periſhed in the flames; but the number was not known, any more than that of the perſons who were loſt in attempting to get them out.

The Engliſh factors who reſide in Spain, have deſired their correſpondents here not to mention any thing in their letters relative to political affairs, becauſe they were all opened before delivery.

This day the hon. Charles York, eſq. took his ſeat of precedency in the court of Chancery at Lincoln's-Inn-Hall.

Saturday 8. The Laurel armed cutter arrived at Portſmouth this morning, and has brought in a ſmuggling lugger, with 150 anchors of brandy and 15 bags of tea. She was met with ſoon after ſhe came out of Guernſey, and the maſter of the Laurel was diſpatched in a boat to examine her; on his boarding her he was moſt violently aſſaulted and beat, and his boat's crew thrown overboard by the ſmugglers, and it was with no ſmall difficulty their lives were preſerved with the aſſiſtance of another boat from the Anſon cutter. They were, however, overpowered, and three of the principal offenders ſecured, but they have ſince made their eſcape at Weymouth, at which port the ſaid veſſel was obliged to take ſhelter in the late ſtorm.

Monday 10. A remarkable cauſe was determined before the lord chancellor, wherein a gentlewoman was plaintiff, and a noted methodiſt preacher, defendant; when

when the chancellor ordered a deed to be ſet aſide, by which the defendant had obtained of the plaintiff an annuity of 50l. and his lordſhip decreed the preacher to pay full coſts of ſuit to the plaintiff.

Tueſday 11. Came on a remarkable cauſe in Weſtminſter-hall, wherein a magiſtrate for the county of Middleſex was plaintiff, and another magiſtrate for the city and liberty of Weſtminſter, defendant, in an action of falſe impriſonment and confinement of the former, by the latter, for upwards of two hours, when, after a full hearing, and ſeveral learned arguments on both ſides, a verdict was given for the plaintiff, with 50l. damages, and full coſts of ſuit.

Monday 10. Mr. Harris, a yeoman farmer, at Crooksford-Bridges near Chertſey, in Surry, and all his family, were bitten by one of his own dogs that had ſuddenly ran mad; the dog alſo flew on the horſes, cows, hogs, &c. and bit them. Mr. Harris and family ſet out for the ſalt water to be dipped.

Wedneſday 12. The ſeveral cauſes brought by Mr. Beardmore, Mr. Entick, Mr. Wilſon, Mr. Fell, and Mr. Meredith, againſt lord Halifax, ſecretary of ſtate, and Mr. Carrington, and others, meſſengers, for impriſonment, on account of ſome of the Monitors publiſhed in the year 1762, were tried at the ſittings in the court of common pleas, at Weſtminſter, by ſpecial juries of the county of Middleſex; when a verdict was found in the cauſe brought by Mr. Beardmore, with 1500l. damages; and alſo a verdict in the cauſe brought by Mr. Meredith, with 200l. damages. In the other cauſes verdicts were found for the plaintiffs, with 40l. damages in that brought by Mr. Wilſon; 20l. damages in that brought by Mr. Entick; and 10l. damages in that brought by Mr. Fell. The warrants upon which the plaintiffs were apprehended and detained, were determined to be legal in theſe actions, and the verdicts were grounded for detaining the plaintiffs longer than was thought neceſſary, before they were examined.

Thurſday 13. Laſt night an expreſs arrived at St. James's, with the agreeable news of the ſafe delivery of her royal highneſs the princeſs of Brunſwic, his majeſty's eldeſt ſiſter, of a princeſs, the 3d inſtant; and this day their majeſties received the compliments of the nobility and foreign miniſters at St. James's on the occaſion; as did alſo her royal highneſs the princeſs dowager of Wales at Carlton-houſe.

Friday 14. John Weſket, late porter to the right hon. the earl of Harrington, was capitally convicted at the Old-Baily, for ſtealing in the dwelling-houſe of his lordſhip, three gold ſnuff-boxes, a gold watch, a ſilver candleſtic and ink-ſtand, and 400l. in caſh, with 130l. in bank-notes. James Cooper for receiving part of the above goods, knowing them to be ſtolen, is to be tranſported for fourteen years.

This day at Hick's-hall came on the trial of Williams, the negroe, otherwiſe king Diego, for defrauding Mr. Dickie, maſter taylor in Bow-ſtreet, Covent-Garden, of a quantity of gold-lace; and was ſentenced to be tranſported for ſeven years.

Saturday 15. Died, in his eighty-fifth year, the rev. Richard Walker, D. D. vice-maſter and ſenior fellow of Trinity College, Cambridge, caſuiſtical profeſſor of divinity in this univerſity, and rector of Upwell in Cambridgſhire. He is already ſucceeded in the vice-maſterſhip by the rev. Dr. Davis.

Suday 16. At lady Pakington's, at Perdeſwell, near Worceſter, her lady-dyſhip's two poſtillions being in the ſervant's hall, where a gun happened to lie upon the dreſſer, one of them caſually took it up, not imagining it was charged, and handling it in a careleſs manner, it ſuddenly went off, and inſtantly killed his fellow-ſervant John Corfield. The coroner's inqueſt have brought in their verdict accidental killing by miſadventure. The ſervant in whoſe hand the gun went off, was committed to goal, in order to be tried at next aſſizes.

Monday 17. Francis Stoner was executed at tyburn purſuant to his ſentence, for the murder of Elizabeth Antweezle, a woman he co-habited with for many years, he behaved with great penitence, devotion, and reſignation, every way ſuitable to his unhappy circumſtances

Ann Powell, alias Plint, who ſome time ſince was ſo artful as to draw in the young genleman, clerk to a merchant, to marry her as a great fortune, and has ſince taken in ſeveral others, was convicted of a like offence, for which ſhe was branded in the hand and will be impriſoned in Newgate for one month.

This

This day a young lady of family and fortune was detected in pocketing five pieces of lace, at a haberdaſher's in Fleet-ſtreet; and 1000l bail is given for her appearance.

Wedneſday, 19. Died, at his brother's houſe in Privy gardens, the Right Reverend Doctor George Stone, Archbiſhop of Armagh, and Primate of all Ireland.

Letters from Madrid mention, that the Spaniſh commander who fired upon Capt. Sybrand, has lately been broke and diſmiſſed the ſervice, at the particular deſire of the earl of Rochfort.

Friday 21. His majeſty has granted a farther time for the importation of Iriſh butter and ſalted proviſions to the 9th of January next.

This day a baker, at St. Luke's, Middleſex, was convicted before a magiſtrate for having found in his bakehouſe a quantity of allum, which was adjudged by the ſaid magiſtrate to have been lodged there with an intent to adulterate the purity of meal, flour, and bread, contrary to the ſtatute in that caſe lately made and provided, and paid the penalty of four pounds for the ſaid offence, being a mitigation for the ſum of ten pounds.

Monday 24. His majeſty has been pleaſed to grant letters-patent appointing the right hon. John earl of Hyndford to be vice-admiral of Scotland, in the room of the right hon. James earl of Findlater, deceaſed.

Tueſday 25. It having been repreſented to the king, that his majeſty's cuſtom-houſe at Boſton, in the county of Lincoln, was on Friday the 14th inſtant, in the night, feloniouſly broke and entered by ſeveral perſons unknown; and that an iron cheſt, in which the crown's money was depoſited, was broke open, and the ſum of 100l. or thereabouts, was, by the ſaid perſons taken away; his majeſty, for the bringing to juſtice the perſons concerned in the ſaid facts, has promiſed his moſt gracious pardon to any one of them, who ſhall diſcover his or her accomplices therein, ſo that they may be convicted thereof. The commiſſioners of his majeſty's cuſtoms have alſo promiſed a reward of 100l. to be paid on the conviction of one or more of the offenders.

As the number of hawkers and pedlars is of late very much increaſed, many of whom travel the country with carts or waggons, by which means they convey very large quantities of goods from town to town, greatly detrimental to the Shopkeepers and fair traders throughout the kingdom; ſome of them, under a pretence of ſmuggling, greatly impoſing on the unwary; and as this is known to be a growing evil, the principal traders of Exeter are come to a reſolution to apply to parliament for the repeal of an act granted in favour of hawkers and pedlars.

A general bill of all the chriſtenings and burials within the bills of mortality, from Dec. 13, 1763, to Dec. 11, 1764.

Males chriſtened	8593
Females	8208
In all	16801
Males buried	11503
Females	11699
In all	23202
Whereof have died,	
Under two Years of age	7673
Between two and five	2026
Five and ten	939
Ten and twenty	877
Twenty and thirty	2000
Thirty and forty	2228
Forty and fifty	2403
Fifty and ſixty	1823
Sixty and ſeventy	1607
Seventy and eighty	1099
Eighty and ninety	471
Ninety and a hundred	53
A hundred and one	1
A hundred and four	2
Decreaſed in the burials this year	2941

LIST of NEW-BOOKS, with REMARKS.

1. THE advantage and neceſſity of the chriſtian revelation, ſhewn from the ſtate of religion in the ancient heathen world, eſpecially with regard to the knowledge and worſhip of the one true God: a rule of moral duty and a ſtate of future rewards and puniſhments. To which is prefixed, a preliminary diſcourſe on natural and revealed religion. By John Leland, D. D. in 4to. 2 vols. Price 1l. 10s.

1l. 10s. Dodsley. [A table of contents is prefixed to these volumes, which will discover to the reader most fully the author's plan; which he has executed with great judgment and precision; but, as is usual with him, in a manner rather too tedious and laboured. The work, however, has great merit, though it is to be wished it had less price: and certainly is sufficient, if any thing could be sufficient, to silence the opposer of revelation.

2. A View of Human Life, in a series of sermons. Published for the use of families. By Samuel Eaton, D. D. 8vo. Price 5s. bound. Waugh.

3. Sermons, by the editor of Letters between Theodosius and Constantia. 2 vols. small 8vo. Price 5s. sewed. Becket. [Short essays, highly commended by the REVIEWERS, but destitute of true force, reason, or pathos.]

4. An Essay on Gratitude, considered as a religious duty, or social virtue, in two parts. By Edward Watkinson, M. D. author of an Essay on Oeconomy. Printed at Sheffield, for the author. 8vo. Price 1s.

5. An Admonition to the Younger Clergy. Shewing the expediency of, I. Propriety. II. Temperance. III. Assiduity. IV. Candour. 8vo. Pr. 1s. Rivington. [The author of these pieces seems very desirous of deserving well of his fellow-creatures. We are glad to hear his Essay on Gratitude has met with so large a sale, as every attempt to promote so lovely a virtue is meritorious. We have a letter in hand concerning his Admonition, which shall appear in a subsequent number, and supersedes any thing further here.]

6. The Song of Solomon, newly translated from the original Hebrew, with a commentary and annotations. 12mo. Price 2s. Dodsley. [Learned and ingenious. The author gives us reason to expect a further elucidation of this beautiful song.]

7. A Sermon preached at the anniversary meeting of the governors of the city of London Lying-in hospital for married women, May 17, 1764. To which is added, an account of the hospital. By Gloucester Ridley L. L. B. Minister of Poplar. Brotherton.

8. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes critical, historical, and practical, in four vols. By Laurence Holden, of Maldon, in Essex. 8vo. 1l. 1s. in boards. Henderson.

9. A Sermon preached at the anniversary meeting of the governors of the Magdalene harity, April 5, 1764, at St. Anne's Soho. By Denniſon Cumberland, lord bishop of Clonfert. Walter. [A sound and useful discourse, and well adapted to the purpose of serving the institution for which it was preached.]

10. The Divine Mission of the Messiah, demonstrated from the eleventh chapter of the prophet Daniel, for the conviction of Jews and Deists. By a clergyman in the west of England. 4to. Price 1s. 6d. Cadell.

11. Corpus legum sacrarum de moribus reformandis. A collection of texts from the Old and New Testament, against the most predominant vices and ruling passions. In two books, 8vo. Price 2s. Blyth.

12. The Companion, or Spiritual Guide at the Altar. Containing prayers, ejaculations, meditations, and the order for the administration of the Lord's supper. By a clergyman of the church of England. 12mo. Price 6d. Dilly.

13. The Case between Gerizim and Ebal fairly stated. By Richard Parry, D. D. rector of Wichampton, and preacher at Market Harborough. 8vo. Price 1s. Whiston. The present pamphlet seems very satisfactory on the subject, and deserves the attention of the lovers of sacred literature.

14. On the Licentiousness of the tongue —A sermon. By William Leapor. A. M. rector of Kirby Wisk in Yorkshire. Price 1s. Richardson.

15. The Use of Reason and Reflexion on religious Subjects. A sermon. 8vo. Price 6d. Fletcher.

16. The Nature of Compliances civil and religious, preached before the University of Cambridge. By J. Mainwaring, fellow of St. John's College. Bearcroft, &c.

17. Religio Laici; or a Layman's Thoughts upon his Duty to God, his Neighbour, and himself. 8vo. Price 2s. Crowder. [A well-meant, useful performance, and one which will well repay a serious perusal.

[*To be continued in the Supplement.*]

THE

SUPPLEMENT

TO THE

Chriſtian's Magazine.

For the YEAR 1764.

MEDITATIONS on CHRISTIANITY AS A SECT, or SOCIETY.

Eph. iv. 14, 15, 16.

That we — ſpeaking the truth in love, may grow up into him in all things, who is the head, even Chriſt: from whom the whole body, fitly joined together and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every member, maketh increaſe of the body unto the edifying of itſelf in love.

IT is happy for thee, o my ſoul! that thou beganſt to exiſt in a part of the world where chriſtianity had been planted; where the light of the glorious goſpel had ſhone forth to inlighten thoſe who *ſat in darkneſs, and in the regions of the ſhadow of death* All love, all glory be to thee, o God! for this particular vouchſafement.

Had I been an inhabitant of the *heathen* world, the glimmering light I could have gathered of the deity, had perhaps, been very ſmall. God would not, indeed, have expected me to have kept laws which had not been laid before me. Thy *tender mercy*, o Lord! *is over all thy works*. But, beyond compariſon, my proſpects had been meer gloom.

I ſhould have found a corruption in my nature, a proneneſs to *do* that which, perhaps, at the ſame time I might have apprehended to have been amiſs. For, are not notions of right and wrong implanted in our nature? I am perſuaded they are, though too many vulgar ſouls, by their own faults, have almoſt obliterated them. Now, where the notions of right and wrong are ſtrongly implanted, tranſgreſſion muſt leave a ſting. So that, though I ſhould have had no revealed law, I ſhould have been *a law unto myſelf, my conſcience either accuſing or excuſing me.* But how ſhould I have known what would, or poſſibly could, have been a ſufficient atonement or ſatisfaction? And how ſhould I have been delivered from the horrible dread that might have fallen upon me? How ſhould I have known thee, o bleſſed JESUS! my Redeemer? — O thou deſire of my ſoul! All love, all praiſe be to thee.

The dear volume that contains thy goſpel, thoſe glad tidings of thee contained in the book we call the New Teſtament, which is the counter-part of the Old, that other volume or roll of the book in which it is written of thee, that thou ſhouldeſt fulfill the will of thy God: this dear volume unfolds to me things of ineſtimable value! *Life and immortality are brought to light by the goſpel.* The Old Teſtament informs me of the fall of man, of which ſpecies I am an individual; and in the beginning of the book we call *Geneſis*, points at the means of his recovery. *Man* had been betrayed by the wiles of a fallen *angel*, an order of beings in the heavens above; but thou, o God! didſt pronounce ſentence againſt the apoſtate ſpirit, who had betrayed *Adam* by means of *Eve*. Then thou, o God *Jehovah!* ſaidſt unto the [evil ſpirit who had taken upon him the body of a] ſerpent, "I will put enmity be-"tween thee and the woman: between her race, her ſeed and "thine. *It* ſhall bruiſe thy head." — *The ſeed of the woman ſhall bruiſe the ſerpent's head.* A Saviour ſhall be born who ſhall redeem and reſtore lapſed mankind. This was no other perſon than thyſelf, o bleſſed JESUS! "begotten of thy Father before all "worlds, God of God, light of light, very God of very God, "begotten, not made, conſubſtantial with the Father: by whom "all things were made; who for us men, and for our ſalvation, "cameſt down from heaven, and waſt incarnate by the Holy "Ghoſt, of the Virgin Mary, and waſt made man, and waſt "crucified under Pontius Pilate. It was thou, o JESUS! who "didſt ſuffer and waſt buried; and the third day didſt riſe "again, according to the ſcriptures," *according to the types and prophecies which went before of thee, and according to thy own infallible predictions:* "thou didſt aſcend into heaven, and ſitteſt "on the right hand of the Father; and wilt come again with "glory to judge both the quick and the dead: and thy kingdom "ſhall have no end." And therefore to Thee, with the Father, and the Holy Ghoſt, be all honour and glory, now, and for ever. Amen, Amen, Amen.

But, o bleſſed Lord! before thou didſt aſcend into heaven, thou plantedſt a *church*, and endowing it with many glorious privileges, madeſt unto it many gracious promiſes. For out of the number of thy diſciples, which at the time of thy reſurrection, and before thy aſcenſion were many; thy apoſtle Paul tells us thou waſt *ſeen by above five hundred brethren at once*; out of this number, thou didſt authorize *eleven* to make diſciples of all nations by baptiſing them. Theſe eleven went into Gallilee into a mountain where thou hadſt appointed them, and there thou gaveſt them their commiſſion (a glorious privilege) ſaying: "All power is given unto me both in heaven and on earth; go "YE therefore and teach all nations, baptiſing them in the "name of the Father, and of the Son, and of the Holy Ghoſt; "— And lo I am with you [in the execution of this commiſſion] "alway, even unto the end of the world. Amen." Now thoſe glorious privileges and gracious promiſes which thou waſt pleaſed to make, were not made but upon certain conditions. They were made to ſuch as ſhould be admitted into thy church by holy baptiſm, adminiſtered by the hands of authorized miniſters. For thy infallible word regiſtered by St. Mark * tells us: *He who believeth, and is baptized ſhall be ſaved.* A gracious promiſe this — He who believeth is ſuppoſed to live according to that belief, and ſo of the other promiſes made in ſcripture to any ſingle virtue, which is ſuppoſed to be linked to the reſt. And by St John we are told, that thou, o bleſſed Jeſus! didſt anſwer Nicodemus thus: *Verily, verily I ſay unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God.* When thy apoſtle Peter had, upon the pouring forth of the Holy Ghoſt, at the day of Pentecoſt, converted ſo many perſons by the ſermon which he had juſt preached; and when theſe, being pricked in their hearts, inquired what they muſt do? He told them, they muſt *repent and be baptized every one of them in the name of Jeſus Chriſt for the remiſſion of ſins, and they ſhould receive the gift of the Holy Ghoſt.* And accordingly they who gladly received his word *were baptized.* And when the Samaritans believed Philip's preaching, they were *baptized* both men and women. As was alſo the Æthiopian eunuch,—From the Holy goſpel, then, and from the Acts of the Apoſtles, it is plain that the promiſe of remiſſion of ſins and ſalvation, was made on condition of our becoming members of thy church, and that was to be by baptiſm. In which the baptized perſon renounces the devil and all his works, the vain pomp and glory of the world, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that he will not follow them, nor be led by them. He joins himſelf to thee, o Chriſt! engaging to fight manfully under thy banner, and to continue thy faithful ſoldier and ſervant unto his life's end. He profeſſeth his belief of thy doctrine, promiſing to hold faſt that profeſſion: engaging to live according to thy laws. And upon theſe conditions it is, that thou

* Mark xvi. 16.

o God! haſt promiſed, That he who thus practically believeth, *and is baptized*, ſhall be ſaved; his ſins being forgiven him; he has by this covenant a title to the Holy Spirit, as a principle of new life to the myſtical body of Chriſt, of which he is now made a member; and he is entitled to a happy and glorious reſurrection of his body, when this corruptible ſhall have put on incorruption, and ſhall be faſhioned after the likeneſs of the glorified body of Chriſt. And he is alſo entitled to a happy and glorious immortality in heaven, if he continue ſtedfaſt in the performance of the conditions undertaken by him, Yet thou, o good and gracious God! wilt accept of a ſincere, though imperfect, obedience to all thy laws, provided it be univerſal, that is, that we have reſpect to thy commandments, ſo as diligently to endeavour to keep them *all* without exception, and that we keep ourſelves free from all heinous and mortal ſin, and ſtill be improving and going on to perfection. Nay, if the baptized perſon ſhould be ſo unhappy as to polute his baptizm by any ſuch heinous and mortal ſin, thou, o God! art graciouſly pleaſed in this covenant to engage, that upon a laborious and thoroughly practical repentance, thou wilt pardon his lapſe, and reſtore him again to favour*. It is, therefore, by no means an indifferent thing whether we are by *baptiſm* made members of this thy body or not. Nor whether we continue dutiful ſons and daughters of the ſame, keeping the *Unity of the ſpirit in the bond of peace*. And therefore "Glory be to thee, o "Lord God! who haſt made me a member of a particular "church, whoſe faith and government, and worſhip, are holy, "and catholic, and apoſtolic; which is a ſound part of thy "church univerſal, and teaches me charity for thoſe who diſſent "from me. All love, all praiſe, be to thee."

I have great reaſon thus to rejoice that I am made a member of a ſound part of the univerſal church, and thereby *a member of Chriſt, a child of God, and heir of the kingdom of heaven*. For I cannot find that my worſhip will be acceptable to thee, o my God! at leaſt I cannot find any promiſe that it will be ſo, unleſs it be offered in union and communion with thy holy church. This I am the more confirmed in, when I call to remembrance the exemplary puniſhment inflicted upon *Corah*, *Dathan*, and *Abiram*, who preſumed, under the Old Teſtament diſpenſation, to worſhip thee by offering ſacrifice in oppoſition to Aaron, thy appointed miniſter. Thereby breaking that union and communion, violating that love or charity without which all other virtues are nothing worth: for thy church is one from the beginning of the world. Before the coming of thy Chriſt the prieſthood was confined to Aaron and his ſeed, by a natural generation; and when the Jewiſh diſpenſation ceaſed, and thou, o bleſſed JESUS! the high prieſt

* See ſome Inſtructions concerning the chriſtian covenant, and the myſteries by which it is tranſacted, p. 6—13. London, 1748. See alſo Kettlewell's Meaſures of Chriſtian Obedience.

of

of our profeſſion, hadſt given thy commiſſion to thy apoſtles, then were the means of grace, baptiſm, and the holy euchariſt, to be diſpenſed by the hands of them and their ſucceſſors to the *end of the world*, by a ſpiritual generation; that is, by a ſucceſſive ordination. Still keeping the unity of the Spirit; the Jews were to keep it, adhering to Aaron's communion, the Chriſtians are to keep it, adhering to the miniſtrations of their paſtors in communion with their particular biſhop, who muſt be in communion with the catholic church, the body of Chriſt, *fitly joined together, and compacted by that which every joint ſupplieth.* Teaching and practiſing what has been the catholic, the univerſal doctrine and practice from the beginning.

Every particular biſhop with his clergy and people, thus teaching and practiſing, thus diſpenſing the word and ſacraments, are a particular church; a ſimilar part of the catholic church. And ſo long as the biſhop continues thus united to her, his clergy and people are ſo too: he, as a principal, they, as leſſer members of the body; he, as a principal, they as leſſer branches of the vine. But if he cuts himſelf off by departing from the doctrine, or by corrupting the worſhip of the catholic church; or if he be cut off by cenſure for his immoralities; then is his communion to be avoided, and the reſt of his brethren are to provide for the flock, to gather the Lord's ſheep into the fold, and to feed them with wholeſome doctrine, and the due adminiſtration of the ſacraments, *baptiſm* under which *name* what we now call *confirmation* was formerly contained, and the *euchariſt*, that is the myſtical body and blood of thee, o Chriſt!

Conſider, o my ſoul! that ſin muſt be of a very heinous nature to deſerve ſuch puniſhment, as that God himſelf ſhould take upon him human nature with all it's infirmities, ſin only excepted; that he ſhould be all his life long *a man of ſorrows, and acquainted with grief*; and ſhould at laſt ſuffer death upon a croſs to redeem and ſave us. — And muſt not they therefore be *fools and blind*, who refuſe to let him ſave them in the way which, he in his infinite wiſdom, has been pleaſed to appoint? *If the prophet had bid thee do ſome great thing* (ſaid the ſervants of Naaman) *wouldſt thou not have done it? How much rather then, when he ſaith to thee, waſh and be clean?* 2 Kings v. 13. For my part then, nothing ſhall hinder me from continuing in the boſom of my mother, the church, — Here will I reſt. And, as often as thy Providence, o God! ſhall give me the opportunity, I will diligently attend on the public worſhip, particularly on the euchariſtic ſacrifice of the body and blood of my Redeemer, according to his own inſtitution and appointment; who has told us, That *except we eat his fleſh and drink his blood we have no life in us.* And ſince thou, o Chriſt! haſt been pleaſed thus to ordain, who are they who preſume to deſpiſe this ordinance? Or to diſpenſe it without authority! Well might the Chriſtians who immediately ſucceeded the apoſtles, make ſo much account of living in communion with thy church, o God! Well might thy ſervant *Ignatius*, ſay, "Let no "man deceive himſelf; if a man be not within the ALTAR, he

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" is deprived of the bread of God. For if the prayer of one or " two be of ſuch force, as we are told Matt. xviii. 19. how " much more *powerful* ſhall that of the biſhop and the whole " church be? He, therefore, who does not come together into " the ſame place *with it*, is proud and has already condemned " himſelf *." And ſo dreadful was the nature of the ſin of *ſchiſm*, or breaking the unity of the church, in the judgment of thy bleſſed martyr, *Cyprian*, that he pronounceth thus: — " He cannot " have God for his father who hath not the church for his mo- " ther. — If any one was ſaved out of Noah's ark, then might " a perſon be ſaved out of the church. Our Lord ſays: *He who* " *is not with me, is againſt me*, and *he who gathereth not with me* " *ſcattereth abroad.* (Matt. xii. 30.) He who breaketh the peace " and concord of Jeſus Chriſt, declareth againſt him, he who ga- " thereth out of the church ſcattereth her abroad †." And a little after, Jeſus Chriſt gave his peace unto us, he commanded us " to be ſtrictly united, he ordered us inviolably to preſerve the " bond of charity. Therefore he cannot be a martyr, who does not " preſerve that charity. This the apoſtle St. Paul teſtifies when he " ſays: *Though I have all faith, ſo that I could remove mountains, and* " *have not charity* [*or love*] *I am nothing. And though I beſtow all my* " *goods to feed the poor, and though I give my body to be burned, and have* " *not charity* [*or love*] *it profiteth me nothing* (1 Cor. xiii. 2, 3.) " Love [*or charity*] ſays he, ſhall never fail, for it ſhall ſubſiſt " for ever in Paradiſe. It ſhall abide for ever, becauſe the faith- " ful ſhall be for ever united." Thus alſo the ſame writer in his book *of the unity of the church.* " And ſince all the ſaints on earth " by profeſſion ought to communicate one with another in evan- " gelical worſhip, and the holy ſacraments; in the ſame divine " and apoſtolical faith; Acts ii. 42. 46. in reciprocal delight in " each other's ſalvation, and in tender ſympathy as members of " one and the ſame body; Rom. xii. 3, 4—18. Do thou, o " God of peace! reſtore, in thy good time, this catholic commu- " nion, that, with one heart and one mouth we may all praiſe and " love thee ‡."

Be aſſured, therefore, o my ſoul! that the modern churches and ſocieties of Chriſtians rightly make church-memberſhip generally neceſſary to ſalvation. For inſtance, in the miniſtration of public baptiſm by the Common-Prayer-Book, the church of England puts the people in mind, " that none [ſhe means in the ordinary " way] can enter into the kingdom of God, except he be rege- " nerate and born a-new of water and the Holy Ghoſt." And in the prayer which is juſt after addreſſed to God, ſhe repreſents, that holy baptiſm was " figured by Noah and his family being " ſaved in the ark, and the children of Iſrael being ſafely led " through the Red-ſea." And in her catechiſm ſhe teaches that it is by *baptiſm* that men are made inheritors of the kingdom of heaven: and that baptiſm and the Lord's ſupper are *generally neceſſary to*

* Ep. to the Epheſ. † Cyp. of the unity of the church. ‡ Bp. Kenn's Catechiſm.

ſalvation.

ſalvation. In the firſt caſe this church ſays no more than what thou, o bleſſed Jeſus! ſaidſt to Nicodemus, John iii. 5. and in the ſecond ſhe alludes to the words of thy apoſtle, Peter.

And thoſe ſocieties of Chriſtians who have not been ſo happy as to retain that government which we now call *epiſcopal*, but are governed by eccleſiaſtics who have had no other ordination than that of meer preſbyters; the foreign proteſtant preſbyterians of France and Germany; theſe teach in their catechiſm commonly printed at the end of their eccleſiaſtical prayers, that "no one "obtains pardon of his ſins, till he is firſt incorporated into the "people of God, and perſeveres in *unity and communion* with the "body of Chriſt; and ſo is a member of the church." And — that "all thoſe who ſeparate from the community of the faithful "to form ſeparate ſects, have *no reaſon* to hope for ſalvation whilſt "they continue in diviſion *."

I muſt therefore reſt aſſured, that the promiſes of ſalvation are made to men not as men, but as *Chriſtians*, made ſuch by baptiſm, and nouriſhed by the bread and cup in the Holy Euchariſt.

The reſt we muſt not judge, but leave them to thy uncovenanted mercy, o God! "What allowances thou wilt make to "ſuch as are invincibly ignorant, or want means of better information, we cannot ſay; we may hope well indeed, but we have "no word of thee, our God! to direct us: we know it is the "duty of miniſters of the goſpel to inform the ignorant, but we "are not told that it is any part of their duty to tell them that they "are ſafe in their ignorance; for if it was we muſt conclude it "would be as well or better to let them continue ignorant ſtill, "rather than trouble them with uſeleſs knowledge; for it muſt "be uſeleſs if they can be ſafe without it." Theſe are the words of one who was thy miniſter, o God! and he hath ſpoken what I apprehend to be right, and he alſo expreſſeth the ſentiments of thy ſervant, when he further ſays: "I ſhould not ſcruple to tell "an *heathen* whom I ſhould be about to convert, that how merciful ſo ever God might be to his forefathers, or any other living or dying in heatheniſm, who had no means of better information; — though I would not go about to limit God's mercy "upon any occaſion, yet, if he obſtinately refuſed inſtruction, I "ſhould aſſure him, that it would be worſe with him than with "them. becauſe having the means of *knowing his maſter's will*, "yet he *would not prepare himſelf, nor do according to his will*; "*and that therefore he ſhould be beaten with many ſtripes* (Luke xii. "42.) For how far ſoever invincible ignorance may prove an excuſe for them, he is incapable of making that plea, ſince he "might be better informed if he would. — St. Paul has taught

* "Nul n'obtient pardon de ſes pechez que ne ſoit pas premierement incorporé au peuple de Dieu, & perſevere en unité & communion avec le corps "de Chriſt, & ainſi qu'il ſoit membre de l'egliſe.—Tous ceux qui ſe ſeparent "de la communauté des fideles, pour faire des ſectes à part, ne doivent "eſperer ſalut cependant qu'ils ſont en diviſion." Dimanche xvi.

"us

" us that *ſchiſm* breaks the bond of charity, and that without " charity, all our doings are nothing worth — We muſt follow the " rule preſcribed to us by the ſcripture, and for thoſe who deviate " from that rule, when they are gone hence, they are gone to receive " their judgment from God, and to his judgment we muſt leave them. " But the ſcripture muſt be our rule, and not the practice of men, " how great an opinion ſoever we may have of them *." The ſentiments contained in theſe words are agreeable to what has been always taught in thy church.

And I am fully perſuaded that the ſureſt way of coming to the knowledge of the true meaning of the chriſtian doctrine, and of what was the practice of thy church during the firſt and pureſt ages, is not to lay ourſelves open to the deluſion of a private ſpirit, but to inquire in what ſenſe the perſons who converſed with the apoſtles of Chriſt, and thoſe who lived neareſt to the time and place where they taught and wrote; to inquire, I ſay, in what ſenſe *theſe* underſtood any paſſages of ſcripture which have been ſince controverted. This muſt be the ſureſt way. For, as ſure as there is any certainty in any thing of that nature, ſo ſure it muſt be that " What has been taught and practiſed at all times, and " in all places, by all the faithful, is the the true doctrine and " practice that I and all chriſtians ought to abide by. For the " ſenſe of the ſcripture is better opened by the practice which fol- " lowed immediately upon their publication; than by any modern " comments, which too often ſpeak their authors' prejudices, " and convey to the reader no other notion than of his ſcheme or " ſyſtem." — It cannot be preſumed that equal care was taken " either by the apoſtles to *convey*, or by the perſons who received " it from them, to *preſerve*, the knowledge of ſuch practices of " meer ſpeculation, as the age of the world, the near approach " of the day of judgment, the millennium, and the age of our " Saviour when he ſuffered, it cannot be preſumed that equal care " was taken to convey and preſerve the knowledge of ſuch matters " as theſe, with what was uſed in *conveying* and *preſerving* the " greater articles of belief and practice. For ſtill, I ſay, the ſet- " tlement of the chriſtian church is not ſo clearly to be found in " the writings of the ſacred canon, as when that canon is ex- " plained by the practice of ſucceeding ages. *Foundations* are " laid in the *former*, but the *ſuperſtructure*, and the finiſhing, are " reſerved to the latter‖." The opinions of the church as well as " her practices are reducible to *facts*, of which the perſons who " lived in thoſe earlier ages were certainly good and authentic " witneſſes §."

For inſtance, it evidently appears by this rule, that baptiſm and the euchariſt have been practiſed, and believed to be the ordinances that are to be retained till our Saviour ſhall come again at the *end of the world*. And that they are not to be ſpiritualized

* Independ. of the church upon the ſtate, London p. 110.
‖ Marſhal's preface to his tranſlation of St. Cyprian, p. iv.
§ Ibid. p. viii.

away

away, as ſome have vainly imagined. No, they will be continued to the *end of the world*, according to his promiſe. "The ritual "and inſtituted parts of religion have a juſt meaſure of eſteem "and value due to them, ſubordinate, it is confeſſed, to the "higher views of the moral law, but by no means to be ſlighted "as uſeleſs or ſuperfluous*. It was very expedient in the reaſon "and nature of the thing, that there ſhould be an order of men "ſet apart to theſe employments, to ſtudy the will of God con-"cerning the ſalvation of men, more perfectly than others; and "thence to declare it to the ignorant, to remind the careleſs, to "comfort the deſtitute and deſponding, as well as to threaten the "obſtinate and preſumptuous. What others, who are capable, "may do of this kind *occaſionally*, and in the way of *charity*, "differs much from what is done by the *proper perſons* in the "ordinary courſe of *office* and *duty*; even as much as the opi-"nion of a *private perſon* happening to be acquainted with "our laws, differs from the ſentence of a lower court, when yet "ſuch ſentence is agreed to be repealable in an higher; or "as much as the converſation of divers offenders with each "other, concerning the terms whereupon their ſovereign will ad-"mit them to forgiveneſs, differs from the *proclamation* publiſhed "by an *herald*. One may be as *true* as the other; but not ſo *au-"thentic*. The chriſtian prieſthood may well and ſafely, there-"fore, be allowed it's *appropriate acts and offices, founded on the "will of God*, who may fairly be ſuppoſed, without abſurdity, to "have fenced it in with all fit encloſures, and to have intended "it's *honour*, by ſecuring it from the profanations of unautho-"rized invaders. This is no ways miſbecoming an *inſtituted re-"ligion*, nor the wiſdom of God it's founder ‡. The experience "of all ages plainly ſheweth, that the intrinſic reaſon of things "hath never yet been ſufficient to govern frail creatures, with-"out ſome preſervatives of a *ritual* nature, to ſecure *morality*, and, "by a due mixture of reſtraints and indulgences, to guard againſt "the endleſs excurſions of human fancy. View the ſtate of re-"ligion from the very fall, and even before it; and I am ſure it "will be found, that in all it's periods, it hath had evermore "ſomewhat of *poſitive form and ceremonial* mixed with it †."

The words of our Saviour, which I have mentioned before, *Go ye, therefore, and teach* [or *make diſciples of*] *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. — And lo! I am with you always, even unto the end of the world.* Theſe words were certainly meant of the *outward* or *water-baptiſm*. For, as hath been obſerved §, firſt, "The "word *baptize* is a *Greek* word, and only made *Engliſh* by our "conſtant uſage of it: it ſignifies to *waſh*, and is applied to this "*ſacrament* of *baptiſm*, becauſe that is an outward waſhing: —

* Marſhal's preface to his tranſlation of St. Cyprian, p. x. ‡ Ibid. p. xxii. xxiii. † Ibid. p. xxvi. § Five diſcourſes. By the author of *The Snake in the Graſs*. London 1700.

" to *waſh* and to *baptize* are the very ſame. — So that the outward " *baptiſm* with *water* is as much here commanded as if it had been " expreſſed in *Engliſh* words, or as we now expreſs it. In the " ſeventh chapter of St. Mark's goſpel at the fourth verſe, the " word *baptize* is tranſlated into the *Engliſh* word *waſh*. It might " have been: *when they come from the market except they are bap-* " *tized*; but it is rendered, *except they waſh*. — And in the ſame " verſe, *the baptiſms of cups and pots*, &c. which we tranſlate *waſh-* " *ing of cups and pots*. And, Heb. ix. 10. ſpeaking of theſe legal " inſtitutions, which ſtood only in meats and drinks and divers " waſhings, and carnal ordinances, &c. the word which we here " tranſlate *waſhings* is in the Greek *baptiſms*; *in meats and drinks,* " *and divers baptiſms*. — So that it is plain (as my author goes " on) that the word *baptiſm*, and the word *waſhing*, though not " the ſame word have yet the ſame meaning.

" It is true that the word *baptiſm* is often taken in a figurative " and allegorical ſenſe to mean the INWARD BAPTISM, the *waſh-* " *ing* and *cleanſing* of the heart. But ſo is the word *waſhing* alſo, " as often as *Jer.* iv. 14. &c. And there is ſcarce a word in the " world but is capable of many *figurative* and *allegorical* mean- " ings. — But it is a received rule for the interpretation of *ſcrip-* " *ture*, and indeed of all other *writings* and *words*, that the plain " *literal* meaning is always to be taken, where there is no mani- " feſt *contradiction* or abſurdity in it; as when a man is ſaid to " have *fire* burning in his breaſt, it cannot be meant of the *literal* " *fire:* ſo when we are commanded to *waſh* or *circumciſe* our " *hearts*, and the like. But on the other hand, if any man will " take upon him to underſtand words in a *figurative ſenſe*, at his " own will and *pleaſure*, without apparent neceſſity from the " *ſcope* and *coherence*, he ſets up to *banter*, and leaves no certainty " in any words or expreſſions in the world."

My author proceeds to ſhew, that Chriſt did practiſe water baptiſm. That the apoſtles did it after him. That the catholic church have done after them.

I. In the third chapter of St. John's goſpel, at the twenty-ſixth verſe, it is written: " *And they came unto John* [the baptiſt] and " ſaid unto him, *Rabbi, he* [Chriſt] *who was with thee beyond* " *Jordan, to whom thou beareſt witneſs, behold the ſame baptizeth,* " *and all men come to him.*

" That this was *water-baptiſm* there can be no doubt, becauſe " 1. The baptiſm with the Holy Ghoſt was not yet given: for " that was not given till the day of *Pentecoſt*, fifty days after the " reſurrection of Chriſt, as it is recorded in the ſecond of the " Acts. This *ſpiritual baptiſm* was promiſed, John xiv. 16. 26. " xv. 26. xvi. 7. And the apoſtles were commanded to tarry in " the city of Jeruſalem till it ſhould come upon them. Luke " xxiv. 49.

2. " It is allowed that John did baptize with *water*, and there " is no other ſort of baptiſm here mentioned, with which Chriſt " did baptiſe; and therefore thoſe baptiſms being ſpoken of both

" together

" together, there can be no reaſon to interpret the *one* to be with " *water*, and the *other* not. It is ſaid, John iv. 1. *The Phariſees* " *heard that Jeſus made and baptized more diſciples than John.* How " could the Phariſees hear of it, if it was not an *outward* and *vi-* " *ſible* baptiſm? For, as before is ſaid, the *outward* and *miracu-* " *lous* effects of the baptiſms with the Holy Ghoſt were not then " given: and ſince it was an outward, it muſt be the *water-* " *baptiſm*, for there was then no other.

" Obj. But an objection is here ſtarted. That it is ſaid, John " iv. 2. *Jeſus himſelf baptized not, but his diſciples.*

" 1. Anſ. Though *Jeſus himſelf baptized not*, yet it is ſaid in the " verſe foregoing, that he *made* and *baptized*, i. e. thoſe whom *his* " *diſciples* by his order *baptized*. For, if it had not been done by " *his order*, it could not be ſaid that *he had baptized* thoſe whom " his diſciples *baptized*. But becauſe *he who doth a thing by an-* " *other*, is ſaid *to do it himſelf*, therefore Chriſt himſelf is ſaid to " have baptized thoſe whom his diſciples by his order, did baptize.

" 2. Anſ. That baptizing which Chriſt is ſaid to have " adminiſtered *himſelf*, John iii. 26. might have been at another " *time*, than that which is mentioned in the fourth chapter: and " then the conſequence will only be this, that at *ſometimes* Chriſt " did baptize himſelf, and at other times he left it to his diſciples. " Though, as to our argument, it is the ſame thing, whether he " did it *himſelf*, or commanded his diſciples to do it. For either " way it is *his baptiſm*, *his only*; his diſciples did but adminiſter " what he commanded.

II. " As Chriſt himſelf did baptize with *water*, and his diſ- " ciples by his commandment, while he was with them upon " earth; ſo did his *apoſtles*, and others thereunto commiſſioned " after his death and reſurrection, by virtue of his command to " them, Matt. xxviii. 19. after he was riſen from the dead.

" What is ſaid above of the etymology and true ſignification of " the word *baptize*, is of itſelf ſufficient to prove, that by *bap-* " *tiſm* in this text, the *outward baptiſm* with *water* is meant: " eſpecially till it can be ſhewn that there is any *contradiction* or " *abſurdity* in having the word taken in the proper and literal ſenſe " in this, and the other texts which ſpeak of it.

" And this will be very hard to do, ſince as it is juſt now prov- " ed, that Chriſt did baptize with *water* as well as John. And " what *abſurdity* or *contradiction* can be alledged, that his apoſtles " ſhould adminiſter the ſame ſort of baptiſm after his death, as " he had practiſed and commanded during his life? Nay, rather " what reaſon can be given why they ſhould not be the ſame, " ſince the ſame word, that is, *baptize*, is uſed in both, and no " new ſenſe or acceptation of the word is ſo much as hinted? " And therefore to put any new ſenſe or acceptation of the word " muſt be wholly arbitrary and precarious. But (ſays my author) " as I promiſed, I will demonſtrate yet more fully and plainly " that the apoſtles did practiſe the *outward*, that is, *water-baptiſm*, " after CHRIST's death.

" Acts x. 47. *Can any man forbid water that theſe ſhould not be*
" *baptized?*

" Acts viii. 36. *As they* [Philip and the Eunuch] *went on their*
" *way they came to a certain* WATER, *and the Eunuch ſaid, See here*
" *is* WATER, *what doth hinder me to be baptized? And* (verſe 38.)
" *they went both down into the* WATER, both *Philip and the Eunuch,*
" *and he baptized him: and when they were come up out of the*
" WATER, &c.

" Acts xxii. 16. *And now why tarrieſt thou? Ariſe and be bap-*
" *tized, and* WASH *away thy ſins.*

" And to ſave more quotations, it is owned that the baptiſm
" of the Corinthians, mentioned 1 Cor. i 14. 17 was *water-bap-*
" *tiſm.* Therefore (continues the author from whom I tranſcribe)
" I will conclude this point as undeniable, that the apoſtles did
" practiſe *water-baptiſm.*

" And the argument from thence will be thus: The apoſtles
" did practiſe that baptiſm which Chriſt commanded, Matt.
" xxviii. 19. But the apoſtles did practiſe water-baptiſm; there-
" fore water-baptiſm was that baptiſm which Chriſt commanded,
" Matt. xxviii. 19.

" III. And, as the practice of the apoſtles is a moſt ſure rule
" whereby to underſtand the meaning of that command which
" they put in execution; ſo the practiſe of thoſe who immediately
" ſucceeded the apoſtles who were contemporaries with them, and
" learned the faith from their mouths, is a certain rule to know
" what the *practice* and what the *ſenſe* of the apoſtles were. And
" thus the practice of the preſent age, in the adminiſtration of
" *water-baptiſm*, is an undeniable evidence, that this was the
" practice of the laſt age; the ſame perſons being many of them
" alive in both the *laſt* and the *preſent* age. For one age does
" not go off the world all at once, and another ſucceed all of per-
" fect age together; but there are *old men* of the *laſt age*, and
" young men and children growing up to another age, all alive
" upon the earth at the ſame time; and mankind being diſperſed
" into far diſtant countries and climates, who know not of one
" another, nor hold any correſpondence: it is, by theſe means,
" morally impoſſible for any man to deceive us in what has been
" the univerſal and received *practice* of the laſt age, to which the
" preſent age is ſo linked, that it is even a part of it: I ſay it is
" impoſſible for all the fathers in the world to be ſuppoſed *willing*,
" or if they were to be capable of impoſing upon all younger
" than themſelves, namely, that they had all been baptized, and
" this was an univerſally received *cuſtom*, and of which *regiſters* were
" always kept in every *pariſh* of *all* who had been from time to
" time baptized; and that ſuch *regiſters* were public, and to be
" recurred to by all who had a mind to it: every man's reaſon will
" tell him that it is utterly impoſſible for ſuch a thing to paſs
" upon mankind.

" And as certainly as the *preſent age* is thus aſſured of the prac-
" tice of the *laſt age*, in a thing of ſo *public* and *univerſal* na-
" ture;

" ture ; ſo certainly, and by the ſame rules, muſt the *laſt age* " know the practice of the age before that ; and ſo backward all " the way to the firſt *inſtitution*, to the *age* of *Chriſt*, and of the " *apoſtles*.

" The public nature of this water-baptiſm, as now practiſed, " being an *outward* matter of *fact*, of which men's *outward ſenſes*, " their *eyes* and *ears* are judges ; not like matters of opinion, " which ſort of *tares* may be *privately* ſown, and long time pro- " pagated without any remarkable diſcovery ; and to this ſo *pub-* " *lic* matter of *fact* adding the *univerſal* practice of it, through " all the far diſtant nations of *chriſtianity* : I ſay, theſe two " *marks* make it impoſſible for the world to be impoſed upon, nor " was it ever, or ever can be impoſed upon in any ſuch *public* " *matter of fact* ſo univerſally practiſed. All this makes it unde- " niably plain, that the laſt age did practiſe the ſame *outward* " *water-baptiſm* which is practiſed in this age ; and the ſame " was, as certainly, practiſed in the age before the laſt age ; and " by the ſame rule, in the *age before that* ; and ſo onward as " aboveſaid, to the age of the apoſtles.

" I have made more words of this than needed (ſays my au- " thor) but I would render it exceeding plain, conſidering " with whom I have to do." — And a little after he adds : " Can any man imagine, that if *water-baptiſm* were a human in- " vention or, *ſuperſtitiouſly* either *continued* or *obtruded* upon the " church, no one ſhould be found for 1650 years, to open his " mouth againſt it; when thouſands ſacrificed their *lives* for mat- " ters of much leſs importance ?

" But *(continues he)* I have over-laboured this point, *(and in-* " *deed I think he has)* to any man who will give himſelf leave to " make uſe of his reaſon." Therefore he proceeds in his next " ſection to ſhew : *firſt*, That *baptiſm* muſt be *outward* and *viſi-* " *ble*, becauſe it is an ordinance appointed, whereby to *initiate* " men into an *outward* and *viſible ſociety*, which is the church.

" There goes no more (as he rightly obſerves) towards the " proving of this, than to ſhew, 1ſt. That the church is an *out-* " *ward* and *viſible* ſociety. 2dly, That *baptiſm* was appointed " and uſed for *initiating* and admitting men into the church." Which our author there ſhews ; and then recapitulating what he has ſaid upon the ſubject, proceeds to the objections (ſuch as they are) which have been ſet up againſt all theſe clear demonſtrations.

The arguments — againſt the outward baptiſm generally urged by the people who have rejected it are, 1. That the *baptiſm* commanded, Matt. xxviii. 19. was only the *inward* or *ſpiritual* baptiſm.

" 2. That *water-baptiſm* is *John*'s baptiſm, and therefore " ceaſed.

" 3. That *Chriſt* and the apoſtles did baptize with *John*'s " baptiſm.

" 4. That Paul was not ſent to baptize, 1 Cor. i. 14. 17.

" 5. That

" 5. That baptiſm is not putting away the filth of the fleſh " but the anſwer of a good conſcience, 1 Pet. iii. 21. Therefore " that it is not the *outward* but the *inward baptiſm*, which the " apoſtles preached.

" 6. That there is but *one baptiſm*, Eph. iv. 5. therefore not " both *outward* and *inward*.

" 7. That the *outward baptiſm* is to be left behind and we to " get beyond it, Heb. vi. 1.

" 8. That there are no *ſigns* under the *goſpel*."

To all theſe arguments or objections, ſuch plain and diſtinct anſwers are given in this *diſcourſe of water-baptiſm*, from page 16 to page 83, as muſt convince every unprejudiced perſon. This I am fully perſuaded of, for the author truly enough obſerves of himſelf, that in theſe pages he has overlooked all the *impertinences* of the objectors, and dealt with them as with wayward children, humouring and following them through their *windings* and *turnings*; and ſubmitting to over-prove what he had abundantly proved already. Proved as plain as plain can be, to every man who will make uſe of his reaſon, and ſubmit to ſuch rules of judging as are allowed in all other caſes. But if people will ſtop their ears, and enthuſiaſtically ſay they will hearken only to their own *light within*, giving themſelves up to the deluſions of a private ſpirit: when that is the caſe, there is an end of all diſpute, and every man is infallible, from the Pope to *George Fox*, to *Lodowick Muggleton*, and ſo on.

I have dwelt long upon this article, not only becauſe it gives me great ſatisfaction of mind to recollect, that for my own part I have taken great care, by thy grace, o my God! not to take my religion upon truſt, but to examine the reaſons why I ſhould be a *chriſtian* rather than a *Jew*, a *heathen*, or a *Mohammedan*. And that in this examination I have inquired what evidence there is for believing the ſcriptures which we now call the Old and New Teſtament, to be thy word, and to diſtinguiſh thoſe ſcriptures from the many ſpurious writings which are *pretendod* to have divine authority, but are rejected as *apocryphal*. Now the divine authority of thoſe books being eſtabliſhed, it was natural to inquire for a rule to judge of the various ſenſes put upon ſeveral texts of the ſaid ſcriptures. As for inſtance, of thoſe I have been now conſidering with regard to *baptiſm*. And to allow the ſame arguments to be as ſufficient to eſtabliſh the true ſenſe of them, eſpecially as they are to be aſcertained from *practice*, and are made *matters of fact*; as we allow to be ſufficient proof of thoſe books being wrote by the perſons whoſe names they bear. For, though there may be *internal* marks by which *ſome* may *fancy* they can diſtinguiſh the *divine* from *human*, *holy* from *apocryphal* ſcriptures; yet this will not be allowed in general. We ſhould ſtand upon too narrow a foundation to oppoſe firmly the attacks from *deïſm* and *fanaticiſm*, &c. &c.

In ſhort, as I have already ſaid, we ſhould lie open to the deluſion of a private ſpirit, and make every man an infallible judge.

And

And therefore, to return to the author of the *five diſcourſes:* [of which the firſt is on *water-baptiſm*, and from which I have made ſuch large extracts, in hopes to excite thoſe who may chance to read what I now write, *thoſe* I mean whom it more immediately concerns, to procure and read the book itſelf, for the anſwers to the objections which I have paſſed over.] To return, I ſay, to that author, I will borrow his *concluſion*, ſhewing the neceſſity of water-baptiſm.

" The ſum of what has been ſaid upon this ſubject, concludes " in the great neceſſity there is of *water-baptiſm*.

" But before I ſay more of it I will obviate an objection, which " may ariſe from the word *neceſſary*.

" If it be *abſolutely* neceſſary, then none can be ſaved without it: " which ſort of *neceſſity* I do not plead for. This is plainly diſtin- " guiſhed (ſays my author) in the catechiſm of our church, where " this and the other ſacrament, of the Lord's ſupper, are ſaid to " be *generally neceſſary to ſalvation.* [*See above, p.* 582.] *Ge-* " *nerally*, that is, in the *general* and *common* methods which are " preſcribed in the *goſpel*. For nobody will pretend to *limit* GOD; " as if HE could not *ſave* by what *means* and *methods* HE pleaſes. " But *we* are tied up to thoſe rules which HE has preſcribed to " *us*: yet we muſt not tie HIM up to thoſe rules to which HE has " tied *us*.

" But who are they who have reaſon to expect God's *extraordi-* " *nary* mercies, out of the *common* methods of ſalvation; and to " to be made partakers of the *inward*, without the *outward*, " baptiſm?

I. " Thoſe who being conſcientiouſly concerned for the *out-* " *ward*, yet cannot obtain it, through the want of a *miniſter* of " *Chriſt*, lawfully *ordained* to adminiſter it; as in *Turkey*, *Afri-* " *ca*, &c.

" Theſe are under an *invincible neceſſity*; and their *earneſt de-* " *ſires* (I doubt not) will be accepted by God; and the *ſpiritual* " baptiſm be conferred upon them without the *outward*.

II. " Thoſe who have been baptized by perſons not lawfully " ordained, and, conſequently, they have received *no baptiſm*, " having received it from thoſe who had no commiſſion to admi- " niſter it; but who were guilty of the higheſt *ſacrilege*, in uſurp- " ing ſuch a ſacred commiſſion, not lawfully derived to them by " a *ſucceſſive ordination* from the apoſtles: but yet, through a ge- " neral corruption of the times, ſuch *baptiſms* are ſuffered to " paſs, whereby the perſons ſo baptized, ſwimming down the " ſtream, do think their baptiſm to be valid, and therefore ſeek " not for a *rebaptization* from thoſe who are truly empowered to " adminiſter it. I ſay, where no ſuch *rebaptization* is taught, " and thereby the people know nothing of it; in ſuch caſe their " *ignorance* is, in a manner, *invincible*; and their *ſincerity* and *de-* " *votion* in receiving *no ſacraments*, yet thinking them *true ſacra-* " *ments* may be accepted by *God*, and the *inward grace* conferred, " and the *defects* in the *outward* and *viſible ſigns* may be pardoned.

" But

" But neither of these cases does reach those who *neglect* the " *outward means*, upon pretence of *inward perfection* without " them. These *despise* the *ordinance* of *Christ*, and make them- " selves *wiser* than HE; as if HE had appointed means either " *unnecessary* or *ineffectual* to the ends for which they were in- " tended!

" And I desire (says my author) these to consider the great ne- " cessity there is for *water-baptism*, as before explained."

1. Because it is ordained as a means whereby the *inward baptism* of the *Holy Ghost* is given, as I have before quoted, Acts ii. 38. Be BAPTIZED *and ye shall receive the gift of the* HOLY GHOST. By *this baptism* could not be meant the baptism with the *Holy Ghost*, because this baptism is here proposed as the *means* whereby to receive the *inward baptism* of the *Holy Ghost*.

Again, Ephes. v. 26. *That* HE [Christ] *might sanctify and cleanse it* [the church] *with the washing of water, by the word*. Here the *washing of water* is the *means* though the *operation* and *virtue* is from the word: and therefore the *outward washing*, or *baptizing* (which means the same as before told) cannot be the same with the *words* in this *text*.

" 2. Christ having appointed this as the *means*, you see what " *stress* he lays upon it, and how necessary he makes it.

" John iii. 5, *Except a man be born of water and the Spirit, he* " *cannot enter into the kingdom of God*. Here the *water* and the " *Spirit* are plainly distinguished, and *both* made *necessary* to salva- " tion, the *outward* as well as the *inward*: as it is written Rom. " x. 10. *For with the heart man believeth unto righteousness; and* " *with the mouth confession is made unto salvation*. The belief of " the heart is *necessary* unto *righteousness*, that is, to make us " *righteous* before God: but the *outward confession* of the *mouth* " is likewise as *necessary* to our salvation. As Christ said, Matt. " x. 32. *Whosoever shall confess me before men*, &c. We must *out-* " *wardly* and *before men* confess Christ, by the due performance " of his *outward ordinances*; without which our *inward* belief in " him will not be sufficient to our salvation. *Baptism* is an *out-* " *ward badge* of *christianity*, by being the *outward form* appoint- " ed to admit men as members of the church of Christ; and " whereby they own themselves to be such *before men*: but those " who will not wear this BADGE, as a *confession* of *Christ*, before " *men*, Christ will not confess before his Father in heaven.

" Mark xvi. 16. *He who believeth and is baptized, shall be saved*. " Here both the *outward* and the *inward* are joined together, and " both made *necessary*; for by *baptism* here cannot be meant the " *inward belief*, that would make a tautology of the *text*, and " mean thus; *He who believeth and believeth*. — Thus it must be " if by *baptism*, in this text, the *inward baptism*, or *belief* of the " *heart* be meant. But this being plainly meant of the *outward* " *baptism*, the consequence from this text is plainly this, that *he* " *who doth not believe and is not* baptized, *shall not be saved*. Of " which I adjure *the persons concerned* to consider most seriously:

" for

" for though they had the *inward baptism* as much as they pre-
" tend to, yet were the *outward* necessary. *Peter* thought *water*
" necessary to give *outward baptism* to those who had already re-
" ceived the *inward baptism* of the *Holy Ghost*, Acts x. 47

" And the *doctrine of baptism* is reckoned among the *principles*
" and *foundations* of *christianity*, together with *faith* and *repen-*
" *tance*, &c.

" But there are persons who, like *Naaman*, flout at the *means* as
" too easy to be *effectual*; and call *baptism*, in contempt, *water-*
" *sprinkling*. And I will answer them *(says my author)* with
" Naaman's servants (2 Kings v. 13.) *If Christ had bid thee do some*
" *great thing, wouldest thou not have done it? How much rather then*
" *when he saith to thee, Wash and be clean?* Aed as necessary as the
" *waters* of *Jordan* were to the cleansing of *Naaman*, so necessary
" are the *waters* of *baptism* to the cleansing of our souls. None
" dare say that GOD could not have cleansed *Naaman* otherwise:
" but GOD, having by his prophet, appointed that *means*, if
" Naaman had neglected it, he had not otherwise been cured.
" How much more when GOD has appointed the *means* of *bap-*
" *tism* by his *Son*, if we *neglect* it, shall we be saved without it?
" *He who despised* Moses's *laws died without mercy; of how much*
" *sorer punishment, suppose ye, shall he be thought worthy, who hath*
" *trodden under foot the* institution of the Son of GOD, and counted
" it an *unholy thing, doing despite to it*, inventing contemptible
" names for it, and ridiculing the administration of it? But as
" the *Spirit of God moved* at first *upon the face of the waters*, Gen.
" i. 2. to impregnate them, and make them fructify; and gave
" a miraculous virtue to the waters of *Jordan*, of *Siloam*, and
" *Bethesda*, for healing of the *flesh*; why should we doubt that
" the same spirit can, and will, *sanctify the waters of baptism to*
" *the mystical washing away of sin*, having the positive *institution*
" and *promise* of *Christ* for it?

" Acts ii. 38. *Repent and be baptized, every one of you, in the*
" *name of Jesus Christ, for the remission of sins, and ye shall receive*
" *the gift of the Holy Ghost.* This was not the *extraordinary gift*
" of *miracles*, which is here promised (and which all baptized
" persons did not receive or expect) but the *remission of sins.* And
" let me add, that the *ordinary saving graces* of the spirit, which
" work *silently*, without *observation* or *shew*, are much preferable,
" and more desirable, than the *extraordinary gifts* of miracles,
" which for a time were necessary at the first propagation of the
" gospel; and held men's eyes in great admiration: but were of
" dangerous consequence to the possessors, and a temptation often
" to *vanity*; which had almost overset the great apostle, 2 Cor.
" xii. 7, 8, 9. and threw others into the pit of destruction, Matt.
" viii. 22, 23. 1 Cor. xiii. 2. and therefore were not to be pray-
" ed for, or desired: we must be totally passive in this case; and
" when sent, being for the conviction of others, should receive such
" an *extraordinary gift*, with *fear* and *trembling*, lest it hurt our
" *weak minds*, not capable but by as *extraordinary* an assistance of

" *divine grace* to bear ſuch mighty *revelations*, and not to let in " with it a ſecret *pride* in ourſelves; which ſpreads our *ſails* too " wide, that without a proportionable *ballaſt* of deep *humility*, we " ſhall be driven from our *compaſs*. The enemy throws in " this ſtrong temptation with thoſe *miraculous gifts*; which *vain* " men do *ignorantly* covet, and ſome falſely pretend to, to their " own deſtruction. But much more *valuable* are thoſe ſaving " *graces* which we are commanded daily to *pray* for, and daily to " *endeavour* after: much more *available* to us, and *precious* in the " ſight of God, than all *miraculous gifts*, is that gift of the Holy " Ghoſt, the *remiſſion of ſins*, which is promiſed to the due re- " ception of *baptiſm*, and enrolls our *names* in heaven. Beloved, " ſaid Chriſt to his diſciples, who *boaſted* that even the devils " were ſubject to them, through his name, Luke x. 17, 18, 19, " 20. *I give unto you power to tread on ſerpents and ſcorpions,* " *and over all the power of the enemy; and nothing ſhall by any* " *means hurt you; notwithſtanding in this rejoice not, that the ſpi-* " *rits are ſubject unto you; but rather rejoice, becauſe your names* " *are written in heaven.*"

Bleſſed be thy name, o Lord! who haſt provided the ſcriptures for a rule of our faith, and a comfort of the faithful; and bleſſed be thy gracious wiſdom, who haſt not left thy church without a rule to interpret them, *leſt the unwary and unſtable ſhould pervert them to their own deſtruction.* Renew, o merciful Lord! a right ſpirit in the world, and a ſpirit of humility and obedience, that in reading thoſe ſacred books, none may prefer their private fancies before the conſentient teſtimony and belief of the church univerſal, in the pureſt ancient times; nor be obſtinately perverſe againſt their faithful paſtors, who watch for their ſouls; but that all may readily ſubmit to them, whom he who hears, hears thee, and he who deſpiſes, deſpiſes thee.

" Rejoice in the Lord! all ye children of Adam. rejoice in " the bounty of his free grace.

" No longer now confined to a few choice favourites; and the " narrow compaſs of a private family.

" He has thrown down the partition-wall; and opened the " way of life to all mankind.

" That all may believe and love him here, and all enjoy and " be happy in him hereafter.

" But, o my God! what do we ſee; when we look abroad " into the wide world?

" We ſee the ſad effects, but cannot ſee the cauſe, why ſo ma- " ny kingdoms lie miſerably waſte, ſitting in the ſhadow of death.

" We know, o Lord! thy ways are in the deep abyſs; and " humbly we adore thy ſecret counſels.

" Only we cannot think of their lamentable condition; with- " out pitying their miſery, and imploring thy mercy.

" Some have not yet ſo much as heard of thee; and others " who have heard, refuſe to entertain thee.

" Some

" Some who have once acknowledged thee have quite fallen
" away; and others reject what they liſt, and obey by halves.
" Many of thoſe who even rightly believe, abuſe their holy
" faith by a wicked life.
" Thus the far greater part of wretched mankind; whom thy
" goodneſs created in thine own ſimilitude:
" Whom thy Son redeemed with his precious blood; and de-
" ſigned to ſo great and laſting a happineſs:
" Still fail, alas! of their true end, and die in their ſin; as
" if thy deſign, Lord! could be croſſed.
" Look down, o Lord! and behold from heaven; behold
" from the habitation of thy holineſs; Where is thy zeal and
" the ſounding of thy bowels of mercy? Where are thy promiſes
" to thy beloved Son?
" Haſt thou not ſaid, all nations ſhall adore him; and that all
" the people upon earth ſhall be bleſſed in him?
" Haſt thou not ſaid thyſelf, o bleſſed Jeſus! *When I am exalted,*
" *I will draw all men unto me?*
" Haſt thou not given thy diſciples expreſs commiſſion; to *go*
" *into the world, and preach the goſpel to every creature?*
" Remember, o thou God of everlaſting truth! Remember,
" o thou author and finiſher of our faith!
" Remember theſe thy dear engagements; and graciouſly ac-
" compliſh what thou haſt ſo mercifully begun.
" Viſit, o Lord! thine own houſe firſt; and thoroughly redreſs
" what thou findeſt amiſs.
" Make our lives holy, as thou haſt made our faith; and per-
" fectly unite us in the bonds of love.
" Kindle in the hearts of kings and the great ones of the
" world, an heroic ſpirit to advance thy glory.
" Enflame the hearts of the prelates and prieſts of thy church,
" with a generous zeal for the converſion of ſouls.
" Convince them all, that it is the end and duty of their
" place; to improve mankind in virtue and religion.
" One mercy more I humbly beg; which, o may thy provi-
" dence favourably ſupply!
" Prepare, o Lord! the hearts of thoſe who err; and make
" them apt to receive the truth.
" Then chuſe thy burning, and thy ſhining lights; and ſend
" them forth over all the world.
" Send them, o God of infinite charity! but ſend them not
" alone; leſt they faint by the way, and miſcarry in the end.
" Go with them thyſelf, and guide them by thy grace; and
" crown their labours with thy powerful bleſſing.
" So ſhall the humble vallies be raiſed up; and the ſtubborn
" mountains be brought low.
" So ſhall the crooked paths be made ſtraight; and the rough
" ways ſmooth and plain.
" So ſhall the glory of God be every-where revealed; and all
" fleſh ſhall ſee it together.
" Happy the times when this ſhall come to paſs; happy theeyes
" which ſee theſe times.

"Come, glorious days! when that ſun ſhall ſhine, which en-
" lightens, at once, both hemiſpheres.
" Come, holy Jeſus! and make thoſe glorious days; and let
" no cloud overcaſt them for ever.
" Come, and, in the largeſt ſenſe, maintain thy title: be, ef-
" fectually, the SAVIOUR OF THE UNIVERSAL WORLD!
" Glory be to the FATHER, and to the SON, and to the HOLY
" GHOST!
" As it was in the beginning, is now, and ever ſhall be, world
" without end. AMEN. HALLELUJAH*."

* Hickes's Devotions.

T. P.

II.

FURTHER THOUGHTS ON THE ACCURSED FIG-TREE.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I HAVE, with great pleaſure peruſed over the ingenious remarks of your worthy correſpondent, Mr. S. C. which are written with great candour and impartiality, and, in many parts of them, I agree with the learned critic. In ſome things, however, I think he is miſtaken: what thoſe are, I ſhall here take the liberty of mentioning, and aſſign my reaſon for differing from him.

In a former number of your very uſeful collection, I had endeavoured to explain this difficult paſſage of ſcripture now under conſideration, which the enemies of our moſt holy religion have boldly aſſerted, cannot be defended; as being, according to them, full of abſurdity. One chief objection they bring againſt it, is, our Saviour's curſing the fig-tree, for not having figs on it, when it was not the time for it's bearing; which they do not ſcruple to affirm to be very unjuſtifiable. In order, therefore, to remove the force of this objection, I there endeavoured to ſhew that this paſſage was improperly tranſlated; that being, in the original, an adverb, which our tranſlators had rendered as a negative particle. Taking the paſſage, then, according to this conſtruction, inſtead of tranſlating it, *the time of figs was not yet*, rendering it, *for where he was, was the time of figs*, the difficulty, I thought, vaniſhed, and our bleſſed Saviour's conduct was very defenſible.

This conjecture, gentlemen, you thought, would not be allowed; as you were of opinion, that another ην ſeemed wanting, upon my plan, in which Mr. C. I find, agrees with you. But here I beg leave to differ from both of you. Many of the Greek writers are fond of making uſe of an ellipſis, a figure of ſpeech which always ſuppoſes ſome word to be underſtood. Of this kind I will quote you ſome paſſages parallel to the paſſage before us: Το γαρ ζην μη καλως, μεγας πονος, Eurip. *It is a great ſlavery to lead a vicious life.* Here the verb εστι is evidently ſuppoſed to be underſtood,

underſtood, and muſt be ſupplied in the tranſlation, elſe you will have a nominative caſe, without a verb to govern it; as το ζην is certainly in the place of a noun, and is the nominative before the verb. Again, μεταβολη πασιν γλυκυ, Id. *Change is agreeable in every thing.* Εξον φυγειν, ſup. εστι. *It is permitted to run away.* Likewiſe, ων, when we ſay, οι καθ' ημας, ſup. οντες. *Thoſe of our time.* Theſe examples, I ſhould hope, will be thought ſufficient to eſtabliſh the claſſicalneſs of the abovementioned conſtruction, which, I think, removes the whole force of the objection raiſed againſt it.

Mr. C. however, is pleaſed to ſay, that this conſtruction is ſo far from ſolving the difficulty, that it renders the paſſage ſtill more unintelligible, ſince it would be a ſtrange reaſon to aſſign, for our Saviour's finding only leaves upon the tree, that where he was, was the ſeaſon for figs. But here let me aſk this worthy critic, where I ever aſſerted ſuch a thing. I am ſure not in any thing I ever yet wrote. All I intended to prove, and which, I think, is very evident, was, that, as it was in the place, where our Lord was then travelling, the ſeaſon for figs, ſeeing a tree with leaves on it, he might juſtly conclude, that it had, likewiſe, fruit. Upon which, approaching near it, and finding none, he curſed it. Here, I muſt confeſs, I can ſee no abſurdity; but every thing appears to me plain and conſiſtent. I ſhall, therefore, not retract my opinion, till the learned critic can more clearly prove it to be abſurd. I will now proceed to examine his interpretation of it.

Mr. C. ſays, "that the meaning of the expreſſion, *that the ſeaſon of figs was not yet*, is not, that the time for any fig-trees' bearing fruit was not yet, for this was not true, as, in the latter end of March, when this tranſaction happened, ſome kind of fig-trees did then bear fruit, but, that the time or ſeaſon for that particular kind of fig-trees' bearing fruit, was not yet. The difficulty, therefore, now entirely vaniſhes, and a very good reaſon is aſſigned, why our Saviour found only leaves upon the tree; viz. That the tree was not of that kind which produced figs at that time, or ſeaſon, of the year." This is the ſolution which Mr. C. has given and which, I think, is attended with the following difficulties:

Firſt, can it be ſuppoſed, that our Lord, ſo well acquainted, as we may juſtly imagine, he muſt be with the country and it's produce, and, likewiſe, the ſeaſons proper for ripening every particular kind, or ſpecies, of fruit, could yet be ignorant of the nature of that particular tree, and that the ſeaſon for it's bearing fruit was not yet come? This is to ſuppoſe him more unacquainted with the nature of things, than many even of our country farmers. Could any of us, think you, be ſo totally void of experience, as to expect, in June, ripe Morel Cherries, becauſe we have other cherries, of a different ſort, ripe at that time? No: you would hardly ſuppoſe it. Why then, ſhould we imagine our Lord to be deſtitute of that knowledge and experience, which every one, the leaſt converſant in the affairs of life, may be ſuppoſed

poſed to have? I can know of none: therefore, I think, this may be allowed to be one objection.

Secondly, if this tree, as Mr. C. imagines, was not of that ſort, which bore fruit at that ſeaſon of the year, how came it to be in ſo flouriſhing a condition, as to have leaves full grown upon it, green, and in their full vigour? For, if the time of it's having fruit was not yet come, the leaves, as travellers obſerve, would not have been full grown, but only ſhooting forth, as trees, amongſt us, in the ſpring are: or, if the time of it's bearing fruit was paſt, the leaves would have begun to have loſt their colour, and been falling off, as is the caſe with us in autumn. Now, the flouriſhing condition of this tree certainly proves it to have been of that kind which bore fruit at that ſeaſon of the year, when our Lord was paſſing through that country, and which we may ſuppoſe, was his reaſon for approaching it, in order to ſee whether it anſwered the appearance it made, and, upon finding it did not, he curſed it. This too corroborates the propriety of that tranſlation of this paſſage, *for, where he was, was the time of figs.* I proceed now to conſider ſome other parts of Mr. C's remarks.

This gentleman is pleaſed to aſſert, that our Lord, in this whole tranſaction, by no means intended to make the barrenneſs of this tree emblematical of the impiety and infidelity of the jewiſh nation, and that the diſciples never underſtood it in this light. But here I cannot agree with Mr. C. for, if I am not miſtaken, I think, our Lord, in this whole tranſaction, had an eye to the following paſſage in Jeremiah, chap. xxiv. where the prophet is ordered, by God Almighty, to repreſent the good and the bad Jews, and their different ſtates, under the type, or figure, of good and bad figs. I will tranſcribe the paſſage. *The Lord ſhewed me, and behold two baſkets of figs were ſet before the temple of the Lord, after that Nebuchadrezzar, king of Babylon, had carried away captive Jeconiah, the ſon of Jehoiakim, king of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon. One baſket had very good figs, even like the figs that are firſt ripe; and the other baſket had very naughty figs, which could not be eaten, they were ſo bad. Then ſaid the Lord unto me, What ſeeſt thou, Jeremiah? And I ſaid, Figs; the good figs, very good, and the evil figs very evil, that cannot be eaten, they are ſo evil. Again the word of the Lord came unto me, ſaying: Thus ſaith the Lord, the God of Iſrael: Like theſe good figs ſo will I acknowledge them who are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldæans, for their good. For I will ſet mine eyes upon them, for their good, and I will bring them again into this land, and I will build them, and not pull them down, and I will plant them, and not pluck them up; and I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God; for they ſhall return unto me. And, as the evil figs, which cannot be eaten, they are ſo evil (ſurely, thus ſaith the Lord) ſo will I give Zedekiah, the king of Judah, and his princes, and the reſidue of Jeruſalem that remain in this land, and them who dwell in the land of Ægypt. And*

I will

I will deliver them, to be removed into all the kingdoms of the earth, for their hurt; to be a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them. And I will ſend the ſword, the famine, and the peſtilence among them; till they be conſumed from off the land that I gave unto them and to their fathers.

God, we ſee, in this prophecy, by the two baſkets of figs, the one good, the other bad, would ſignify the difference there was between the Jews who were carried away with Jeconiah, and thoſe who remained at Jeruſalem; which was, that the firſt ſhould be preſerved, and that God would reeſtabliſh them; whereas the others ſhould be almoſt all deſtroyed by war, famine and peſtilence, together with Zedekiah, the laſt king of Judah. Might not then our bleſſed Lord, in alluſion to this parabolical tranſaction, deſign to prefigure, or foretell, not, indeed, particularly to his diſciples, but to the whole Jewiſh ſanhedrim, their approaching deſtruction, becauſe upon his preaching, and the evidences he had given them of his divine miſſion, by the many wonderful miracles he had wrought among them, they, nevertheleſs, refuſed owning him as theMeſſiah, and, inſtead of bringing forth fruit meet for repentance, perſiſted, under a maſk of godlineſs, in their wicked deſign of putting him to death. Wherefore, as the tree, by the flouriſhing condition it appeared in, deceived men with an expectation of fruit, at the ſame time that it was barren: ſo did they, by their pretended piety, deceive the common people, and, through their means, were the cauſe of their perſiſting in their infidelity, notwithſtanding the many repeated exhortations and admonitions of both Chriſt and his apoſtles. Therefore, as this tree was, on account of it's barrenneſs, curſed by our Lord, ſo that it withered away; they, in like manner, ſhould, through their hypocriſy, bring on the final deſtruction both of themſelves and people.

This, I think, was certainly the chief and principal end our Lord had in view in thus curſing the fig-tree, which, conſidering the intent aimed at,—viz. the raiſing thereby the fears and apprehenſions of thoſe men, with reſpect to the dreadful judgments which ſeemed to hang over them, on account of their enormous crimes, and, by that means, becoming a cauſe of working in them a ſorrow to repentance, not to be repented of, which St. Paul calls a godly ſorrow, and exhorts his converts atCorinth to,—ſufficiently vindicates our bleſſed Saviour's conduct upon this occaſion, and renders the whole of his behaviour in this affair conſiſtent with the ſtricteſt rules both of wiſdom and piety, and, at once, deſtroys the force of all the impious objections of fooliſh and profane cavillers. That our Saviour likewiſe intended, by this exertion of his divine power, to ſtrengthen the faith of his diſciples, I agree with Mr. C. but cannot ſee why both theſe deſigns cannot be conſiſtent, and agree with each other. I hope, from what has been ſaid, the chriſtian cauſe will receive no harm, ſince, I think, this is no fanciful ſuggeſtion, as that ingenious critic is pleaſed to term it, but is founded upon proofs examined with the eye of cool unbiaſſed reaſon.

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As to the other parts of that worthy gentleman's letter, I ſhall paſs them over in ſilence, as I have either already anſwered them in my remarks upon the objections of your correſpondent L. M. X. or elſe am of the ſame ſentiments with him. I hope he will pardon the freedom I have taken with him upon this occaſion, as I have propoſed my objections with all the candour I was able, and which is due to that friendſhip and regard he is pleaſed to honour me with. I beg the favour of you, gentlemen, to inſert this as ſoon as you conveniently can, in your very uſeful magazine, and you will extremely oblige him, who is, with the ſincereſt regard,

Gentlemen,

Topcroft, Your well wiſher and friend,
Nov. 25, 1764. JOHN FRANCIS.

P. S. The parable of the vineyard, in the fifth chapter of Iſaiah, might likewiſe be alluded to by our bleſſed Lord, upon this occaſion, eſpecially as the prophet expreſſly ſays, at the ſeventh verſe of that chapter: *For the vineyard of the Lord of Hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant; and he looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry.* Which kind of parable our Saviour himſelf made uſe of to the Jews, as recorded Luke xiii. 6—9.

III.

THOUGHTS on CHRISTIAN PERFECTION.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

ENCOURAGED by the kind regard you have ſeveral times paid to the mites I have offered to your treaſury, I am again emboldened to ſend you my thoughts on a ſubject, which is certainly very important, but which, by the inconſiderate zeal of it's advocates, has been carried ſo much beyond what either reaſon or revelation will allow, that it has drawn others to make concluſions dangerouſly ſhort of the truth. To place it in it's proper light, and to remove the ill conſequence of each extreme, was my deſign in the following attempt, which I offer with all humility to your examination. I am not, in any reſpect, I am ſenſible, qualified as a writer for the public; but, ſhould you judge the ſentiments agreeable to the word of truth, any emendation of the ſtyle and language will be deemed a favour, by

Gentlemen,

Jan. 8, 1764. Your obliged humble ſervant,

J. K.

PERFECTION, or, univerſal holineſs (a term, perhaps, leſs liable to exception) may be defined, a continual and conſtant obſervance of *all* the commands of the goſpel; a regular and uniform ſeries of right actions, from true principle; an employment of *all* our faculties to the glory of God, and the preſent and eternal

eternal good of ourſelves and fellow-creatures. A doctrine, this, treated by many, even ſerious and well-diſpoſed perſons, as downright madneſs and enthuſiaſm. "Hereafter, indeed, they cry, "we ſhall become perfectly pure and holy; but, in this world, "we are ſo ſurrounded with the troubles and calamities of life, "that it is impoſſible to think on good things ſo much as, to be "ſure, we ought to do. Beſides, the mind cannot always be in "a religious diſpoſition, but requires, ſometimes, to be relaxed "by chearful and diverting amuſements" (and, let me obſerve, that none, worthy the enjoyment of rational beings, are forbidden by the Chriſtian religion) "God (they add) is very merciful, "and, as I truſt in my Saviour, and hope he will make up for my "deficiences, I do not doubt but I ſhall obtain everlaſting happi-"neſs, as ſoon as they who are ſo over ſtrict and (to uſe their ex-"preſſion) make ſuch a *fuſs* about it." This is the language I have frequently met with in the world; but, ſurely, it wants ſcriptural authority to ſupport it, nay, is it not anti-ſcriptural? To deem a Saviour as only neceſſary to make up the defects of our moral and religious conduct is entirely a falſe principle, and argues an unhappy ignorance of the human nature, ſince the fall, with the nature and means of our recovery. Pardon of our ſins, is the free, unmerited gift of God, obtained by the blood of Jeſus Chriſt; for whoſe ſake alone we are made the adopted ſons of God. And, to obviate an objection that may ariſe from another quarter, let me aſſure them, they greatly miſtake my meaning, ſhould they conclude, that, by maintaining the poſſibility of Chriſtian perfection, I am building a meritorious ſyſtem, for which I look upon future bliſs as a due reward, ſince I mean only to raiſe a ſuperſtructure, whoſe foundation is faith and love, cemented into a regular, uniform building, by that gratitude which ſo forcibly inclines us to walk in holineſs and righteouſneſs all our days.

I pretend not to ſay, that none but the abſolutely perfect ſhall obtain everlaſting happineſs; I only aſſert, that univerſal holineſs is attainable, and ought to be ſtrove for with all the powers we are poſſeſſed of, and it is a certain truth, that, the more we are conformed to the image of God here, the greater will be our degree of glory hereafter. — The church, which, in my opinion, always ſpeaks the ſentiments of the bible, teaches us to pray for ſanctification both of our hearts and bodies — to be cleanſed from all our ſins — to be delivered from all the deceits of the world, the fleſh, and the devil — to forſake all worldly and carnal affections — for grace perfectly to love God, and to walk before him, in holineſs and righteouſneſs all our days; with much more, to the ſame purpoſe. Now, theſe things are certainly attainable, in the opinion of the church, or ſhe would never have taught us to petition for them. Theſe prayers, reduced to practice, conſtitute true Chriſtian perfection. In order to ſatisfy the ſcruples of thoſe perſons, who urge, that religion is a progreſſive thing, in which there is no poſſibility of a medium, between advancing and faling back, which, together with thoſe precepts of the Apoſtle,

exhorting us to preſs forward, to add one virtue to another, &c. entirely deſtroys the idea of a perfect ſtate, ſince, what is capable of continual improvement, can never, with any propriety, be termed ſo; I reply, their objection ariſes from a miſconception of the doctrine, by holding it only in that light, in which ſome men, have, extravagantly, placed it. I am only pleading for a regular, uniform ſyſtem of action, upon true chriſtian principles. If any man aſſerts, that our works are as perfect as they ought to be, in the manner of their performance, he is, certainly, miſtaken; ſince the difference between God and man is ſo infinitely great, that our conceptions are loſt, in the very idea, and we may venture to affirm, that the moſt perfect of human works fall inexpreſſibly ſhort of that ready chearfulneſs and ardour, that joy, delight, and rapture, which is due in the ſervices of creatures to their creator, on whom depend all their hopes of happineſs both through time and eternity: and it is to this St. James alludes in that favourite text with ſome — *in many things we offend all* — ſurely no man will conclude, that the Apoſtle meant to give encouragement, by theſe words, to any one vice, or the leaſt degree of actual ſin; he, certainly, ſpeaks only of the imperfection of our very beſt and moſt religious performances.

I contend not then for ſinleſs perfection, in the manner of performing our duty, but, that we are poſſeſſed of natural powers, aſſiſted by divine grace, actually to perform it, in all and every inſtance, and, though not free from imperfection, in ſome degree, yet, in ſuch a manner, as to be accepted by God, through Chriſt, who is ever making interceſſion for us, and, for whoſe ſake and perfect righteouſneſs, theſe imperfections of our nature ſhall be paſſed over, and not imputed to us, for our condemnation. But, to imagine, that the all-perfect mediator ever intercedes for the remiſſion of known and wilful tranſgreſſions, till truly repented of, is a concluſion unſupported by any one promiſe, which HE, by himſelf, his prophets, or apoſtles, ever made to mankind.

If we are ſincere in our profeſſions of religion, experience will teach us, that, the more exact and diligent we are, in the performance of outward duties, to the greater degree of perfection ſhall we arrive in our inward diſpoſitions. — To illuſtrate this, I will give one inſtance: In that paſſage of ſacred writ, where we are exhorted, to add, to our faith, virtue; to virtue, knowledge, &c. Brotherly kindneſs is inſerted in the catalogue, which is immediately followed by charity, this method of placing is very beautiful and merits obſervation. The external act of brotherly kindneſs is, undeniably, in our own power. If our moſt inveterate enemy hungers, we can feed him, in obedience to the commands of God; but, the internal diſpoſition of charity, or love, towards him, muſt be a gradual work, which, as redeemed ſinners, we ought to deſire and pray for; ſince it can only be wrought in our hearts, by the powerful operation of the Holy Ghoſt, and may be conſidered as a reward (and a glorious one it is) for the performance of our duty. The ſame in other inſtances; it is

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in theſe inward diſpoſitions and holy tempers, that the Chriſtian religion is progreſſive, and capable of improvement, to the end of our lives: and I again add, the more diligent and exact we are, in the external, the more ſhall we improve in the internal part of religion. In the practical part it is our duty, and in our ability, as redeemed, regenerated Chriſtians to be found always diligent in all things, and let thoſe who object to it reflect a moment, leſt, in their ignorance, they ſhould blaſpheme. I would aſk them by what power are we enabled to conquer any one vice or infirmity at all? Is it of ourſelves? Can unaſſiſted human nature perform this more than Herculean labour? No. Of ourſelves, ſo far from being able to perform our duty, the inſpired word aſſures us, we cannot ſo much as think one good thought. It is by divine grace alone we are enabled to think and do always ſuch things as are right.

That I may be clearly underſtood on ſuch a controverted ſubject, it may be neceſſary to add here, that I cannot include in theſe things rightful, thoſe doctrines, advanced by ſome men, concerning dreſs, &c. entirely indifferent, in my opinion, and no ways connected with true chriſtian perfection. Mr. Law, in his ſerious call, tells us, in his character of Miranda, that, from her dreſs, though a woman of conſiderable fortune, you would wonder what neat poor body it was. But, however ſome few individuals might be benefited by this practice, it muſt, certainly, be prejudicial to ſociety, in general, as many thouſands of our manufacturing poor, muſt, unavoidably, be reduced to beggary and want, ſhould *their* ſyſtem become univerſal. It is, certainly, every man's duty to pay a regard to his ſtation in life, and to avoid all pride, vanity, and extravagance, but, to pronounce it a ſin (as ſome really have) for a Counteſs to wear a pair of ruffles, a laced cap, or a diamond ring, is, to me, a ridiculous abſurdity. By ſtraining the ſtring thus tight, they have ſnapped it ſhort aſunder, and have drawn a diſregard and contempt on their doctrines in general, however ſcriptural and juſt: the true friend of piety ought to be very careful how he introduces into the chriſtian ſyſtem, anything that is not expreſſly commanded in the book of God, whatever is there enjoined admits of no excuſe.

Many quotations are tireſome; but the carefnl reader of the New Teſtament will obſerve, that there is ſcarce a ſingle act that daily occurs, which we are not directed to turn into a religious duty, and to perform with a view to advance the glory of God; as our eating, drinking, &c. Our church teaches us to pray to God, to keep us daily without ſin; and who ſhall ſay that this is impoſſible? — Who ſhall preſume to preſcribe bounds to omnipotence? — and to declare, *Hitherto canſt thou go, and no further.*

I never yet knew a perſon who objected to this doctrine of perfection, but was obliged to acknowledge, that he was not, indeed, ſo good a practical Chriſtian as he was convinced was really in his power. I would aſk him, what ſin he thinks too hard for the Holy Spirit to eradicate? — What virtue too difficult to implant? —

Where is it that the arm of the Lord is ſhortened, that it cannot ſave? — Will he plead for conſtitutional errors? — It gives a latitude to almoſt every vice. Does the chriſtian religion allow the paſſionate man to cheriſh his anger? or the malicious man to treaſure up revenge in his heart?

I think it is evident from obſervation and experience, that the friends of religion who wiſh to have any influence upon the world, ſhould be particularly circumſpect over their conſtitutional errors and natural tempers, as infirmities of that kind frequently draw as much blame and ſcandal on religion as the moſt notorious vices. — Surely it is impious to aſſert, that God delights in any the leaſt degree of evil, or that he willingly ſuffers dregs of it to remain in the heart in order to keep men humble. The evils and calamities of life, are certainly ſufficient for that end, without the corroding pains of ſin and guilt. Let us examine the lives of the primitive chriſtians, and the greateſt ſaints in all ages of the church, and we ſhall find, that the moſt holy have always been remarkable for the deepeſt humility, being fully ſenſible they had nothing but what they had received, and needing continual ſupplies of the divine grace to nouriſh and maintain the life of God in the ſoul.

Indeed all the objections I have hitherto met with, have been either ſo very abſurd, or ſo very ſuperficial, that they have ſeemed in general to argue more of a depraved mind unwilling to be convinced, than any religious ſcruples concerning the doctrine itſelf; in ſupport of which many more arguments might be offered, but I have been as conciſe as the nature of the ſubject and my capacity for treating it would permit.

I ſhall conclude with obſerving, that there cannot be a more beautiful or ſtriking ſimile than that we ſo frequently meet with in the ſacred pages, in which man is likened unto a tree. Now, when we ſee a tree laden with agreeable fruit, we are naturally led to reflect on the wonderful operations of nature, we are convinced it owes all it's beauty and utility to it's root, having communication with the earth; that by means of this root it receives all it's nouriſhment and ſupport, and is enabled annually to rejoice it's owner with a rich produce of well-taſted fruit. — The perfect chriſtian may, with great propriety, be compared to a full grown tree, branching forth in all the variegated beauty of — ripe fruit, — opening bloſſoms, — and large ſpreading leaves, — acts of duty and obedience actually performed, — others intended, and regularly opening into action as occaſion offers, — with a regular and conſtant obſervance of every outward ordinance and authorized inſtitution, and theſe all riſing and receiving conſtant ſupport from that divine principle, faith in Jeſus Chriſt. This is the root from whence all human performances derive their beauty in the ſight of God, without this principle it is impoſſible to pleaſe him, but actuated by it, let no man declare the impoſſibility of chriſtian perfection, till he is fully and experimentally convinced, that the moſt induſtrious exertion of his natural powers, ſupported

by

by the grace of God, cannot enable him to proceed one ſtep further in the divine life.

The DIVINITY of CHRIST ASSERTED and VINDICATED and the Nature of MYSTERIES ſomewhat explained,

In a LETTER from T. to ****. Wrote in 1754.

MOST RESPECTED FRIEND,

WHEN I had laſt the favour of a viſit from you we entered into a converſation of the higheſt importance to us: the nature of the chriſtian ſyſtem, and the character of the Meſſiah; which topics were accompanied with many other ſerious diſquiſitions. But when I conſider your ſuperior abilities in every rational proſecution which can exerciſe the mind of man, and that, perhaps, I may have been brought up more in the ſpirit of fear than in the ſpirit of judgment and a ſound mind; I muſt confeſs I am at a loſs how to attempt to enter upon the ſubject with you which this letter will contain. But though I am conſcious of the impropriety of the attempt, when conſidered in this light, yet my thirſt after knowledge and deſire of improvement bear (as to my mind) the ſame ſway with me in an application to you on the ſubject of religion, as the neceſſities of my nature would (was I indiſpoſed in my health) in regard to my ſending for you as my phyſician. In both which caſes, *eris mihi magnus Apollo.*

I have been always brought up in the belief that JESUS the Meſſiah was GOD, equal with the Father, the God and Father of all. And though my teachers might, for ought I know, in my ductile and unripened years, play upon me a kind of *ipſe dixit*, yet, ſince I have arrived at a maturer age, I have, in great meaſure, ſubſcribed (mentally) to that principle. You, I think, in the courſe of our converſation, ſeemed to allow, that Jeſus Chriſt was God over all but the Father. You ſeemed to own that he created (or the Father by him) all things, and that he was God in every reſpect that he could be, except only his not being a ſelf originated, or uncreated, being. You agreed, as I apprehend, that all things were put under his feet, but him who did put all things under him, who is the Father; but that as Almightineſs was the ſole attribute and property of God, ſo there could not be two Gods, unleſs there were two Almighties, which you apprehended was an abſolute abſurdity to ſuppoſe. — Now, firſt, I want to know how it came to paſs, that St. John, in his revelation *, calls Jeſus Chriſt the Almighty, and why he is ſtyled the Alpha and Omega; the Firſt and the Laſt. Secondly, I would be informed, why the Meſſiah himſelf (who, if God, muſt be perfect in wiſdom) takes upon him the ineffable name of God, by which he

* Rev. i. 8. xxi. 6. xxii. 13.

orders his ſervant Moſes to deſcribe him, when he ſays, I AM THAT I AM, if it doth not belong to him. This I AM, I call the ineffable name of God; and this name Jeſus of Nazareth makes uſe of to the Jews, when he ſays before Abraham was, I AM. Now, I think, he either was or was not created. If he was not created, he was God: if he was created, he muſt be a creature of the creator God, and conſequently not God. And if *only* and *merely* a creature it muſt be idolatry to worſhip him, as all creature-worſhip is idolatry, and God is a jealous God, and would not give his honour and worſhip to another: and yet we ſee, when he brought his firſt-born into the world, he ſaid: Let all the angels of God worſhip him †. And, as to thoſe who call him an emanation, their terms are rather equivocal than convictive.

The admitting that Jeſus Chriſt is God, unleſs he is God equal, is, I think, a manifeſt contradiction to the ſcriptures, which declare there is but one God ‡. I am the Firſt, and I am the Laſt, and beſides me there is no God. Is there any God beſides me? There is no God: I know not any. — This is what God ſpeaks of himſelf by his prophet ‖. And again, The Lord he is one God, and there is none beſides him. Now theſe titles, which I mentioned before, are ſpoke, as I apprehend, by St. John, of Jeſus Chriſt. And does not this give a light which, perhaps, his deſcription of himſelf has not yet conveyed, when he ſays, "I and the Father are one." He had no father as to the fleſh. He was a prieſt after the order of Melchiſedek, without father, without deſcent: and therefore when he ſpeaks of the Father, he muſt mean God the Father; and if he was created or begotten, or whatever the word in the original means, ſo as to render him ſubordinate; I think he muſt have been ſo wiſe as not to have aſſumed to himſelf ſuch an equality had it been impious ſo to do, which, if he was only a meſſenger or creature, it would ſeem to be, and hence I infer his equality, and that he and his Father are eſſentially one (as he ſays) and not only in their deſign as to the chriſtian ſcheme.

As there are fifteen or twenty places which call the chriſtian diſpenſation by the name of myſtery. I beg leave to add hereto a few collected thoughts on the ſubject and nature of myſteries. — The texts are theſe: Mark iv. 11. Rom. xi. 25. xvi. 25. 1 Cor. ii. 7. iv. 1. xiv. 2. xv. 51. Epheſ. i. 9. iii. 3. v. 32. vi. 19. Coloſſ. i. 26, 27. iv. 3. ii. 2. 1 Tim. iii. 9. 16. Rev. x. 7. *cum multis aliis.* — A myſtery is that which is poſſible to be, though we know not abſolutely how it is, and the difference betwixt that and an abſurdity, is, that the latter is a known impoſſibility: thus, to ſay there are three Gods, or three Almighties, is a contradiction in terms, and impoſſible to be, and therefore it is an abſurdity to aſſert the doctrine of the Trinity in ſuch a manner as this, and upon this poſition: but that there may be three perſons diſtinct in the Godhead although it be very myſ-

† Heb. i. 6. ‡ Iſai. lxiv. 6. 8. ‖ Deut. iv. 25.

terious

terious, yet, as we do not know it to be impoſſible, it is no abſurdity; nor can the two words be ſynonimous (though they are ſo often deemed ſuch) when rightly conſidered. So again, to ſay that God (as God) can die is an abſurdity, becauſe it is a known impoſſibility, as immortality and eternity are the eſſential properties of him by whom all things exiſt, and without which he could not be God: but yet, that he might be pleaſed to inhabit an animal body, and that that body, or aſſumed humanity, might die, even though inhabited by the Godhead, is not a known impoſſibility; and though from it's being above the powers of our underſtanding it remains a myſtery to us, yet it is no abſurdity; that is, it is not a known impoſſibility. This ſtate of doubt will ever remain with us whilſt we are on this ſide the grave, and till we are arrived at that place where we ſhall know even as we are known. — To give an inſtance which, perhaps, will be eaſily conceived: — That deſtructive engine in war by which ſo many lives have been deſtroyed was not known for many ages of the world, and when known appeared ſuch a myſtery, that people could not conceive it was poſſible to do the execution it did: that the cinders of wood were inflamable, that ſulphur was incendiable, and that nitre was expanſible, were all the known properties of all theſe bodies ſeparately conſidered, the world, and eſpecially the philoſophers knew, and were acquainted with them, and that they acted in their united force, which in their ſeparate ſtate they did not, ſo as to kill they alſo knew by their effects; but how, and in what manner, they did not know. They could not conceive of that elaſticity when the exploſion was made, and therefore this was a myſtery, as is plain from the effects, though they knew not how, and yet it was no abſurdity; becauſe it was not known to be impoſſible: nor will the true nature of this be known till we can find out the nature of that wind which bloweth where it liſteth, and of which we hear the ſound, but cannot tell whence it comes or whither it goes.

In anſwer hereto it may perhaps be aſked, how can one be obliged to obey a law which is a myſtery to me, becauſe I cannot know the meaning of it? Or, in other words, cannot know it to be a law. To this I anſwer, that this obedience will appear to be a duty, upon conſidering the meaning of the word KNOW. — If, by the word KNOW, be meant that of knowing it to be revealed to us as a law; in ſuch a caſe or ſenſe, it will be no duty till ſuch revelation is made, nor can it till then be obligatory upon us to perform: but, if by KNOW be meant comprehenſion, that is, that we are obliged to it becauſe we comprehend it, and ſhould not be ſo if we did not. Here, indeed, I muſt ſay it may remain a duty when revealed, though not abſolutely or adequately comprehended: — and though it be above the power of our underſtanding. — I will give an inſtance in point of this poſition: — In the ſacred hiſtory of the Old Teſtament, the rite of circumciſion the Jews knew to be a law, though they knew not the

the meaning of it, or the reaſon why it was ordained: they knew it to be a law which they were obliged to obey, though they could not ſee it in the light of a covenant, and leaſt of all as a covenant that ſhould diſtinguiſh them from all the nations of the world, and to remain in force till ſuch a time as they ſhould be rejoined to thoſe people from whom they had been ſeparated; and yet, notwithſtanding this comprehenſive ignorance, they ſo far knew it to be a law, that they were obliged to obey it. And yet it was a law of ſuch a myſterious nature, that they could not conceive any propriety in it; nor could they have any adequate notions of it, or the uſes why it was ordained them. — Again, If I take a thing to be obligatory, and to be looked upon as a law, to me it is a law, though of no force but in my apprehenſions; and if I am miſtaken and afterwards ſee it, and it appears to me no longer as a law, I may acquit myſelf of the performance of it and yet be innocent: but from hence it does not follow that I am not, nor cannot, be obliged by any thing but that which I take to be a law, and of proper force and uſe as ſuch; for in the inſtances mentioned before the Hebrews were commanded to be circumciſed, and were indiſpenſibly obliged to obey this law, though (till it was revealed) they did not, perhaps, look upon it as a law which was obligatory upon them, becauſe, ſay they, we cannot conceive the meaning of it, and upon this footing they might urge a ſeemingly good reaſon for refuſing obedience; for ſurely, might an Hebrew ſay, there can be nothing in all this! To what end can it ſerve? What purpoſe can it anſwer? Nay, he might urge further, that he ſhould rather look upon it as a ludicrous, than a ſacred rite, and what I can by no means be obliged to comply with, for I cannot underſtand the meaning of it, and therefore I will not obey it in any other light than as I take it to be meant: a circumciſing of my heart, and renovating my life, and keeping myſelf from the indulgence of my luſts. All this, I ſay, they might urge, ſuppoſing, by the word KNOW, is meant comprehenſion of all the branches of the law, when they were ſaid to know, or not to know, a law. But yet this would not do, for here was an expreſs command that every male ſhould be circumciſed in the fleſh of his foreſkin; and how to perform this law they very well knew, though they did not know the meaning of the inſtitution, and though in this ſenſe it was a myſtery.

The word MYSTERY, I apprehend, comes from a Latin word of much the ſame ſound, and alſo from a Greek word ſignifying *hidden* or *ſecret*, both which words bear a ſimilitude to a Hebrew particle which ſignified explaining. The Ægyptian myſteries were hieroglyphical; the Moſaic typical. And in the firſt ſenſe Moſes is ſaid to be learned in all the wiſdom of the Ægyptians; i. e. he underſtood their hieroglyphical figures, and the meaning of them. The goſpel myſteries are parabolical, hyperbolical, and ſymbolical. — ſo much for myſteries. I am yours, &c. N. T.

Further

V.

Further THOUGHTS on DUELLING *.

With a remarkable ANECDOTE on the SUBJECT, From CÆSAR's COMMENTARIES, Lib. V. Sect. 36.

EXCESSIVE anger and revenge are very productive of cruelty. Some men make uſe of ſecret means privately to deſtroy thoſe who have offended them: others take the more open and faſhionable method of *duelling*; which, though not ſo infamous as the former, cannot be juſtly reckoned much leſs cruel; eſpecially as it is often occaſioned by mere trifles, or very ſlight provocations; and many times happens between the moſt intimate friends; who, although too thoughtleſs of the turpitude and cruelty of the action, before it is committed, yet, when one falls, the ſurvivor ſees it in it's true and moſt horrible form; and would then give, as the expreſſion is, the whole world, if in his power, that he had not committed ſo ſhocking and deteſtable a crime! — a crime without remedy, and for which no adequate recompence can poſſibly be made.

This abominable cuſtom of fighting duels ſeems, in ſome meaſure, owing to that *Gothic* faſhion of mens' wearing ſwords when they are not upon military duty. A gentleman cannot go to court, to church, to ſee his miſtreſs, nor to viſit his patient, unleſs he is armed with an inſtrument of ſlaughter. The ancient *Greeks* and *Romans* never wore ſwords but in war; neither were any duels ever fought amongſt them. If they challenged one another, it was to fight only againſt the enemies of their country. *Cæſar*, in his *Commentaries*, *lib.* v. § 36. has given us a remarkable inſtance of ſuch a challenge. Two centurions *T. Pulfio*, and *L. Varenus*, having, with great animoſity, long conteſted which was the braver man, or moſt worthy of preferment, and being preſent at *Cæſar's* camp, whem aſſaulted by the *Gauls*; the former, in the heat of the attack, called aloud to the latter in theſe words: — *Quid dubitas, Varene? aut quem locum probandæ virtutis tuæ expectas? hic dies, hic dies de noſtris controverſiis judicabit.*

Immediately after this ſpirited incitement to a trial of their valour, *Pulfio* went out of the camp alone, and ruſhed upon the thickeſt of the enemies' ranks. *Varenus* followed his rival, who, with his javelin, ſlew the firſt of the Gauls who engaged him; but being attacked by a ſhower of darts, one of them pierced his ſhield, and ſtuck after ſuch a manner in his belt, as prevented him from drawing his ſword. The enemy preſently ſurrounded him; thus encumbered, and unable to defend himſelf; at this inſtant *Varenus* comes up to his aſſiſtance, kills one, and drives the reſt before him; but, purſuing them too eagerly, ſtepped into a

* See page 216.

hole, and fell down. *Pulfio*, who had now diſincumbered himſelf from the dart, and drawn his ſword, came very ſeaſonably to the reſcue of *Varenus*; with whom, after having killed many of the Gauls, he returned with ſafety and glory to the camp. The *Romans*, we ſee, did not, in their private quarrels, ſheath their ſwords in one another's breaſts: conteſts for valour among them were properly and nobly turned againſt the enemies of their country. Happy would it be, if in this we imitated them!

It is reported of the famous viſcount *de Turenne*, that, when he was a young officer, and at the ſiege of a fortified town, he had no leſs than twelve challenges ſent him; all of which he pocketted. But being ſoon after commanded upon a deſperate attack of ſome part of the fortifications, he ſent a billet to each of the challengers, acquainting them, that he had received their favours, which he deferred anſwering till a proper occaſion offered both for them and himſelf to exert their courage for the king's ſervice; that being ordered to aſſault the enemies' works the next day, he deſired their company; when they would have an opportunity of ſhewing their own bravery, and of being witneſſes of his. — Certainly this was acting like a man of ſenſe, of temper, and of true courage.

VI.

CONCLUSION of the principal HEATHEN ACCOUNTS in PROOF of the DELUGE.

From CATCOT's TREATISE on the DELUGE.

[*See* p. 546.]

FROM *China* we will paſs into *America*: an immenſe tract of land, unknown to us till lately; and yet, when firſt diſcovered, the people thereof almoſt univerſally retaining the knowledge of the *deluge*. Acoſta, in his *Hiſtory of the Indies*, (one of the firſt treatiſes printed on the ſubject) lib. i. c. 25. ſpeaketh thus: "In general, they [the American Indians] make *great men-*
"*tion* of a *deluge* which happened in their country: but we can-
"not well judge, whether this were the *univerſal* deluge, where-
"of the ſcripture makes mention, or ſome particular inundation
"of thoſe regions where they are. Some expert men ſay, that in
"theſe countries are notable ſigns of ſome inundation; but I
"am of their opinion who think, that theſe marks and ſhews of
"a deluge were not of that in the time of *Noah*, but ſome other
"particular, as that which *Plato* ſpeaks of, or *Deucalion*'s flood,
"of which the poets ſing *. Whatſoever it be, the Indians ſay,
"*That* ALL *men were drowned in this deluge*: and they report,
"that out of the great lake *Titicaca* came one *Viracocha*, who

* See note on p. 498. What follows ſhews, that it was a tradition of the *univerſal flood*.

"ſtaid

" ſtaid in *Tiaguanaco*, (where, at this day, there are to be ſeen " the ruins of ancient and very ſtrange buildings) and from " thence came to Cuſco; and ſo began to multiply mankind. " They ſhew, in the ſame iſland, a ſmall lake, where they feign " that the ſun hid himſelf, and ſo was preſerved; and for this rea- " ſon they make great ſacrifices unto him in that place, both of " ſheep and men. Others report, that ſix, or I know not what " number of men, came out of a certain cave by a window; by " whom men firſt began to multiply; and for this reaſon they " call them *Pacaritampo*; and are of opinion that the Tambos " are the moſt ancient race of men. They ſay alſo, that *Mango* " *Cupa*, whom they acknowledge for the founder and chief of " their Inguas, iſſued from that race; and that from him ſprang " two families, or lineages; the one of *Havan-Cuſco*, the other " of *Hurni-Cuſco*; adding, that when the kings [Inguas] at- " tempted war, and conquered ſundry provinces, they gave a " colour, and made a pretext of their enterprize, by ſaying, " that all the world ought to acknowledge them; for all the " world was renewed by their race and country; and alſo, that " the true religion had been revealed to them from heaven."

But, as *America* may be looked upon as a little world of itſelf, it may be expected that I ſhould be ſomewhat more explicit than by giving a ſingle *general* teſtimony. I ſhall, therefore, traverſe it throughout, as I have done in relation to other parts of the earth.

And firſt, for the upper, or northern part of *America:* HENNEPIN, in his *New diſcovery of a vaſt country in North America* *, ſays thus: " Other ſavages upon the ſame continent are of opi- " nion, that a certain ſpirit, called *Otkon* by the *Iroquois*, and " *Atahauta* by the other barbarians, at the mouth of the river St. " *Laurence*, is the creator of the world; and that one *Meſſno* re- " paired it after the deluge. They ſay, that this *Meſſno*, or " *Otkon*, being a hunting one day, his dogs loſt themſelves in a " great lake, which thereupon overflowing covered the whole " earth in a ſhort time, and ſwallowed up the world: and they " add, that this *Meſſno*, or *Otkon*, gathered a little earth toge- " ther by the help of ſome animals, and made uſe of this earth " to repair the world again."

From the nations of the Iroquois, &c. we will deſcend to *Cuba*. For the opinion of the people of which iſland, concerning the deluge, we refer to Herrera's account, before given in the note on page 310; and which fully proves them to have been well acquainted with that event.

From *Cuba*, paſs we to *Terra Firma*, the firſt country in *South America*. The laſt cited author, in his Hiſtory of America, Decad. II. book i. chap. 4. informs us, that the inhabitants of *Caſtilla del Oro*, in Terra-Firma, ſaid, " That when the *univerſal*

* Vid. *Continu. of the New Diſcovery*, &c. p. 54.

" *deluge* happened, one man, with his wife and children, eſcaped " in a canoe, and that from them the world had been peopled; " as alſo that there was one LORD in heaven, who ſent the rain, " and cauſed the cœleſtial motions. That there was likewiſe a " very beautiful woman in heaven, with a child: but they went " no farther, nor did they know any thing of their own original."

Bordering upon *Terra-Firma* is Peru. " The ancient *Indians* " (ſays the above-mentioned author, Decad. III. book ii. ch. 1. " ſpeaking of the Peruvians) reported, they had received by tra- " dition from their anceſtors, that many years before there were " any *Inguas* [kings] at the time when the country was very " populous, there happened a great flood, the ſea breaking out " beyond it's bounds; ſo that the land was covered with water, " and all the people periſhed. To this the *Guancas*, inhabiting " the vale of *Xauſca*, and the natives of *Chiquito* in the province " of *Collao*, add that ſome perſons remained in the hollows and " caves of the higheſt mountains, who again peopled the land. " Others of the mountain-people affirm, that all periſhed in the " deluge, only ſix perſons being ſaved on a float; from whom " deſcended all the inhabitants of that country."

From *Peru* we will proceed into *Braſil*. *Nieuhoff*, in his *Voyages*, &c. to Braſil, p. 150. writes thus: " The moſt barbarous of the " Braſilians inhabiting the inland countries, ſcarce knew any " thing of religion or an Almighty Being. They have ſome " knowledge remaining of a general *deluge*; it being their opi- " nion, that the whole race of mankind were extirpated by a " general deluge, except one man and his ſiſter; who being with " child before, they by degrees repeopled the world." But Mon- " ſieur Thevet, ſpeaking of the Braſilians, who lived near the *ſea-coaſt*, viz. at *Cap de Frio*, or *C. Frio*, gives their account of the deluge in the following very circumſtantial manner: " *Le* " *deluge donc, que ces Barbares chantent & duquel m'ont ſouventfois* " *parlé*, &c *. The *deluge* which theſe ſavages talk ſo much " about, and of which they ſpoke often to me, was, in their opi- " nion univerſal; they ſay, that *Sommay*, a *Carribee* of great dig- " nity. — had two children, the name of one was *Tamendonare*, " the name of the other *Ariconte*, who were of different com- " plexions and natures, and therefore mortally hated each other. " — *Tamendonare* (ſay they) was a good œconomiſt, having a " wife and children, and took great delight in cultivating the " earth: *Ariconte*, on the contrary, regarded not this, being ſole- " ly bent on war, and deſiring nothing but to ſubdue by his " power all the neighbouring nations, and even his brother. It " happened, as this warrior returned one day from the battle, he " brought the arm of his enemy to his brother *Tamendonare*, tell- " ing him with great haughtineſs, *Go, coward as thou art, I*

* See Thevet's *Coſmographie Univerſelle*, tome quatrieme, liv. xxi. chap. 4.

* *ſhall*

" *ſhall have this wife and children in my power, thou art not ſtrong*
" *enough to defend thyſelf.* *Tamendonare* hearing his brother ſpeak
" thus, was very much grieved at his pride, and ſaid to him, *If*
" *thou wert ſo valiant as thou boaſteſt, thou wouldeſt have brought*
" *thine enemy intire.* Ariconte, incenſed at this reproach, threw
" the arm againſt the door of his brother's houſe: but at the
" ſame inſtant the whole village where they were was carried up
" into the ſky, and they remained on earth. *Tamendonare* ſeeing
" this, whether out of aſtoniſhment or paſſion, ſtruck the ground
" ſo violently, that out of it iſſued a great ſource of water, which
" flowed ſo high, that in a ſhort time it reached the hills and
" mountains; and ſeemed to exceed the height of the clouds, and
" which continued till the earth was entirely covered. The two
" brothers ſeeing this, and, ſolicitous to ſave themſelves, aſcend-
" ed the higheſt mountains of all the country, and with their
" wives, got upon the trees that were thereon, *Tamendonare*
" climbed up a tree named *Pindona*, of which there are two
" ſorts, one whoſe fruits and leaves are much larger than the
" other, taking with him one of his wives: *Ariconte*, with his
" wife, climbed up another tree, named *Genipar*, that they
" might ſee if the waters were abated. Whilſt they were there
" *Ariconte* offered ſome of the fruit of his tree to his wife,
" ſaying, *break off a piece of this, and let it fall down*; which
" being done, they knew that it was not yet time to deſcend into
" the vallies, and that the waters were yet very high. They
" aſſert, that by this deluge all mankind and all animals were
" drowned, except the two brothers and their wives; from
" whom afterwards ſprung two different people, called *Tonaſſearres*,
" ſurnamed *Toupinambeaux*, and the *Tonaiatz Hoyanas*, ſurnamed
" *Tominous*, who live in perpetual diſcord and war: hence alſo
" it is, that the *Topinambaux*, when they are deſirous of praiſing
" themſelves as ſuperior to their neighbours, ſay, *We are de-*
" *ſcended from* Tamendonare, *and you from* Ariconte. As if
" by this they would infer, that *Tamendonare* was a better man
" than *Ariconte*."

Thus I have travelled quite round the world, and ſhewn that the fame of the deluge has gone throughout.

POETRY.

To the EDITORS of the CHRISTIAN'S MAGAZINE.

GENTLEMEN,

LOOKING over my papers, the other day, I found a college exercise, which, as I am not the author of it, you will give me leave to say, is well worthy of a place in your MAGAZINE. I have, therefore, transcribed it, in hopes you will find room for it in the supplement to your useful book, which will much oblige

Your constant reader,

And humble servant,

T. B.

THE SONG OF DEBORAH. JUDGES V.

YE bright cherubic choir! who whilom deign'd,
Or on the top of TABOR, holy mount;
Or on the banks of KISHON, ancient stream;
To raise our falling host, propitious now
Your softer, not less welcome, aid inspire;
While I, with grateful, though adventrous voice,
High argument! JEHOVAH's triumphs sing.
Powers, and dominions, who exalted sit
In royal state, while vassal nations pay
Submissive homage, trembling at your nod,
Attentive hear; and learn how vain the pomp
Of thronging legions, vain the glitt'ring pride
Which thrones irradiates. — Frown but heav'n's high king
— Fade all their glories. — How, from SEIR's grey top,
O'er EDOM's sacred plains, th'Almighty rode!
The driven clouds were scatter'd into drops;
Low bow'd th'eternal mountains; at his sight
The sinking hills were levell'd; conscious shook,
Then SINAI shook with rev'rence as he pass'd.
But ah! what horror opens to my view!
Since SHAMGAR gave th'afflicted people laws,
What scenes of sorrow and of wild despair
Had ISRAEL mourn'd! Her solitary streets
Reek'd dreadful to the sons of rapine;
The lawless bandit rang'd the public way,
Unpunish'd, unrestrain'd: helpless the while,
Forlorn, deserted; through the lonely brake,
Unharbour'd wilderness, or per'lous heath,
The trav'ler stole; oft he in vain explor'd
The kindly welcome of the neighb'ring cots,
Late seat of hospitality, nor there
The pleasing face of friendly man beheld;
All comfortless the dreary walls he found,
Sad place of desolation. O'er the plains
No sportful herds were wand'ring. — Waste and wild
Th'extended prospect lay, where whilom peace
With sister plenty hand in hand diffus'd
The various blessings of the golden year.
Each lonely city mourn'd her thousands lost,
Distress'd, unpeopl'd: o'er the gilded tow'rs
Sat horror, brooding: through the vaulted roofs
The jubilee no more, or sprightly choir
Symphoniac echo'd; but the doleful shrieks
Of piercing anguish, and the groans of death.
O how unlike the chosen seat of God!
But whence on ISR'EL could such mis'ry fall?
Why sat she down in bitterness of soul,
Sad victim of despair; forgot the pomp
And triumphs of big war; where erst she shone,
'Midst thousands arm'd, victorious? now no more
The pleasing terror of the field provok'd
Ambition's sons to battle; fearful, pin'd,
Disconsolate (but, o how fall'n! how chang'd!)
Her pride of heroes, who alone oppos'd
Combating legions, trembling at the gleams
Of the bright helmet and the glitt'ring spear.
Such was heav'n's wrath: for ISR'EL's sons ador'd
Their molten gods, and rites religious paid
To sculptur'd deities; the incorruptible
Changing into corruptible imag'ry;
Bow'd lowly to the idolized herd
Shrin'd in the sanctuary of heav'n's high king.
While thus my alienated country mourn'd,
I, DEB'RAH, rose, and (with a mother's fondness,
Whose tender bosom swells with anxious thoughts,
When pines her early pledge of future joys)
Implor'd the mercy of avenging heav'n
With adoration pure; renounc'd the rites
Of idol worshipers; restor'd the shrines,
Holy of holies, seat of spiritual guest.
And, o how glorious was the sudden change!
Fell pestilence and loathsome famine fled

To

To lands of sorrow; blithsome health 'gan smile
And o'er the faded face of nature spread
Her influence bland; the bed of sickness left
Reviving chiefs: I, foremost in the war,
Summon'd to arms, while thirst of vengeance glow'd
In ev'ry breast, and deeds of fame inspir'd.
To you, ye glorious partners of the war!
High beats my bosom, when my mind recalls
Virtuous ambition, covetous of fate,
Let but her country triumph in her fall.
For this shall future ages bear engrav'd
Your living honours on their grateful breasts.
Hence ISR'EL, joyful mother, shall behold
Her heroes, by your great examples fir'd,
Extend her power o'er nations yet unborn.
Ye ministers of justice, who maintain
Your country's sacred laws, in happier days,
Bless'd with the calms of peace, grateful prepare
Hymns of deliv'rance to JEHOVAH's praise:
He, gracious, gave us sacred laws; from him
Came happier days, bless'd with the calms of peace.
O ye, who o'er the fruitful meadows ride,
High-borne, on camels white, and gladsome view
The rip'ning plenty of the laughing plains,
With eager gratitude JEHOVAH praise:
He, bounteous, bade the meadows fruitful spring,
And plenty ripen o'er the laughing plains.
Ye, who through darkling groves and thickets wild,
Through dreary caverns, shagg'd with horrid thorn,
O'er flow'ry hillock, or through vallies green,
Your way, with joy and safety, journey on,
And share the store of hospitable man:
Sweet intercourse! JEHOVAH's triumphs sing:
He the dark grove with joy and safety fill'd,
Drear wild and cavern, shagg'd with horrid thorn:
He deck'd the flowering hill, and valley green,
And bless'd with store the hospitable man.
Now liberty, fair goddess, heavenly guest,
Wide opes the brazen gates, which erst dismay
Close barr'd, with many a bolt; the joyful crew
Swarm from imprisonment, and, o'er the plains
In fond description picture out the war.
Here join'd the armies — here the CANAAN kings
Rais'd high their tents, and whiten'd all the field.
— Here SISERA bade retreat — here BARAK's strength,
Unequalled, mow'd whole legions. — Here 'gan fly
Nations discomfited from DEB'RAH's sword.
Rise, o my soul, with tributary praise
Th'inglorious silence break; 'tis heaven demands —
Fit theme of verse perpetual — Rise — Awake
BARAK, ABINOAM's early hope, bring forth
The captive monarchs, and, while you declare
JEHOVAH's righteous vengeance to the world,
Let rebel tyrants tremble from their thrones.
The gentile princes round my banners pour'd
Confederate forces, ISSACHAR's bold chiefs,
The princes of the ZEBULONIAN powers
Alliance courted, MACHIR's hardy troops
Rejoice to share the danger of the war,
In victory or death. Ah, what detain'd
In lonely vallies and a shepherd's guize
The strength of REUBEN? say, why left he not
His rural solitude and bleating fold,
For troops puissant and the din of war?
Say, over JORDAN, double-founted stream,
Why came not GILEAD? What so great delay
Could DAN among the ships withold? or why
Did ASSUR wander on the oozy shore?
Retreats inglorious! when, through all her realms,
Revenge and ISR'EL cry'd — To arms! — to arms!
Methinks I view, full-imag'd to my thought,
The martial scene: i'th' iron front of war,
Dread of the mightiest, combat the brave troops
Of NEPHTALI; near ZEBULON's bold sons
Attendant slaughter pours the gloomy shafts
Of death, wide-wasting, 'mong the CANAAN kings,
Collecting all their might, with HAZOR, wedg'd
In battailous array: with th'uproar wild
Shakes TA'ANACH: MEGIDDO's crimson flood
Re-echoes horror through her troubled shores.
Heaven joins the onset; o'er the low'ring sky
Scowl clouds, and thunders mutter, frequent flash
The bickering light'nings, from aspect malign
Ireful the comets rush, and trail their flames
Meteorous — Dismay and terror seize
The rebel host: see JABIN's haughty soul
Exhausted, spiritless. See SIS'RA fly,
His high pride blasted, wither'd all his hopes,
From angry heaven — now bounds the warrior steed,
And rising rampant o'er the mangled heaps
Of armed slain, headlong his rider hurls,
And follows, load unweildy, to the ground.
The brazen car up-turn'd, it's charioteer
O'erwhelms

O'erwhelms with ruin — Delug'd KISHON pours
His watery forces, KISHON, hoary ſtream,
KISHON, great ſire of fountains; helpleſs fall
Th'afflicted ſquadrons in th'impurpl'd wave;
Still ſwells the ſurge imperious, and abſorbs
The war emboſom'd in it's vaſt abyſs.
Riſe then, my ſoul, renew the votive ſong.
Thou treadſt, triumphant, on the neck of ſtrength,
Sank the proud look, and crook'd the ſtubborn knee.
Fall'n, fall'n, for ever is high-creſted power,
With awe-ſtruck adoration bowing low.
But hark; what horror echoes thro' the ſky
While 'twixt the gloomy clouds the curſes break,
Imbitter'd by heav'n's wrath. Be MEROZ curs'd,
The cherub cried, through all her peopled ſtreets
Reign deſolation; let her mighties fall
I'th' flow'r of age their blooming honours ſhorn,
Untimely, unlamented — ISRAEL mourn'd;
They ſaw her mourn, no pity touch'd their breaſt,
To join her arms, and ſave a ſinking land.
For ever virgin names enroll'd among,
'Bove virgins bleſs'd, bleſs'd in the liſts of war
Be JAEL's name — She, glorioufly falſe,
By ſoft deceit and invitation, won
The vanquiſh'd king, on noble deeds intent.
A draught refreſhing from the cooling ſtream
The fainting wand'rer beg'd; diſpatchful ſhe
Temper'd the dulcet creams, and gaily ſpread
Th'inhoſpitable board: the famiſh'd gueſt,
Full fated with the banquet, ſank in ſleep,
A dewy, deadly ſleep — ſhe takes — ſhe rears
Death-doing inſtruments, impetuous whirls
Through air th'avenging blow. He bows — he falls —
He writhes him to and fro, convolv'd — He bows,
Falls at her feet, ſtretch'd at his length, in death.
Anxious the while the tyrant's mother ſits
Oppreſs'd with ſtrange viciſſitude of thought,
While her divided breaſt now ſwells with joy,
Now ſinks with ſudden fear. Forth from the tow'r
Aerial, oft ſhe ſent her longing ſight,
As far as expectation kens around
The champain wide, if haply ſhe might catch
The diſtant car, and triumph in the view.
Ah, ſay, ſhe cries, my virgins, what detains
So long my abſent prince? why comes he not
Shining in trophies? Say, why roll ſo ſlow
Begirt with captive bands, his chariot wheels?
Ah me, why ſorrows thus my fancy wild?
For ſure he comes victorious, grimly ſmile
The hardy vet'rans, o'er the beauteous prize:
Some fair-hair'd captive ſure, to grace my train,
The conqu'ror brings — himſelf how won-d'rous gay
While, from his princely ſhoulders pendant, flows,
Confus'dly bright with intermingl'd flow'rs,
The waving veſture, where ſome am'rous fair
(Sure pledge of love) by lively art hath wrought
With ductile threads ſky-tinctur'd various forms,
Imag'd expreſſive o'er the heaven-dipt woof,
In vain; the veſture decks a conqu'ring prince.
Where rove her thoughts? her Prince returns no more
Victorious, ſhining in the ſpoils of war:
I'th' heroine's tent, ennobled by his fall,
Unwept, unhonour'd, lies the breathleſs corſe.
Be periſh'd thus, all nations that diſclaim
JEHOVAH's pow'r, and ſcorn th'Almighty's law.
In war confuſion craze their chariot wheels,
And ſorrow ruffle all their calms of peace.
While ISR'EL in her heroes' grateful breaſts
Wears the great cauſe of juſtice, heaven ſhall crown
Her warriors with ſucceſs, and raiſe her throne
Queen of the righteous nations. As when morn
Unbars the roſy gates of light; the ſun
Stoops o'er the cloud-topt hills, all vapours dank
And night-collected miſts before his rays
Fly diverſe, high he rears th'all chearing lamp,
Shrin'd in his radiant car, then piercant fills
The wide expanſe, and beams on diſtant worlds.

To the EDITORS of the CHRISTIAN'S MAGAZINE.

GENTLEMEN,

Methinks, an *epitaph*, if tolerably well wrote, and ſeriouſly peruſed, may tend to the advantage of the well-diſpoſed reader; eſpecially, if, inſtead of thoſe extravagant encomiums too commonly made uſe of in ſubjects of this kind, ſome conciſe and pathetic hints are faithfully exhibited to the view of the public. Such awful monitory *mementos*, and alarming addreſſes, muſt greatly edify, no doubt, all good people in general; as well as help (one would hope) to *waken* and *reclaim* the vicious, and *rouſe* them from that *carnal ſecurity*, or *ſpiritual ſlumber*, into which the far greateſt part of mankind ſeems to

be

be ſo deplorably fallen. — For theſe reaſons, I ſhall now make bold to trouble you, gentlemen, with a few compoſitions of this ſort, lately drawn up at the requeſt of ſome of my neighbours; that the ſame may be admitted (if you judge them worthy of that honour) into your truly valuable, and very juſtly admired, magazine. — The firſt of theſe *epitaphs* is already inſcribed, by an ingenious artiſt, on a large and good grave-ſtone; which was properly placed ſome months ago. And the others will be ſo too, with all convenient expedition.

However, — if the ſaid *monitory lines* are not ſo lucky as to meet with your approbation; yet, I hope, at leaſt, that you will not diſapprove of the good intention of,

Haughton, Dec. 22, 1764. Your moſt obedient, humble ſervant, R. D.

Underneath are depoſited
The laſt remains of Mr. *William Bayley*;
Who departed this life March 7, 1755,
Aged 57 years.

Remember! — brethren, who paſs by,
You in the grave ere long muſt lie;
Sooner, perhaps, than you expect:
Hereon (pray) ſeriouſly reflect.
And wiſely ſpend the little ſpan
Of life, as well as e'er you can.
Elſe, — of unbounded heav'nly bliſs,
You'll be not only ſure to miſs,
But ſuffer too (o ſad to tell!)
Fierce, everlaſting flames in hell.
A doom ſo dreadful to prevent,
Before it be too late, — repent!

The following inſcription had been deſigned for Mr. *Trubſhaw*.

O reader! — if your *ſoul* you love,
Oft meditate on things above:
To wholeſome, good advice attend,
Before it be too late, — *my friend* *.
Conſider, that ere long you *muſt*
Depart, — and ſoon return to duſt;
Or, ſuddenly, — as well as I,
By ſome ſad accident, *may* die.
And, in this world as none can tell,
How ſhort a time he is to dwell,
O! — let it be your chiefeſt care,
For *death* and *judgment* to prepare.

But the foregoing verſes were thought too numerous. (For, upon the ſame ſtone is to be cut likewiſe ſomething in memory of his widow, whoſe end, it is ſuppoſed, cannot be far off; and who would needs have the other inſcriptions to be cut, &c. in her own life-time.) Wherefore, what follows has been ſubſtituted in their room.

Here lies interred
The body of Mr. *Ralph Trubſhaw*;
Who died Nov. 7, 1758. Aged 64, years.

The world is all *a cheat*, my friends!
Nor makes it's *votaries* amends.
Think of the things that are above,
Your *ſouls* if you ſincerely love.
How ſuddenly may death arrive!
O! — therefore, I beſeech you! — ſtrive
Eternal happineſs to gain:
All other thoughts are mean, and vain.

The following memorials relating to two of Mr. *Trubſhaw*'s children, are to be inſcribed upon another ſtone.

Here lie buried
The remains of *William Trubſhaw*;
Who ended this mortal life, Jan. 18, 1752.
Aged 15 years.

Early in life I breath'd my laſt:
The *longeſt lives* are *quickly paſt*!

Near this place too was buried.
Sarah, the wife of *Thomas Salt*;
Who died Apr. 30, 1754. Aged 26 years.

When *pain* and *ſickneſs* are no more †,
Heav'n has great *happineſs* in ſtore.

* *My Friend* — were words that he was wont to make uſe of in converſing with his acquaintance.

† She frequently fell into ſtrong convulſions; and underwent great agonies, before ſhe died.

LIST of NEW-BOOKS, with REMARKS.

[*Continued from p.* 576.]

18. THE Hiſtory of the Life of Jeſus Chriſt, taken from the New Teſtament, with obſervations and reflexions proper to illuſtrate the excellence of his character and the divinity of his miſſion and religion. By the late rev. George Benſon, D. D. 4to. Price 17s. bound. Buckland. [Dr. Benſon's character and principles as a writer are well known: the above work does not ſeem calculated to add great increaſe to his reputation.]

19. A Diſſertation on the Principles of human Eloquence: with particular regard to the ſtyle and compoſition of the New Teſtament. In which the obſervations on the ſubject by the lord bp. of Glouceſter, in his Diſcourſe on the *Doctrine of Grace*, are diſtinctly conſidered. Being the ſubſtance of ſeveral lectures read in the oratory ſchool of Trinity College, Dublin. By Thomas Leland, D. D. 4to. 5s. Johnſton. [Written with learning and ſpirit.]

20. A Letter to the rev. Dr. Thomas Leland, &c. — In anſwer to the above, and in vindication of the biſhop of Glouceſter's Treatiſe from all the objections of the learned author of the Diſſertation, 8vo. 1s. 6d. Wilkie. [A defence by an ally of the biſhop of Glouceſter.]

21. A Scripture account of the Faith and Practice of Chriſtians: conſiſting of numerous collections of texts of ſcripture upon the ſundry articles of religion, reduced into diſtinct ſections; for enforcing the practice of goſpel righteouſneſs, and reſtraining from ſin by goſpel motives; being an improvement upon every thing of the kind hitherto publiſhed, &c. By the rev. Hugh Gaſton. 8vo. 6s. Becket.

22. The indiſpenſible Duty of frequenting the public Worſhip of God, and the behaviour required therein. By Thomas Talbot, D. D. rector of Ullingſwick and Little Corvarn, Herts, 12mo. 6d. Buckland. [We recommend very ſincerely to our readers this pious, uſeful, and well-written tract.]

23. A Treatiſe upon the Life of Faith. By W. Romaine, M. A. lecturer of St. Dunſtan's in the weſt, 12mo. 2s. Worrall.

24. Comfort for the Afflicted under every Diſtreſs: with ſuitable devotions. By W. Dodd, M. A. 8vo. 5s. Dilly.

25. Several Diſcourſes preached before the late king and his preſent majeſty, and before the univerſity of Cambridge. By Z. Brocke, D. D. fellow of St. John's College, Cambridge, and chaplain in ordinary to his majeſty, 8vo. 4s. 6d. Beecroft.

26. An Explication of the Church Catechiſm: with a morning and evening prayer. For the uſe of the pariſh of Clifton-Campville, Staffordſhire, 8vo. 10d. Becket.

27. A Charge delivered to the Clergy of the Archdeaconry of Berks, at the late viſitation in May, 1764. By W. Dodwell, D. D. archdeacon of Berks. Printed at the requeſt of the clergy, 8vo. 1s. Whiſton and White.

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TRUTH (the friend of peace, ſignified by the olive wand, and Liberty, ſignified by the Cap, held by the Boys, and an enemy to perſecution, ſignified by her trampling on the ſtandard of the Inquiſition, &c.) points to, and recommends the CHRISTIAN'S MAGAZINE.